

ऋग्वेद रहस्यम्

SECRETS OF RIG VEDA

First 121 Suktās

Text in Devanāgarī with transliteration, word meaning and translation

R. L. Kashyap



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KAS-S

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या.....

आगत संख्या 1.3.7.5.52

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० बें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

ऋग्वेद रहस्यम्

Secrets of Rig Veda

First 121 Sūktās

• Text in Devanāgarī with transliteration, word meaning and translation

- Part I : Introduction to Rig Veda
Part II : Light on the Gods in the First 121 Sūktās
Part III : Semantics of the Rig Veda
Part IV : Sūktās 1-121 of Maṇḍala One
Part V : Appendices

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R. L. Kashyap



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Dedicated to
The Mother and Sri Aurobindo



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नम ऋषिभ्यः

यत्सानोः सानुमारुहद् भूर्यस्पष्टं कर्त्वम् ।

तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ RV (1.10.2)

*yat sãnoḥ sãnum āruhad bhūri aspaṣṭa kartvam
tat indro artham chetati yūthena vṛṣṇiḥ ejati*

When the worshipper climbs from peak to peak,
He realises the progress that is yet to be achieved.
Then Indra awakens in him the purpose of the journey
And manifests with his troop to aid (the devotee in the journey).

Outline of Contents

1.	Contents in Detail	vi
2.	Number of Sūktās and their titles	vii
3.	Foreword	x
4.	Preface and the Book's Uniqueness	xi
5.	Spiritual Interpretation of the Veda (Prof. S. K. Ramachandra Rao)	xiv
6.	Summary of the Secret of the Veda in Aphorisms	xviii
7.	Abbreviations	xx
8.	Note on Transliteration	xxi
Part I:	Introduction to Rig Veda	1
Part II:	Light on the Gods in the 121 Sūktās	14
Part III:	Semantics of Rig Veda	45
Part IV:	Text, Transliteration and Translation: Sūktās (1-121)	77
Part V:	Appendices	615

1. Contents in Detail

Part I: Introduction to Rig Veda

1. Overview of Rig Veda	1
2. Rīṣhi	4
3. Mantra, Metre and Accent Marks	6
4. Gods of Veda	8
5. Brahma, Viṣṇu and Rudra-Shiva	10
6. Yajña	12

Part II: Light on the Gods in the 121 Sūktās

1. Agni, The Mystic Fire	14
2. Agni Vaishvānara: The Universal Person	16
3. Indra, the Lord of Divine Mind	17
4. Symbolism of Gods and Demons	20
5. Symbolism of Events (Recovery of Waters and Rays)	23
6. Summary of Symbolic Battle	24
7. Ashvins, the Gods of Bliss and Healing	26
8. Maruts, the Thought Gods	29
9. Pūṣhan, the Nourisher	33
10. R̥bhūs, the Divine Artisans	33
11. Sarasvatī, Goddess of Inspiration	34
12. Soma, the Lord of Bliss	37
13. Uṣha, the Divine Dawn	38
14. Varuṇa: Release from Sins and Bonds	41

Part III: Semantics of Rig Veda

1. Interpretation of the Veda	45
2. Limitations of the Translations	48
3. Relation of Words and Meanings: Sri Aurobindo's Insight	51
4. Word-groups	53
5. Assigning Meanings to Words	55
5.1: Keywords	55

5.2: Tree of Words and Word-clan	57
5.3: How to Assign Word Meanings	57
6. Study of all the Verses with the word <i>gau</i>	60
6.1: An Outline of Our Approach	61
6.2: Details of the Procedure	62
6.3: Verses in Groups - 1-11	64
6.4: Conclusions	75
7. Table 1: Common meanings and Esoteric meanings of some words	76

Part IV: Text, Transliteration and Translation: First 121 Sūktās

Overview of Sections			77
Section	Sūktās	Riṣhi	
I	1.1-1.11	Madhuchchhandā and Jetā	81
II	1.12-1.23	Medhātithi	136
III	1.24-1.30	Shunaḥshepa	185
IV	1.31-1.35	Hiraṇyastūpa	218
V	1.36-1.43	Kaṇva	252
VI	1.44-1.50	Praskaṇva	284
VII	1.51-1.57	Savya	313
VIII	1.58-1.64	Nodha	343
IX	1.65-1.73	Parāshara	375
X	1.74-1.93	Gotama	405
XI	1.94-1.115	Kutsa & others	481
XII	1.116-1.121	Kakṣhīvan	575

Part V: Appendices

1. References	616
2. Index for Parts I, II and III	619
3. Index for Part IV	620
4. List of Sanskrit Words Discussed	633
5. Concordance with other Veda Samhitās	638
6. Spiritual Interpretation of other RV Sūktās	639

2. Number of Sūktās and their titles

[The number in boldface indicates the number of mantrās in the Sūkta. 1.30.17-19 indicates the mantrās 17-19 in the Sūkta 1.30]

Agni	अग्नि
1.1: Adoration of Agni (9)	
1.12: Agni, the Envoy (10)	
1.13: The Powers that Fill (12)	
1.21: Indra and Agni (6)	
1.26: Intimacy with Agni (10)	
1.27: Agni as Universal Life (13)	
1.31: Agni in all Beings (18)	
1.36: Agni Kindled by Gods (12)	
1.44: The Nourisher and Guest (14)	
1.45: Worships Men (10)	
1.58: Giver of Supreme Bliss (15)	
1.60: Rich in Thought (5)	
1.65: The Footprints of Agni (10)	
1.66: Impels Us (10)	
1.67: Mantrās and Secret Cavern (10)	
1.68: Benefits of Manifestation (10)	
1.69: Agni and Man (10)	
1.70: Access to Sun-world (11)	
1.71: Mantrās Break the Hill (10)	
1.72: Knower-within (10)	
1.73: Agni's Riches (10)	
1.74: The Paths of Yajña (9)	
1.75: Who are You (5)	
1.76: What Approach Attracts You? (5)	
1.77: How to Give? (5)	
1.78: Slayer of Darkness in Totality (5)	

1.79: Agni Within Us (12)	
1.94: Agni's Friendship (16)	
1.95: Who Knows the Secret One? (11)	
1.96: Wealth-bestower (9)	
1.97: Sin Withers Away (8)	
1.99: Carry Us Across (1)	
1.108: Indra and Agni (13)	
1.109: Indra and Agni (8)	

Agni Vaishvānara **अग्नि वैश्वानरः**

1.59: Universal Person (7)	
1.98: Universal Person (3)	

Ashvins **अश्विनौ**

1.3.1-3: Supreme Enjoyers (3)	
1.34: Modes of Help (2)	
1.46: Leaders of Journey (15)	
1.47: Car with Gifts (10)	
1.112: The Lamé Walk and the Blind See (25)	
1.116: Mystic Honey (25)	
1.117: Sight, Hearing and Release from Bonds (25)	
1.118: Complete Our Knowledge (11)	
1.119: Car and Vāmadeva (10)	
1.120: Secret Knowledge (12)	
1.30.17-19: Gleaming Might (3)	

Indra**इन्द्र**

- 1.4: Indra Giver of Light (10)
 1.5: Yoga and Indra (10)
 1.6: Indra and Maruts (10)
 1.7: Breaking the Hill (10)
 1.8: Help Given by Indra (10)
 1.9: Lauds, Descent and Ascent (10)
 1.10: Creation and Progress (12)
 1.11: Destroyer of Titans (8)
 1.16: Indra Showers Light (9)
 1.17: Indra and Varuṇa (9)
 1.28: Life, Mind and Body: the Yogic Symbolism (9)
 1.29: Commoners (7)
 1.32: Rays and Waters from Vṛtra (15)
 1.33: Indra's Victory (15)
 1.51: Indra's Wondrous Deeds (15)
 1.52: Order in all Things (15)
 1.53: Indra Teaches (11)
 1.54: The Supreme Light and Might (11)
 1.55: Faith in Indra (8)
 1.56: Builds the Midworld in Man (6)
 1.57: Complete Surrender (6)
 1.61: Clear-cut Thoughts (16)
 1.62: The Intuition Saramā (13)
 1.63: The Energiser of Our Self (9)
 1.80: Self-empire (16)
 1.81: Grants Felicities (9)
 1.82: Come to Us (6)
 1.83: Help of the Divine Powers (6)
 1.84: Home of Delight (20)
 1.100: Guides Our Speech (19)

- 1.101: Brahman Realised Seers (11)
 1.102: Why Men Invoke Indra (11)
 1.103: Glory of Strivers (8)
 1.104: Our Faith in Indra-power (9)
 1.121: Indra or Vishvedevāḥ (15)
 1.3.4-6: Purified Delight (3)
 1.30.1-14: Converse with Us (14)

Indra-Vāyu**इन्द्र वायु**

- 1.2.4-5 (2), 1.23.2-3 (2)

Uṣhā**उषा**

- 1.48: Speak the Happy Truths (16)
 1.49: Comes to the Soma in Man (4)
 1.92: The Dawns and the Highest Experience (18)
 1.113: The Soul Emerges (20)
 1.30.20-22: Who is fit to enjoy you (3)

Timing**ऋतवः**

- 1.15: Divine Timing and the Gods (12)

Rbhūs**ऋभवः**

- 1.20: Make Four out of One (8)
 1.110: Separate the Cover (9)
 1.111: Creating Entities (5)

Devīḥ**देवीः**

- 1.22.9-15: Goddesses (4)

Waters**देवीरापः**

- 1.23.16-23: Divine Waters (8)

Pūṣhan**पूषन्**

1.23.13-15: Hidden Soma (3)

1.42: The Guide (10)

Brahmaṇaspati**ब्रह्मणस्पति**

1.18: Hasten Us (9)

1.40: Gods Dwell in the Mantra (8)

Maruts**मरुतः**

1.19: Maruts & Agni (9)

1.37: We Are Yours (15)

1.38: Windless Rain (15)

1.39: Delight in Hills (10)

1.64: Powers (15)

1.85: Well Moves Up (12)

1.86: Lauds, Light and Toilers (10)

1.87: Help to Earth (6)

1.88: Mantra Formation (6)

1.23.7-12: Indra and Maruts (6)

Mitra and Varuṇa**मित्रा वरुणौ**

1.2.7-9: Increasers of Truth (3)

1.23.4-6: Discrimination (3)

1.41: Aryama, Mitra and Varuṇa (9)

Varuṇa**वरुण**

1.24: Cords of Bondage (15)

1.25: Grace of Varuṇa (21)

Vāyu**वायु**

1.2.1-3 (3), 1.23.1 (1)

Viṣṇu**विष्णु**

1.22.16-21: All-pervading (6)

Vishvedevāḥ or All-Gods विश्वेदेवाः

1.3.7-9: Harmony (3)

1.14: Agni and Others (12)

1.89: Gods Shower Knowledge
on All (10)

1.90: The Paths of Bliss (9)

1.105: Descent and Ascent (19)

1.106: Rescue us from Sin (7)

1.107: Gracious God (3)

Shiva-Rudra**शिव-रुद्र**

1.43: Luminous Healer (9)

1.114: Force for progress (11)

Sarasvati**सरस्वति**

1.3.10 - 1.3.12: Sarasvati (3)

1.13.9: Ṛ̥ā, Sarasvatī and Mahī (1)

Savitṛ**सवितृ**

1.35: Establishes the Worlds (11)

1.22.5-8: The Creator (4)

Soma**सोम**

1.91: Leads Us to Bliss (23)

1.93: The Path to Bliss (12)

Sūrya**सूर्य**

1.50: The Highest Light (13)

1.115: Sūrya, the Soul of All (6)

3. Foreword

There was without doubt a good reason for Dr. Kashyap to have planned this publication. While books on Vedas are flooding the market, wisdom in most of these books is conspicuous by its absence. The discernable approach in them is mainly intellectual, savoured generously by critical and analytical tendencies. They treat the Vedas as merely literary pieces or as little more than aids to reconstruct a bygone age; the language has been studied, the narration has been pressed for historical or cultural information, and the religious or philosophical overtones have been noted. But the most distinguishing feature of the Vedas has largely been missed: the Vedas by their very intent are coded documents of mystic visions. The one modern authority that emphasized this aspect of Vedic study was Sri Aurobindo: and the one saintly scholar who commented in Sanskrit on the Vedās, inspired by Sri Aurobindo, is T.V. Kapāli Sāstry. Dr. Kashyap has here undertaken to present to the English-Knowing world the approach of Sri Aurobindo and Kapāli Sāstry, which is not only characteristically Indian but in close conformity with the visions of the seers themselves.

The present publication has been planned meticulously. It presents the first *aṣṭaka* of Rig Veda Samhitā for which Kapāli Sāstry prepared his excellent commentary known as '*Siddhāñjana*'. After an elaborate, erudite and insightful introduction, individual mantrās have been taken up: the text has been given in the original (with *svara*-markings), the words

have been separately translated in English, and a running translation of the entire mantra based on Kapāli Sāstry's Sanskrit commentary has been appended. The significance of special words used in the mantra is also indicated. But the most useful guide to the reader here is the title which prefaces the running translation of each mantra. Short, cryptic and appropriate, the title suggests the general import, the hidden meaning and the essential spirit. The book therefore is a valuable contribution towards understanding the Vedic wisdom aright.

It may not be improper here to recall briefly the esoteric framework in which Kapāli Sāstry's commentary becomes relevant, for this is the principal justification for the present publication. The appended essay entitled, "Spiritual Interpretation of the Veda: an Introduction" is based on the Sanskrit work of T.V. Kapāli Sāstry entitled *bhūmika* to his commentary *siddhāñjana*. I have also expressed the key ideas in the form of thirty Sanskrit aphorisms *Vedagūdārthabodha sūtrāṇi* using Kapāli Sāstry's own words. An English translation of three aphorisms is also included in this essay.

It remains for me to express once again my sincere appreciation for the present publication, planned and prepared by Dr. R.L. Kashyap, and which will greatly benefit the earnest students and the discerning scholars and which aims to reveal the mystic teaching of the Veda as discovered by Sri Aurobindo in the words of Kapāli Sāstry.

S.K. Ramachandra Rao

4. Preface and the Book's Uniqueness

This book is designed to satisfy the needs and curiosities of a variety of readers.

Admirers of Rig Veda Samhitā have felt a strong need for a translation which reveals the wisdom or knowledge in it. Some others have expressed a need for an edition which has the text in both the Devanāgarī and Roman scripts so that they can follow the text while hearing a chant of the hymns. Some persons who are familiar with the well-known translations such as those of Griffith or Wilson want more clarifications before accepting a spiritual and psychological meaning for every verse.

This is the first edition of the Rig Veda Samhitā focussing on the wisdom of the Rig Veda with copious references to the text of the RV itself. It contains the first 121 Sūktās of the Rig Veda Samhitā. It is the first book in which the text of all these 1370 mantrās is given both in Devanāgarī script and Roman.

The book is in 5 parts. The Parts I, II and III are introductory essays. Part I gives a brief overview of Rig Veda clarifying the roles of ṛishi, devata and metre. Part II gives an overview of the principal Gods or Cosmic powers of Rig Veda, as delineated by Sri Aurobindo and Kapāli Sāstry. For a serious understanding of Rig Veda as a book of psychological and spiritual wisdom a minimal understanding of the powers of Gods is absolutely necessary. Needless to say that these Gods should not be confused with their namesakes in the Purāṇa books.

Part III deals with the important question of the differences between this translation and other available translations such as those of

Griffith or Wilson. The main questions are: 'how do we understand the symbolism in the Veda and how do we assign the meanings to the words'. We sketch briefly Sri Aurobindo's perception on the origin of language and the recovery of the deeper meanings of the words in the Veda.

Part IV gives the translation of the 121 Sūktās or 1370 mantrās in a user-friendly format described presently. Part V has the appendices including indices and concordance between Rig Veda and Yajur Veda verses in the book and the corresponding ones in the Yajur Veda.

The format of the book is designed to be user-friendly. Every sūkta is assigned a title. Every mantra is assigned a title to reflect its content. Every mantra is divided into 2 parts. The translations of the two parts of each verse are placed together in the beginning after the title of the verse to facilitate the reader who is completely ignorant of Sanskrit.

The original text of each mantra is split into separate words using the traditional pada-pāṭha with some modifications. The English meaning of every Sanskrit word (in roman script) is given in boldface below the Sanskrit word.

For many verses, there is a section entitled, "Details", which gives more information on the meaning of some of the phrases in the translation, comparison with other translations and the reason for assigning the particular meanings to words in the verse. See the overview of Part IV for more details.

Classes of Readers

This book is addressed to several classes of readers. First of all, it is addressed to the readers who may not know Sanskrit, but are interested in reading a translation of the Rig Veda which brings out its spiritual and psychological wisdom.

The next class of readers for this book consists of those who know Sanskrit, but want to know the English translation of every word which brings out the spiritual meaning of the Veda as well as the meaning relevant to physical nature. The word-meanings in each mantra and the subsection, 'Details', after every verse is addressed to these readers.

Some other readers liked the spiritual interpretation, but wanted to know more about the powers of the Rig Veda deities like Agni. To assist them, we give on p. (vii-ix) the group of titles of all Sūktās dedicated to Agni, the group dedicated to Indra etc. Moreover at the end of each Sūkta, we give the pathway to the next Sūkta of the same deity.

Sections and Rishis

The entire first Aṣṭaka of 121 Sūktās has been divided into 12 sections so that all the Sūktās in each section are revealed to one ṛṣi namely Madhuchchhandā, Medhātithi, Shunahshepa, Hiranyastūpa, Kaṇva, Praskaṇva, Savya, Nodha, Parāshara, Gotama, Kutsa and Kakṣhivān. The (minor) exceptions are Sections I and XI. See the overview of the Part IV for the rationale.

One advantage of this scheme is that we can appreciate the style of each ṛṣi and his

way of approaching the deities. Some use plain language, some use intense symbolism. Some dedicate all their hymns to one deity, others to several deities etc. The introduction to each Section reveals its special nature.

Content and Source

The translation is more literal than poetic. This translation is based on the detailed Sanskrit commentary of Rig Veda Samhitā entitled, '*Siddhānjana*' or '*mystic collyrium*', by Sri T.V. Kapāli Sāstry published in 1947. The commentary follows closely the clues to the understanding of Rig Veda provided by Sri Aurobindo in his books [2,3] who also approved the commentary in toto. We have utilised the translations of some of the verses by Sri Aurobindo, indicated as [SA]. Kapāli Sāstry has been aptly termed a versatile genius with his mastery over the traditional *shāstrās* in Sanskrit including grammar and his excellence in composing poetry and the mastery over the modern English works. Even though Sāstry has great admiration for the work of Āchārya Sāyaṇa, he has shown that, even from the purely grammatical point of view, the hymns have a spiritual interpretation different from the naturalistic-ritualistic view of Sāyaṇa.

Kapāli Sāstry's works in both English and Sanskrit [17] answer in great detail the criticisms of the spiritual interpretation of the Veda made by several persons in the academia, both in Sanskrit *pāṭhashālās* and in Universities. They do not want to accept the spiritual interpretation of the Veda on the grounds that it is opposed to the "tradition", which is supposed to be the opinion of

medieval ritualists (*mīmāṃsakās*) and that of Sāyaṇa. These critics are unaware that there is a long-standing tradition of the spiritual interpretation of the Veda, going back to the first known commentator Yāska circa 200 B.C.E. who is 1500 years prior to Sāyaṇa.

I started this work with great trepidation acutely aware of my limitations in Sanskrit. T.V. Kapāli Sāstry's style is so majestic that I may not have captured many of the subtle nuances in his book. My aim is to bring the spiritual interpretation of the Veda to the attention of the wider audience of Veda lovers who may not be experts in Sanskrit.

Sri Aurobindo, in his concluding chapter of *The Secret of the Veda* written in 1917, declared, "our object is only to see whether there is a prima facie case for the idea with which we started that the Vedic hymns are the symbolic gospel of the ancient Indian mystics and their sense spiritual and psychological. Such a prima facie case we have established.... More we cannot at present attempt . . . (its meaning) has been obscured by ages of oblivion and misunderstanding to be adequately dealt within a single work".

Kapāli Sāstry's work is the major one to date to follow up on Sri Aurobindo's call. I am happy to present his case to the English knowing public.

In Part IV, we have given the meanings of about 14000 Sanskrit Veda words. We discuss the spiritual meanings of about 550 words in the section 'Details' for individual mantrās in Part IV; these words are listed in the Appendix 4 in Part V.

For a discriminating reader with some knowledge of Sanskrit, this text, the translator hopes, would provide a better understanding of the psychological and spiritual wisdom of the Veda.

Acknowledgements

I am grateful to Prof. S.K. Ramachandra Rao for not only writing a very encouraging foreword but also a luminous introduction to the spiritual (*adhyātma*) interpretation of Veda. His essay should open the eyes of those who disregard the spiritual interpretation because it is 'not traditional'.

In preparing this work, I have used the translation of the first thirty two Sūktās based on Kapāli Sāstry's commentary by Sri M. P. Pandit and Sri S. Shankaranarayan and the summary translations of the remaining Sūktās by Sri M.P. Pandit. I have also used the works in English on the Veda by Sri Aurobindo, Sri Kapāli Sāstry and Sri M.P. Pandit. *Sri Aurobindo Glossary* of A.B. Purāṇi has been very helpful.

All the quotations of Sri Aurobindo are from his Collected Works whose Copyright is with Sri Aurobindo Ashram Trust. We express our gratitude for using these quotations.

My thanks to the staff of SAKSIVC for preparing this typescript with its many revisions and to Balakrishna of Sreeranga Printers and Publishers for the beautiful print of this book.

Bangalore
November, 2003

R. L. Kashyap

5. Spiritual Interpretation of the Veda: an Introduction

(Prof. S. K. Ramachandra Rao)

Kapāli Sāstry himself has succinctly given expression to this framework in the Sanskrit *Bhūmikā* to his *Siddhānjana* [1947, Dipti-Publications, Pondicherry; Collected works of T.V. Kapāli Sāstry, Vol.4 1983]. This framework acquires significance on the ground that the Veda has a secret meaning, which alone is of ultimate and real value. In contradistinction to this, there is the external meaning, the apparent one, consisting of word-meanings which are conventional and transactional in nature. The latter is meant for the common folk, to help them in their religious aspirations, while the former is deliberately intended to guide the advanced aspirants. The Veda employs this double-language method, because there are two distinct approaches prevalent among human beings: one that relies on the senses, employs reason, and holds the intellect in high regard; and the other that depends on revelation and inspiration, and employs intuition and insight. The two approaches may be designated 'practical' and 'spiritual'.

Sāyaṇā's interpretation of the Rig Veda Samhitā illustrates the 'practical' approach, while Sri Aurobindo, and Kapāli Sāstry after him, represent the 'spiritual' or 'mystical' line of interpretation. It is unfortunate that the decadent culture in the country during the middle ages held on to the 'practical' approach, to the detriment of the other. As a

result, the Veda was looked upon as a source-book for ritualism, as a sanction for intellectualism and as a justification for crude materialism. The Mīmāṃsakās had already encouraged this outlook, and their preference for the Brāhmaṇa books (ritualistic tracts, appendages to the Samhitā by the priests) prevailed in the middle ages, and has continued till our own day. The Samhitā, by a curious reversal of values, became secondary to the Brāhmaṇās, like the proverbial tail wagging the dog. Sāyaṇa was an uncompromising votary of the Mīmāṃsaka ritualism, and his approach to Rig Veda Samhitā in his famous Bhāṣya is only through the Brāhmaṇa ideology. He did not accord an independent status to the Samhitā, but viewed it only as an appendage to the Brāhmaṇa tracts.

It is remarkable that he (Sāyaṇa) chose at all to write a commentary on Rig Veda Samhitā, for no Mīmāṃsaka had ever thought of writing a gloss, interpretation or annotation to the Samhitā. The Mīmāṃsakās paid lip-service to the greatness, glory and antiquity of the Veda, but had completely ignored its import. They were more concerned with 'dharma' than with 'mantrārtha' (meaning of mantrās), for they regarded 'dharma' itself as the 'vedārtha' (the meaning of the Veda). The words were all that was important for them in a mantra from the Samhitā collection, because

the mantrās had to be recited as part of the rituals. The meaning of the mantra was of no interest or importance to them. Indeed, the great Mīmāṃsaka, Jaimini, argued that the mantrās that were not prescribed or employed in the sacrifices were irrelevant and redundant.

आम्नायस्य क्रियार्थत्वात्
आनर्थक्यमतदर्शनाम् ॥ āmnāyasya

kriyārthatvāt ānarthakyam atadarthhānām.

In the decadent tradition, therefore, there was no need for a (*Bhāṣya*) commentary on the Samhitā. Nevertheless, Sāyaṇa did write one, and unwittingly turned the attention of traditionalists to the meaning of the mantrās, although ritualism was for him, as for others around him, the main focus.

It is again unfortunate that the Western Indologists took an interest in Vedic studies precisely at a time when the decadent culture held the ground. What they were exposed to was the ritualistic interpretation of Rig Veda Samhitā by Sāyaṇa. For them, Sāyaṇa was the traditional authority, although Sāyaṇa lived only in the fourteenth century A.D. and there were other and more trustworthy commentators earlier. Max Muller, who published the Rig Veda Samhitā for the first time in human history, published it along with Sāyaṇa's commentary, thus providing it a high academic acceptance value. Modern Vedic students and scholars, Western as well as Indian, have been brought up in the tradition of regarding the Rig Veda Samhitā only in the light of Sāyaṇa's Bhāṣya.

The first great person that raised his voice against this injustice, impropriety and outrage to the true spirit of the Vedic lore was Sri Aurobindo. He discovered that the Veda had a hidden meaning, not by a scholarly study of Vedic mantrās, but by an inner vision; it was only later that his studies confirmed his direct perception. He was himself a sage, a ṛishi, and he had therefore the equipment in common with the sages who visualized the mantrās. Vedic hymns are not products of superior scholarly exercises, or of clever constructions of thought, diction and speech. They had wondrous powers within, which freely opened up and blossomed into charming poetic articulations. They were inspired by a profound encounter with reality as such. The hymns therefore are in the nature of mantra-perceptions (*mantra-dr̥ṣṭayah*).

According to this discovery, the central aim of the Vedic hymns is to help the seekers of truth (*satya*), immortality (*amṛta*) and light (*jyoti*). The truth that the Veda reveals is in effective contrast to the truth of this phenomenal world which is a 'mixed one' (truth hidden in a mass of false presentations), and which can be grasped by our senses and mind; it is most profound and transcendental. The immortality of the real revealed by the Veda is distinguished by being beyond space and time and being beyond dualities. And the light that one finds in the Veda is beyond the Light that is signified by human intelligence. All the hymns in the Vedic corpus must be interpreted in accordance with this search; the hymns become meaningful only in the context of this search.

The supreme reality is described in the Veda as the beyond (*param*), the truth (*satyam*), the right (*ṛtam*) and the vast (*br̥hat*). It is beyond the three realms of phenomenal existence, symbolized by the *vyāhrtis*: *bhūh* (earth), *bhuvah* (midregion) and *suvaḥ* (sky), and represented by the three luminous deities - Agni, Indra and Sūrya. The three realms together constitute the lower half of reality (*aparārdha*). Beyond this is the upper half (*parārdha*), where Sūrya (the Savitr of whom the Sūrya of the three realms is but an image) reigns supreme and shines brilliantly. This is the only reality (*ekam sat*) that the Veda recognizes. All the deities and gods that the hymns refer to as having different names, forms and functions are but so many aspects of this one Sūrya, the supreme reality, the vast sky (*br̥had-dyauḥ*), the (*mahaḥ*), the beyond (*paraḥ*), the luminous (*svar*). The Veda shows the mystic path to reach this highest state:

अन्वेष्टव्यो बृहदिवः पन्था ॥

anveṣṭavyo br̥haddivah panthā

[Siddhānjana]

It is well-known that the Vedic hymns are replete with symbolic language. They are altogether unlike the poetical compositions that we are familiar with; they tend to veil their speech. The seers who were responsible for these hymns were essentially mystics, having had the direct contact with the sole reality of all existence. The Veda is regarded in tradition as the treasury containing the secrets discovered by these knowers of mystic knowledge. Kapāli Sāstry defines Veda as the

deliberately coded communications of profound mystic wisdom:

तेषां (मन्त्रद्रष्टाणां) गहनतत्त्वविदां

गूढभाषया गोपितानां गोप्यानां कौश ऋग्वेदः।

तेषां ऋक्सूक्तानां समुदायमेव ऋक्संहितामाचक्ष्महे ॥

teshām (mantradrashṭāṇām)

gahanatattvavidām gūḍhabhāṣhayā

gopitānām gopyānām kosha ṛgvedaḥ.

teṣhām ṛksūktānām samudāyameva

ṛksamhitām āchakṣhmahe.

It is also recognized that the Vedic mantrās are especially potent in their verbal forms as well as in their meaning, nuances, and effective for securing welfare here as well as hereafter; and this is due to the fact that their origin is ascribed to the direct encounter with the ultimate reality (*prādurbhāva-prabhāvāt mantrānām vīrya-vattvam*). The words came out without effort from the seer, almost spontaneously; and the words concealed as well as revealed. The incorporation of two meanings in each mantra (the exoteric and the esoteric, the external and the internal) was by no means deliberate or calculated, but perfectly natural in the context of spiritual experience and its communication. The external sense is only a sign, a symbol (*sanketa*), and is intended to discern the real but internal import. This holds good also for rituals. The external rituals are only symbolic of the internal transformations that must take place.

In fact the external world is only a symbol of the internal world that is more real. The gods of the three realms (*adhyāṇḍa*) represent only the powers within the individual (*adhipiṇḍa*). Tradition speaks of the three realms (earth, midregion and sky) as representing the three faculties: *anna* (gross waking state), *prāṇa* (powers, forces, energy) and *manas* (mind, knowledge), respectively. They are presided over by the gods Agni, Vāyu and Sūrya. Beyond the three realms indicated by the three *vyāhrtis*, *bhūḥ*, *bhuvah* and *suvaḥ* is the great expanse without limits (*mahaḥ*, *bṛhad-dyauḥ*), the domain of Sūrya (distinguished from the physical Sun, *laukika-sūrya*).

It may be recalled that there is a long-standing tradition, ignored however by Sāyaṇa, of seeing in the Rig Vedic passages a triad of meanings:

त्रयोऽर्थाः सर्ववेदेषु ॥

trayoḥ arthāḥ sarvavedeṣhu

Yāska accepts the ritualistic sense (*adhiyajña*), the meaning relating to the deities (*ādhidaiva*) and the esoteric meaning (*ādhyātma*). Later thought spoke of 'ādhibhautika' (the gross, external meaning, referring to the physical world and common transactions), 'ādhidaivika' (in which *adhiyajña* is included) and 'ādhyātma'. With reference to the Vedic passages, tradition also distinguishes between the conventional meanings of words used (*rūḍha*), which are superficial but symbolic (relating to *ādhibhautika*, *adhiyajña* and *ādhidaiva* levels) and the meanings which are

etymologically valid and significant (*yaugika*), which are the real and intended meanings (relating to the *ādhyātma* level). It was Ānanda Tīrtha (Madhva Āchārya) who, in his Rig Bhāṣya resuscitated this tradition that was being side-lined by the votaries of ritualism, and attempted to explain the Vedic mantrās primarily at the *ādhyātma* level. Rāghavendra Tīrtha's *Mantrārtha mañjari* followed this lead, and provided guidelines for Kapāli Sāstry's comprehensive reconstruction of the real import of the Vedic corpus. Kāpali Sāstry was inspired by the discovery of Sri Aurobindo, and his Siddhāñjana is true to the traditional line of interpretation and is a brilliant attempt to focus attention on the hidden meaning of the revelations of the ancient seers. I have gathered together the principal propositions from his introduction, known as *Bhūmikā* to his commentary on Rig Veda, and have prepared this garland of aphorisms which help in understanding the hidden import of the Veda. I have called it *Veda-gūḍhārtha-bodha-sūtrāṇi*, taking the clue from his own expression. The aphorisms included here are in his own words; only the selection and arrangement is mine. This, I hope, would illustrate the general framework of Vedic interpretation accepted by Yāska, Saṇaka, Kātyāyana, Durgāchārya, Ānanda Tīrtha, Bhāskara, Rāghavendra Tīrtha and, in recent years, by Sri Aurobindo and after him by Kapāli Sāstry.

6. Summary of the Secret of the Veda in Aphorisms

[Veda gūḍārthabodha sūktāni]

[These aphorisms have been prepared by Shāstra-Chūḍāmaṇi, Veda Kamala Prof. S.K. Ramachandra Rao based on the *bhūmika* of the Rig Vedic commentary *Siddhāñjana* of Sri T.V. Kapāli Sāstry using TVK's own words. S.K.R. hopes that these aphorisms illustrate the general framework of Vedic Interpretation accepted by Yāska, Shaunaka, Kātyāyana, Ānandatīrtha, Rāghavendra Swāmi and in recent years, by Sri Aurobindo.]

1. The Veda is eternal, because it made its appearance from the highest space without limits, known as *parama-vyoma* or *brhad-dyauḥ*, beyond the three realms of existence (*bhūḥ*, *bhuvah* and *svah*).
2. The Veda is primarily intended to aid spiritual study, contemplation and spiritual practices.
3. The Veda that is most ancient is but one; it is called Rig Veda, a collection of riks (mantrās).
4. For the sake of performing rituals, the mantrās of Yajur Veda and the Brāhmaṇa-texts were prepared at a later period.
5. The mantrās of the Rig Veda were direct perceptions of the seers.
6. The seers who perceived the mantrās dwell, before their birth and after their passing away, in the highest space (from which the Veda made its appearance).
7. The seers, abiding in a state of high austerity, encountered directly the mantrās (known by the name *brahma*), according to Yāska.
8. The Veda is not concerned with dharma (rules of good life) and Karma (rituals) only; there is in the Veda a hidden teaching which is spiritual in nature, pertaining to the Self.
9. This essential import of the mantrās was concealed by a secret (or coded) language; the seers hid the secret within the mantra.
10. The inner import is that it takes the form of symbols and abides in the mantrās.
11. The seers employed the symbols for the sake of preserving the real meaning of the Veda.
12. It is proper therefore that one must understand the significance of the symbols in order to determine the true import of the Veda.
13. The secrets indicated by the symbols pertain to the internal or esoteric mysteries (*nīṇya*).
14. One must attempt to comprehend the purport of the mantrās only in accordance with the inner meanings.
15. An understanding of the system of symbolism (*sanketa*) is the gateway to get at the secret of the Veda.
16. In all Veda there is but one system of symbolism.
17. For all the seers of the mantrās, there is but one goal (*ekameva*), one hidden teaching and one tradition of symbolism.

18. The hidden teaching is this: The supreme and solitary divinity is Sūrya, the Supreme Person.
19. Sūrya abides bearing several names and assuming several deity-forms.
20. The real is but one, (*ekah para*) but bearing a multiplicity of names and forms.
21. The origin of all deities is but one, the nature of all deities is also one, and the goal of all of them is one too.
22. The differences among the deities are in accordance with their functions and their personalities.
23. The deities can be apprehended by one's inner perception.
24. The nature of the deities, however, are capable of being perceived by the eye that is opened by the divine or inner vision.
25. All the deities begin to function only at the level of the supreme reality (viz., the highest space, *brhat-dyauh*, from which the Veda makes its appearance, and in which the seers dwell); and their actions have a tendency to ascend.
26. The Veda presents the picture of the deities with their own names, qualities and actions, but who are all in reality so many aspects of the one great self, known by the name Sūrya.
27. The sacrificial ritual is also symbolic; the supreme purport of the Vedic sacrifice is but inner worship.
28. Whoever is the wise person, equipped with vision and learning, who becomes competent enough to realise the hidden teaching of the mantra, it is for him that the Veda reveals itself.

29. For him, the symbols of their own accord would reveal the secret import.

30. One must therefore make efforts to understand aright the true meaning of the mantrās.

S.K. Ramachandra Rao

[Professor S.K. Ramachandra Rao who has been awarded several honours such as *Veda Kamala*, *Vidyāṅkār*, *Shāstra-chudāmaṇi*, *Vedānta-nidhi* etc., is an eminent traditional scholar having studied Veda and Vedānta in the traditional method under several orthodox pundits in Mysore. He is also well-versed in modern learning having been the Professor of psychology at National Institute of Mental Health and Neurosciences, the Head of the Department of Indian Culture in the Callison College Study Centre of the University of Pacific (USA) and Senior Associate of NIAS, Indian Institute of Science, Bangalore. He has translated a commentary in Pāli on a Buddhist classic. He has authored over fifty monographs including *art and architecture in Indian temples* (three volumes), *āgama kosha* (twelve volumes), *Pratimākosha* (six volumes). His latest project is the *Rig Veda Darshana* which intends to bring into focus the traditional approach to Rig Veda based on the early authorities like Yāska, Bṛhaddevata and some relatively unknown commentaries, like those of Mādhwāchārya and Rāghavendra Tīrtha. Twelve volumes of this series have been published and twenty-eight more are in the plan. He is also a musicologist, a sculptor and painter and has held several one man shows.]

7. Abbreviations

Brh. U:	Bṛhadāraṇyaka Upanishad	RV (4.6.10):	mantra 10 of Sūkta 6 of Maṇḍala 4 of RVS
Griffith:	R.T.H. Griffith's translation of Rig Veda, dated 1895 CE	S:	Sāyaṇa Āchārya (1315-1387 CE)
HMF:	<i>Hymns to the Mystic Fire</i> by Sri Aurobindo	SA:	Sri Aurobindo (1872-1950 CE)
KS:	Sri Kapāli Sāstry (1886-1953)	(SA):	indicates that the translation of the verse is due to SA. (Almost all the translations of SA are taken from ĤMF. A few are from SV as indicated specifically.)
Moderns:	Western indologists such as Max Muller, Griffith, Macdonnell, Wilson, etc., of the nineteenth century and early twentieth century, the eminent Indian philosopher Dr. S. Radhakrishnan and other Indian academics.	Shat. Br.:	Shatapatha Brāhmaṇa
MW:	Monier Williams (dictionary)	SV:	<i>The Secret of the Veda</i> by Sri Aurobindo
Ritualists:	These persons believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning. This school is known as <i>Pūrva Mimāṃsa</i> , whose leader, Jaimini, is dated 500 BCE. Jaimini mentioned only a few of the mantrās of Rig Veda in his work.	SYV:	Shukla Yajur Veda Samhitā
		Tai. U:	Taittirīya Upanishad
		TS:	Taittirīya Samhitā
		TS (1.4.7):	Anuvāka 7, in Prapāṭhaka 4, of Kāṇḍa 1 in TS.
		U:	Upanishad
		(v):	Variant of the Rig Veda verse
		VS :	Vājasaneyi Samhitā
		VS (15.7):	Mantra 7 in adhyāya 15 of TS
		Wilson:	H.H. Wilson's translation of the Rig Veda dated 1850 CE. Wilson closely follows Sāyaṇa.
RK:	A ṛk mantra in one of the various metres.	[xy]:	xy is the number of the reference listed in the appendix, 'References', in Part V.
RVS:	Rig Veda Samhitā (the Shākala recension)		

8. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

Devanagari Symbol Examples

Short Vowels

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

Long vowels:

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

Other vowels:

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r̥	comment below

Consonants:

क्	k	kick, kite, cut
ग	g	gut, gig, go
च	ch	chug, church
ज	j	jug, jig, jar
ट	t̤	tub, tiger
ड	d̤	deed, dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र्	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ʃh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ;
dh ध; ṭh ṭ; ḍh ḍ; ph फ; bh भ;
ng (ङ्) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'R̥gveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̥t *visarga* symbol: pronounced with exhalation.

For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ, नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different, following from the vowel previous to the symbol 'ḥ'.

'm̐' is pronounced as half 'm'.

ṣ is a conjunction that indicates 'अ';

Example:

māṣmṛtāt माऽमृतात् = मा + अमृतात्

Part I. Introduction to Rig Veda

1. Overview of Rig Veda	1
2. Rīṣhi	4
3. Mantra, Metre and Accent Marks	6
4. Gods of Veda	8
5. Brahma, Viṣṇu and Rudra-Shiva	10
6. Yajña	12

1. Overview of Rig Veda

The Rig Veda has 10,552 mantrās, each of which is in one of several specific metres like Gāyatri, Anuṣṭup etc. They are grouped into 1028 Sūktās or hymns, each having roughly ten mantrās. The Sūktās are further grouped into ten Maṇḍalās. Maṇḍala 1 has 191 Sūktās or 2006 mantrās, roughly a fifth of the entire text. Maṇḍala 2 has only 43 Sūktās or 429 mantrās.

These hymns deal with all aspects of wisdom, such as different cosmic powers and the ways of manifesting these powers in our everyday life, difficulties faced by a spiritual seeker and the ways of overcoming them, the paths of devotion, knowledge, etc. Even though RV is not a book on mathematics or science, it has a wealth of information on arithmetic, astronomy, Āyurveda, chariot-making etc., [14,20,28,32]. Some persons associate the word wisdom only with the knowledge of the transcendental state of the Supreme, completely separated from the life on earth. Obviously, the Seers of Rig Veda do not have such a narrow view of wisdom.

* The numbers in square brackets refer to the 'List of References' given in Appendix 1, Part V.

Regarding the date of Rig Veda, the relevant references are [15,37,39].

Every Sūkta or hymn of RV has several mantrās or verses and a header having three items namely:

- (a) Rīṣhi (or Rīṣhīs) to whom the Sūkta was revealed
- (b) The metres of the various mantrās
- (c) The cosmic powers or Gods or (*devās* or *devīs*) with whom the Rīṣhi communes using these mantrās.

We will first give brief definitions or descriptions of some of the terms introduced above such as mantra, metre, Rīṣhi and Gods (or cosmic powers or *devatās*). We also mention briefly the message or essence of the RV. Detailed discussions of these terms such as *devata* will be clarified in the next several sections.

Mantra: A mantra of the Rig Veda is outwardly a poetic verse. At a deeper level, it is the expression of the intuition arising out of the depths of the soul of the Rīṣhi. It is the voice of the rhythm which has created the worlds and is still creating perpetually several of its aspects. A mantra is packed with the power of the askesis (*tapas*) of the Rīṣhi to whom it was revealed. Even a person who has no earlier exposure to the Veda can feel its power when it is chanted in the proper mode. Note that the poems or epics of famous poets like Kālidāsa are melodious and full of aesthetic beauty, but they are not mantrās. Every mantra in Rig Veda is called as a rik or rk, which means a Word of illumination. It is

in one of several metres such as Gāyatrī, Anuṣṭup etc. The number of syllables or akṣharās in the mantra determines the metre to which it belongs. For instance a mantra in Gāyatri metre should have 24 akṣharās.

Every mantra in the Rig Veda is either a prayer or an adoration addressed to a devata (cosmic power) such as Agni to manifest in the Rishi or a call for an action by the devata. Many mantrās are celebrations of the actions of the devata including the gifts of powers of light and might. We have more to say on the mantrās in another subsection.

Rishi: A Rishi in the Rig Veda is a person who has the revelation of at least one ṛk mantra of the Rig Veda. The Rishi literally hear the mantra by supra-physical methods. Sometimes the Rishi hears the inspiration and he may coin the phrases and choose the metre to complete it. Since the Rishi has also supra-physical visions of the Truth, he/she is also called a Seer (*draṣṭāra*). There are about 400 Rishīs in the Rig Veda of whom at least 25 are women. Their names are listed in [41, 21]. Note that no one is born as a Rishi. Being a son or a daughter of a Rishi does not automatically give the person the powers of the Rishi. A person performs intense spiritual practices including askesis (tapas) to become a Rishi. There is no specific procedure for becoming a Rishi. One becomes a Rishi by the grace of the cosmic powers or devatās. In RV (1.31.16) deva Agni is said to create or form a Rishi. (*r̥shikṛt*). Similarly RV (9.96.18) declares that Soma, the Lord of Delight, creates Seers. A Rishi is identified by two names, his own name and that of his lineage or teacher. The first Sūkta of RVS was revealed to Madhuchchhandāḥ Vaishvāmītrāḥ,

a disciple or son of Vishvāmītra. The famous Gāyatri mantra RV (3.62.10) was revealed to Vishvāmītra Gāthin, i.e., Vishvāmītra, son of Gātha. The name of the Rishi indicates clearly the sex. The daughter of the Rishi Kakshivān is Ghoshā Kakshivatī, who is herself the Seer of RV (10.39) and (10.40). There are about 25 women Seers of RV, such as Aditi Dākṣhāyaṇī, (RV 10.72), Apāla Ātreya (RV 8.91), Dakṣhiṇā Prajāpatyā (RV 10.107), Yamī Vaivasvatī (RV 10.10), Vāgambriṇī (RV 10.125) etc. A Rishi can be either celibate or married. A Rishi is not only a man of contemplation, but also a man of action. Even though Rishīs advised the kings and helped them and their priests in the performance of the rites or rituals of the outward yajña, the Rishīs were not priests. In the Vedic period, Rishi alone was considered as the teacher who gave his teaching both orally as well as by occult methods as stated explicitly in the Atharva Veda.

The seven Rishīs (*sapta ṛshayaḥ*) are mentioned explicitly by name in RV (10.137) namely Bharadvāja, Kashyapa, Gotama, Atri, Vishvāmītra, Jamadagni and Vasiṣṭha.

The Rishīs and the devatās work harmoniously for the welfare of not only the human beings but of the entire earth. Many legends in the Purāṇās which deal with the quarrels among the devatās do not find a place in RVS. Note that Purāṇa books were composed thousands of years later than the Rig Veda Samhitā.

Deva or Gods: 'deva' means a luminous power. *deva* or *devata* is usually translated as Gods. These words and their relatives occur in the text in more than 1300 mantrās. It is a mistake to regard the devās or Gods as mere

personifications of qualities. They are incarnations or emanations of cosmic forces endowed with a high level of consciousness. By reciting the mantrās and performing meditation, human beings can enter into concrete touch with these powers; they can help man and show him the way to a Divine Consciousness and immortal life. These Gods can literally take birth in human beings and guide him or her from within.

Every deva represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the Goddess of inspiration. By getting in touch with these Gods, a human being can develop the psychological powers associated with them.

Message of the Rig Veda: The aim of both the Rishīs and the devās or Gods is to systematically lead every human being to higher and higher levels of perfection. This journey never stops till it culminates in all round perfection of every person, not only at an individual level but also at the level of interaction between human beings and at the level of society. Even to imagine such a condition of all round perfection is hard. To illustrate, many of us have familiarity with several professions say cooking, computer software, animal handling, health and healing, several physical sciences, electronic gadgets for audio and video etc. The experts in each field can suggest various changes for improvement. We can envision integrating all these changes. This is only a step towards perfection. There are many more steps which cannot be envisioned. The Seers realised that

such a radical goal of all round perfection cannot be intellectually described. According to them there already exists the plane of *satyam ṛtam brhat*-the Truth, the Right, the Vast--which incorporates in itself the seed of the all-round perfection to come. To attain this state, we have to get in touch with the consciousness in that plane, Truth-Consciousness (*ṛta chit*). Rig Veda Samhitā gives detailed hints about the paths to be followed so that each one of us can become perfect and achieve this state of consciousness and the status of a Rishi (1.164.40; 7.41.4,5). Such a great task cannot be achieved by human effort only. In every human task the Gods are the collaborators who do actually most of the work.

Every time a human being does a task with some consciousness, he can see or feel the collaboration of the Divine Powers. The human journey towards perfection is compared to climbing a mountain from peak to peak (RV 1.10.2) or to a journey in the uncharted waters of the ocean in a boat. After a certain stage, the human being feels that all the work is being done by the Gods themselves.

There are also adverse cosmic powers in nature which pose obstacles in the path of the human seeker after perfection. These are forces of darkness and falsehood called as Dasyu, Vṛtra, Ahi, Vala etc. The Veda has numerous references to the symbolic battles between the Forces of Light headed by Indra and Agni and the forces of darkness. The victory of the Gods is celebrated by the Rishīs with hymns to the deities.

Finally Rig Veda has several references to the realization of the Supreme One which

encompasses everything in the universe. Upanishads describe some sādhanās or vidyās using mantrās which are also in the Rig Veda Samhitā [17,30]. Even though most Indologists and Indian Philosophers writing in English [38] declare that, 'Upanishads are an expression of revolt against the ritualism of the Vedas', no such statements are found in the major Upanishads. On the contrary, ancient Upanishads like Chhāndogya quote Rig Vedic mantrās to support their intuitions [16, 17].

2. Rishi

The Rishi has been held throughout the ages as the object of highest reverence. There was clearly an overwhelming distinction between the Rishi and the priest. The Rishi experienced the truths; he had the supra-physical revelation or hearing of the truth.

The Rishi was not only a person (woman) of contemplation, but also of action who was capable of handling the most difficult situations of human life. He gave clear and unambiguous guidance. He was not necessarily a scholar or an intellectual. He had access to intuition, inspiration and other superior modes of knowledge and action. A verse of the Rig Veda is called a ṛk or word of illumination. R̥shi or Rishi is one who has a vision of the rik or a supraphysical hearing of the rik. All the mantrās of the RVS have been revealed to 400 Rishīs of whom 25 are women. Some of the Rishīs were celibate and others were married. In the Vedic period, Rishi alone was considered as the teacher who gave his teaching both by the oral instruction as well as the occult methods as indicated in Atharva Veda (11.5.3).

"The āchārya initiating him, takes the Brahmachārin within him as a mother the child;

Three nights he carries him like a mother bearing the child in her womb,
And to see him when born, devās come in a body."

In the Vedic period, there were communal celebrations of the Gods or cosmic powers. However it is a mistake to identify the important word yajña exclusively with these outward rites. The Rishīs were always engaged in the inner or internal yajña occurring in their subtle bodies. They would guide the community in the performances of rites, but they would not be the priests. The physical rite was a physical representation of the action in the subtle body within.

Recall that 1028 Sūktās of RVS are assigned to one of ten Maṇḍalās. The special characteristic of the six Maṇḍalās, Maṇḍala two through to Maṇḍala seven is that all the Sūktās of each of the Maṇḍalās were revealed to a single Rishi and his disciples. The Rishīs of these six Maṇḍalās are Gr̥tsamada, Vishvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha. Note this list is different from that of the Saptar̥shi in RV (10.137). Shukla Yajur Veda (34.55) giving the same list of seven Rishīs as in RV clearly states the esoteric nature of the Rishīs. "The seven sages are lodged in the body (*pratihito sharīre*); the seven guard the home unerring."

The Sūktās of the remaining Maṇḍalās i.e., one, eight, nine and ten have several rishīs of different lineages. As mentioned earlier the total number of Rishīs in RV is about 400. All the Sūktās of the first Maṇḍala having 191 Sūktās were revealed to about 18 Rishīs.

Some Rishīs appear in more than one Maṇḍala.

The Vedic mantrās are the records of the spiritual realizations and experiences of the Rishīs. In the Indian tradition the meaning of the word 'spiritual' is quite different from religion as commonly understood. Spirituality is free of any dogma or creed. Spiritual experience is an experience of the spirit or spiritual consciousness or consciousness which pervades the entire cosmos including all the activities of generation and change. For instance, for our ordinary consciousness, each human being is different from another and also different from every other being, living or non-living. But from the point of view of spiritual consciousness, each one of us is a point in the ocean of consciousness; the thoughts, the desires, the emotions, etc., of each being appear to be waves in the ocean of the spirit, each wave waxing and waning through each point of the cosmos, each point corresponding to each human being. The movement of a particular wave of desire through a particular point gives the impression that the associated person has that particular wave of desire which she/he thinks originated in her/him. Similarly the power of a person depends on the cosmic forces over which she/he has conscious or unconscious control. Consequently there is no hard barrier between the individual humans and the cosmic powers called as devās, including the Supreme One.

The persons in the Rig Veda who had special spiritual experiences are called as Rishīs. They are also called Seers because they literally saw the actions of the cosmic powers. They communicate with the cosmic powers of Gods using the potent Words or

mantrās which are vastly more powerful than the ordinary speech. Each verse of the Rig Veda is a mantra.

Even though these Seers knew the methods of meditation and directing the thoughts, they were not intellectuals in the modern sense, i.e., they did not indulge in dialectics. There is no attempt to form propositions and their refutations. These Seers did not invent any special vocabulary to describe their experiences. Rather they applied the fluid character of the speech prevailing in that age to use certain words of common parlance as symbols of certain concrete spiritual expressions.

Whereas the Gods of the Rig Veda form a hierarchy with the supreme God being simply mentioned by the phrase 'That ONE' (*tad ekam*), the Seer experienced the ONE through individual Gods, primarily Agni. Agni is not only a distinct power and personality of the ONE, namely the illumined will, the knower of births of all creatures, the youngest God, the God who brings all other Gods into their habitation in the individual human being, etc. He is also seen and experienced as the Universal person or being by several Rishīs. We clearly see here how the strength of the spiritual experience or sight prevents them from forming cults or groups, each of whom claim superiority for one particular God. For instance, the Seer Nodha Gautama hymns Agni as the Universal person in the Sūkta (RV 1.59); he also adores the deity Indra as the Ancient Person, 'whose greatness exceeds beyond heaven, earth, and midregion' (RV 1.61.9). The Rig Veda is a happy compilation of the distinct and individual experiences of more than four hundred Seers with no note of discordance or disharmony.

3. Mantra, Metre and Accent Marks

A poem of high calibre has three basic components namely (i) the rhythmic-sound movement (ii) the interwoven verbal form and thought substance and (iii) the soul's vision of the Supreme and the all-encompassing Truth. When the intensities of all the three components are at the highest level then that poem or verse is a mantra. Every verse of Rig Veda is a mantra.

The word-rhythm of the mantra which we hear with our physical ears is only a part of what we hear. It is the support of what we listen with our inner ear, the Ear of the ear, (*shrotrasya shrotram*) (Kena Upanishad, [4]). The Vedic metre (*chhandas*) is the fixed and balanced system of the measure of sound (*mātrā*). The ancients believed that the spirit of creation framed all the movements of world by *chhandas*, in certain fixed rhythms of the formative word and it is because they are faithful to the cosmic metres that the basic world movements unchangingly endure. "A metrical movement is nothing else than creative sound grown conscious of this secret of its own power."

"It is the musical sound-image which most helps to fill in, stabilise and deepen the thought impression or the emotional or vital impression and carry the sense beyond itself into something beyond intellectual expression, something ineffable."

"This truth was better understood on the whole by ancients than by the modern mind, perhaps because they were more in the habit of singing, chanting or intoning their poetry. We moderns are content to read a poem which may bring out the intellectual element, but unduly depresses the rhythmic value." (SA)

Verbal Form and Thought Substance

The rhythm carries the thought movement in the word. The total meaning is something more than that given by the individual words. After sometime, the meaning flashes (appropriately called *sphota*) in our inner being. Like painting or sculpture, poetry appeals to the spirit of man through significant images. The essential power of the poetic word is to make us see, not to make us think or feel; thought and feeling must arise out of the sight or be included in it. Mantra conveys its essence through its form (*mantra darshana*). The Vedic poet was not merely a rhapsodist, not merely a thinker in stanzas, but is a Seer, he who sees the world beyond the physical senses and the surface mind and finds the revealing word. The aim of poetry is not mere realistic imitation of nature, but to reveal the happenings in many planes closed to our ordinary waking consciousness.

Vision

No mantra is possible without a vision of the supraphysical reality. The vision need not be couched in philosophical language. The philosopher's business is to look at a proposition, recognise its components and understand the relationship between these components which gives force to the proposition. The poet's business is to see the features in his vision and, excited by the vision, compose a poem embodying the beauty. The Vedic poet (*kavi*) makes us see the vision which he has experienced. A person who repeats the mantra with full faith will eventually have the vision of the non-physical world experienced by the poet.

Power and Source of Mantra

According to Sri Aurobindo [1], mantra is the poetic expression of the deepest spiritual reality. The inspired Word secretly comes from the home of Truth (*sadanam ṛtasya*, RV 1.164.47) above the mind. It is plunged first into our intuitive depths and emerges imperfectly to be shaped by the poetic feeling and intelligences.

There is a subliminal power, the transmitting agent, concealed in some secret cavern, *nihitam guhā*, RV (1.130.3), (1.164.45); *guhāhitam*, RV (4.7.6); *nihitam guhāvīh*, RV (10.71.1).

The more we can bring in of its direct power and vision, the more intuitive and illumined become the words of our intelligence.

A mantra is potent with a certain power. What kind of power is it? The essential power of the mantra is to make us see the world or thought beyond our senses. The reciter of mantra experiences the *rasa* which was enjoyed by the poet-Seer (*kavi*). This sight or thought propels our actions in certain creative directions.

Sri Aurobindo on Mantra

“The mantra cannot only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not possess before, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane.” (Kena U., [4] p.169-170,

quoted by M.P. Pandit, in ‘Vedic Deities’, [32], p.15).

Vāk, the Inspired Word

Even though Vāk is often translated as speech, it is important to distinguish between the speech of the ordinary persons and the Speech, the potent Word which has its home in the highest Truth-consciousness and which comes out of the mouth of the Rishi as mantra. This distinction is highlighted by the great poet Bhavabhūti who states [quoted in 17, vol. 1, p. 346] that the characteristic of speech of even good persons, *sādhus*, is that it is (or at least is expected to be) consistent with the corresponding thought which has been already formulated in the mind. But the Vāk of the Rishi does not originate in the mind. It comes directly from the highest plane of Truth-consciousness and when it comes through a Rishi, it has the creative power of changing the world or the environment of the Rishi so that the world becomes consistent with the spoken Vāk. When the inspired word is uttered, the falsehood is destroyed.

Metres or Chhandas

Even though the metres of the RV mantrās are numerous, most of the mantrās are in seven metres namely Gāyatri, Uṣṇik, Anuṣṭubh, Bṛhatī, Virāt (Virāj), Triṣṭubh and Jagatī which are listed in RV (10.130.4). The type of metre is primarily characterized by the number of syllables (*akṣhara*) in the mantra. Gāyatrī has 24 syllables. The seven metres have respectively 24, 28, 32, 36, 40, 44 and 48 syllables. In the traditional listing of metres, the metre Paṅkti replaces Virāt, both having 40 syllables. RV (1.65.1) is in Dvipadā

Virāt, i.e., Virāt with 2 feet each of 20 syllables. Every syllable is pronounced in one of three ways, *udātta*, *anudātta* and *svarita*. The printed text of RV indicates the pronunciation for each syllable by diacritical marks, a vertical line above the letter or a horizontal line below the letter. The mantrās 4 and 5 in the creation hymn RV (10.130) associate a cosmic power or devata with each metre as follows: *Gāyatri*, Agni; *Uṣṇik*, Savitr; *Anuṣṭubh*, Soma; *Brhatī*, Brhaspati; *Virāt*, Mitra and Varuṇa; *Trīṣṭubh*, Indra; *Jagatī*, Vishvedevāḥ.

4. Gods of Veda

We briefly review the nature of devās (or Gods), especially their psychological powers and their help to human beings. The devās are supraphysical beings without physical bodies and are endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness without the need for a body.

As Sri Aurobindo says, Gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man and show him the way to a divine consciousness and immortal life.

Most of us are aware of the immense complexity of the life around us, even in its external forms. Unravelling the mystery of the external world is, after all, the goal of physical sciences. A complete analysis of all our experiences, physical, vital and mental, is impossible for most of us. Faced with this formidable situation, it is tempting to say that

there is no order in this world and all the occurrences are the results of 'pure chance', whatever that word may mean. Many agnostic philosophers like Bertrand Russell have written extensively about their reasons for not believing in the existence of a God who controls this universe. However, a close analysis of their writings reveals that these authors are only demolishing the limited conceptions of God in their minds. Again, the explanation of some theists that after death all go to a place called heaven or hell is also very simplistic. To appreciate the connection between the various suggestions of philosophies and religions, we have to remember the tale of five blind men who reported touching a creature which was as huge as the trunk of a big tree, as slithery as a snake, as hard and smooth like granite, and as broad as a huge leaf. It is easy to dismiss their reports as meaningless unless one has seen an elephant whose different parts of the body correspond to the diverse description given by the blind men.

An integrated view of the human beings and all the forces surrounding us cannot be obtained by any reasoning just as a person who has not seen an elephant cannot visualise it using all the partial descriptions given by others. The integral view has to be attained by a power beyond the ordinary mind such as intuition. Once the integrated view is revealed to us, we can use it to interpret all our experiences, just as a person who has seen an elephant can explain all its partial descriptions. Rig Veda Samhitā is a record of the realizations and the experiences of the Seers and their integrated view.

The Vedic sages realised that the manifestation is like a multi-tiered hill which can be adequately described by seven planes of existence which are the lower triple worlds, namely the world of matter, the world of life or vital and the world of mind; the higher triple worlds named as the world of existence, world of knowledge, and the world of bliss; and finally the world linking the lower three to the upper three, namely the world of Mahas or Vijnāna. Vijnāna is mistranslated as intellect. The power presiding over each plane is a deva or God. Thus, a God is a distinct power and personality of the Supreme.

It is worthwhile reiterating that these worlds are not the physical worlds and they cannot be reached by physical means. These worlds are in reality different states of consciousness. A human being who is conscious of only matter is at that time living in the world of matter. When his consciousness is dwelling on desires, feelings, emotions, etc., then he is living in the vital world. When he is immersed in thought, then he is in the mental plane or world. The God Agni presides over the world of matter, the God Vāyu presides over the vital world, and the God Indra over the mental world. Most human beings are conscious of only the three lower levels of existence.

The meaning of the Gods is not exhausted by their descriptions as rulers of different planes. Let us take the God Agni. Agni, of course, in the physical sense stands for the principle of fire. But even in the first hymn of Rig Veda the God Agni is described as a herald, a priest and as one who leads all other Gods to the worshipper. Western academics have been wont to dismiss these epithets as typical exaggerations, conferred on an

anthropomorphic conception of the God Agni. Sri Aurobindo and Sri Kapāli Sāstry explain that the God Agni in the esoteric sense stands for the principle of aspiration in man to achieve higher things than his present state. Progress is not possible without aspiration. Hence, only if Agni is active, can he bring in the other Gods or powers, i.e., the other powers can manifest in man. Thus, at the beginning of Rig Veda Samhitā the sages describe spiritual progress as a journey (adhvara) from one peak of the multi-tiered hill to another. If we are at a peak, we get a much better view of the road to be traversed than if we are near the base of a hill. This conception is clearly very modern, but it is a paraphrase of the RV (1.10.2).

One can establish a conscious relationship with each cosmic power. Consequently that power enters the human being and grows in him/her like a plant. The idea of the *deva* manifesting his power in a human is called as the birth of the deva in hundreds of mantrās indicated by words like *janayan* or *jajnāna*. These powers increase in man as indicated by the words like *vardhaya*, *ūti*.

A Seer hymns a God with some epithets used by others and some not used by others. If we compile the hymns of different Seers to the same God (as Sri Aurobindo did regarding the deity Agni), we can easily see the special powers and personality associated with each deity. For instance, take the word '*adbhuta*' or wonderful. It is used more than twenty times in the Rig Veda, almost always as an appellation to the God Agni (except once when it is used for Indra). Again the word *kumāra* or *jātavedas* is used only in connection with Agni. Even though the Gods are described in superlative epithets, the set of

phrases describing each God is clearly distinct, indicating that the different Seers who hymn Indra really had the vision of that deity doing the divine tasks attributed to that deity.

To understand the powers common to all the *devās*, we have to read the hymns dedicated to the Vishvedevāḥ or All-Gods or the collective of all the Gods.

In the Vedās Aditi is the mother of all the Gods. We will quote Sri Aurobindo for the connection between Aditi and Diti "Aditi is the Light that is Mother of all things. In the cosmos Aditi is the undivided infinite unity of things free from duality (*advaya*), and has Diti, the separative dualizing consciousness, for the obverse side of her cosmic creation, her sister and rival wife in the later myth."

A word about the connection between the Vedic Gods and the Gods in Purāṇās is appropriate here. In the Veda, all the Gods are pure and harmonious with no bad qualities like competition etc., associated with the vital human nature. Each Vedic God has a distinct power and personality, but he or she carries also the presence of the Supreme, 'That One.' All the Vedic Gods harmoniously work together in divinising the individual person by being born in him. When the age of the Veda Samhitā came to an end, several centuries later the Upanishad period started to capture the truths of the Vedic period. At a much later period, the Purāṇās started to state the esoteric truths of the Veda in a language accessible to the so-called common man or woman. However, in this attempt the qualities of the Vedic Gods were mixed up with the qualities of some lower Gods of the Prāṇa or vital plane. Thus in the Purāṇās, the various Gods sometimes work together, but also compete with one another.

5. Brahma, Viṣṇu and Rudra-Shiva

From the point of view of functionality, the triad of these deities is intimately connected to the corresponding triad in the Purāṇās. However the Purāṇās have many myths associated with these deities. These myths must not be literally imposed on the corresponding Vedic deities. The myths embody a symbolism which are relevant for the Vedic deities also.

Further some Indologists declare that Viṣṇu and Rudra are minor deities in the Rig Veda since the number of mantrās dedicated to them in RV is much smaller than that dedicated to Agni and Indra.

Why are there such a large number of hymns devoted to Indra or Agni? The hymns stress the role of the deities whose favour is indispensable in the upward path of the ancient Rishīs engaged in the inner sacrifice. Neither Viṣṇu nor Rudra are as relevant in the early stages of ascent as Agni or Indra.

The analogy is one of popular education. The masters degree in a field is achieved in one or two years whereas a child spends 8-10 years in the grade school. Only after the firm foundation of grade school, can one go to the college to obtain bachelors or masters degree. Agni and Indra prepare the foundation for the spiritual life. Hence the number of hymns to them is larger.

Brahma and Brahmanaspati

In the Veda the three terms--Brahmanaspati, Bṛhaspati and Brahma--relate to one deity. In the Veda Brahma stands also for mantra. Brahmanaspati is the lord of the mantrās. He gives form to the various aspects of the Universe. RV (10.72.2) states that just

as a blacksmith gives the specific shapes to objects, Brahmanaspati gives the specific shape and functionality for each object of the Universe.

Brahmanaspati is stationed within man, as if asleep. In the hymn 43, there is first a prayer to him to awake. By the power of his Word, the happy speech of truth, the Maruts, Indra, Mitra, Varuṇa, Aryamā and other Gods take their positions in the sacrificer. He himself takes his dwelling in the sacrificer. His powers and functions as the creator have been clarified briefly in essay 3 earlier.

Vishṇu

Vishṇu creates or manifests the Universe of seven planes, unveils its laws and maintains the Universe under these laws. This happens not only in the macrocosm, but also in the microcosm, the subtle body of man. "Vishṇu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved and the Beatific Godhead." [Sri Aurobindo]

Each plane is manifested by Vishṇu is based on a particular principle. For instance this world, earth, is dominated by matter. The midworld, *antarikṣha*, is dominated by life-energies, emotional energies etc. The world of heaven, *dyu*, is dominated by the mental energies. The highest station is said to be Vishṇu's supreme step. He creates the path by which the mortals can reach the supreme station after traversing the intermediate worlds. Upholding the Universe with his three steps, Vishṇu creates for Indra a wide station amongst us mortals by which we can reach the supreme station above.

"When Vishṇu is said to sleep on the folds of the snake *ananta* upon the ocean of sweet milk, *ananta* is clearly seen to be not the common serpent, nor the milk the material sweet milk, nor the ocean an expanse of milky liquid. The symbolic meaning is that the All-pervading Vishṇu rests on the coils of the Infinite in the blissful ocean of Eternal Existence. Some persons who believe that Veda has no wisdom in it say that, "the authors of the purāṇās were priests, gross minds who knew not even the truth of the solar and lunar eclipses; how could they be in the know of profound varieties? They mean only the usual physical serpent and the material ocean of real milk and it is we who read into them the symbolic meaning we could point out that there is no necessity for us to imagine so." These poets themselves have imprinted the symbolic thought by means of figures and words and made known impenetrable truths for the benefit of all. Note, those words are: Vishṇu means all-pervading, the serpent *Sheṣha* is *ananta*, the infinite; sweet milk is a symbol of bliss; the ocean is a symbol of the Eternal Existence" [17, Vol. 4, P. 180].

Rudra-Shiva

Rudra forcibly leads this creation upwards. He puts down all those who arrogantly obstruct his courses and kills the evil opponents. Though thus terrible, he is beneficent, and compassionate to the distressed.

Both in the Purāṇās and the Āgamās, Rudra is lauded as Shiva the benevolent and the destroyer. Though Gods like Agni have specific features in the front according to their several functions, yet each is only a front of

the All-Gods supporting from within, one light of the original Godhead. Hence though specific features of each deity are denoted, yet mention of those of other deities alongside makes it difficult to determine the sole specialty of each. Thus in certain hymns (e.g. 4.3.1) there is hardly any distinction between Agni and Rudra; similarly between Indra and Rudra elsewhere. Still inspite of the fact that the features of Agni, Indra, the supreme Godhead, are ascribed to Rudra, it is possible to sift certain specific characteristics of Rudra.

Even derivatively, the word Rudra denotes the fierce or terrible one. The hymns speak of him as the source of life-strengths, father of Rudrās, parent of Maruts, as Shiva the benevolent. They speak of his greatness, plentiful progeny, parentage of Maruts and giver of the universe, who spreads felicity among all. The profound Mantra, *trayambakam yajāmahe* (7.59.12) celebrates his power to liberate all persons from premature death. The half of the Mantra illustrating the release from bondage contains a truth of direct experience in yoga relevant even today. It reads, *urvārukamīva bandhanāt mṛtyor mukṣhīya māmṛtāt*; even as the fruit as it ripens gets loosened from the hard shell covering it, the soul within gets separated from the external body subject to death. So, the Rishi says: release us from bondage to death, but not from immortality. This is the basis of the passage in the Kaṭha U. (6.17) which speaks of extracting the soul from the body as the fibre from a blade of grass.

6. Yajña

Let us understand yajña by studying the epithets ascribed to it in more than one thousand verses. It is a fundamental mistake

to regard yajña merely as a ritual or rite. Veda describes yajña as journey, as climbing a hill, as a battle and also as worship or rite. The worship or rite is not that done by a human being. Agni the *deva* is called upon to perform the rite; Agni is requested to do all the functions associated with the various priests. Agni is called upon to worship on behalf of the Rishi not only the *devās* but also the human beings who have attained perfection (1.45.1).

According to the Rig Vedic mystics, a human being performs an action only because of the assistance s/he gets from the *devās*. As a matter of fact, the contribution of the human in each action is nominal. Even great poets like the Vedic poets obtained inspiration from superior planes and their main contribution is in transcribing the revealed verses in appropriate metres. Yajña is that activity which recognises the collaboration between the *deva* and the human. Yajña is not a mere rule or ritual. A Rishi is conscious of the Divine's Hand in the performance of all activities. The later scripture *Bhagavad Gītā* (4.28) specifically mentions the different yajñās by name like yajña of obtaining material objects, yajña of obtaining knowledge, yajña involving self-study and so on. The sages are also conscious of the role of the *deva*, especially of Agni, so that they request him to perform the yajña (or the activity) on their behalf. (RV 1.26.1, 1.1.1)

Let us discuss the various epithets assigned to yajña beginning with *adhvara*, journey. *Adhvara* is derived from *adhva* path and *ra* to move. Ritualists regard this word as a synonym for rite since one of the principal priests in the rite is called *adhvaryu*. The

function of the priest is to direct the rite and this function is in tune with the meaning assigned to *adhvara*. What is this journey? Every action in our life is a step in our journey towards realising the goal, namely bliss, an all-sided perfection of not only the physical body, but the vital and mental bodies, not only an individual perfection but perfection of the entire society. Veda uses the imagery of voyage for yajña. Just as merchants go in their boats to distant countries and bring valuable treasures from these countries, a person who does yajña reaches different states of consciousness, gets priceless experiences and brings them back to the ordinary living conditions and thus makes the human life Divine.

The yajña is also climbing from one peak to another, from one degree of perfection to another, (1.10.2). It is explicitly stated that we are not consciously aware of the entire journey. We can know only of what can be done at that stage. Whenever help is needed in this climbing, the *devās* again manifest and help us along.

Yajña is also a battle. We have mentioned only helpful powers of the nature, the *devās*. There are also the powers that hinder our journey towards perfection. These powers are called *dasyus*, the thieves or destroyers, *Vṛtra* and *Vala* being prominent among them. These *dasyus* impede our progress. They are called *ayajvānaḥ*, people who do not recognise the principle of collaboration or yajña. They foster in human beings, who come under their influence, the qualities like jealousy, greed etc. The human collaborators call upon the *devās* to battle against these adversaries. Hence yajña is also a battle.

Yajña is a rite or ritual too, which is a symbolic physical representation of the various steps involved in collaboration. The ritual begins with the invocation of Agni by lighting the physical fire. The dry fuel *samit* is fed to the fire as representing all the qualities which are not necessary or not appropriate. The fire is nourished by the ghee which symbolises mental clarity. The Soma herb which stands for the bliss released in all actions is also offered to Agni as well as rice and grains. These are some of the steps in the famous Soma rite.

Every rite has four priests namely *hotṛ*, *adhvaryu*, *udgātṛ* and *brahma*, whose names indicate their functions. *Hotṛ* is the *deva* who calls all the other *devās* to come and participate in the divine activity yajña. *Adhvaryu* lays down the various steps in the successful performance of the yajña. *Udgātṛ* is the *deva* who chants the prescribed mantrās in the appropriate metres at requisite times. In RV there is no mention of the four faced creator-God of that name, *Brahma*. In the Veda *brahma* always stands for the *mantra*, the potent Word. *Brahma* is the priest who presides over the entire yajña and makes sure that everything is performed in the correct manner. In the RV, it is the *deva* Agni who performs all these functions in the psychological yajña, the collaborative and co-creative actions of the *devās* and the humans. Yajña is intimately connected with mantra. We have to invoke the Gods in the inner sacrifice by the Voice potent with the power of the mantra. To them offering of whatever is ours is made; receiving all that is given by them in return, we shall be enabled and made competent to ascend the path of the goal.

Part II. Light on the Gods in the 121 Sūktās

1. Agni, The Mystic Fire	14
2. Agni Vaishvānara	16
3. Indra, the Lord of Divine Mind	17
4. Symbolism of Gods and Demons	20
5. Symbolism of Events (Recovery of Waters and Rays)	23
6. Summary of Symbolic Battle	24
7. Ashvins, the Gods of Bliss and Healing	26
8. Maruts, the Thought Gods	29
9. Pūṣhan, the Nourisher	33
10. Ṛbhūs, the Divine Artisans	33
11. Sarasvatī, Goddess of Inspiration	34
12. Soma, the Lord of Bliss	37
13. Uṣha, the Divine Dawn	38
14. Varuṇa: Release from Sins and Bonds	41

1. Agni, the Mystic Fire

In this book there are 36 hymns or 280 mantrās to Agni. Even a perusal of the titles of the 36 hymns to Agni given in, 'Sūktās to Each Deity' in (p. vii) or the epithets to Agni listed in the Appendix 3 of Part V will convince the readers that whatever Agni is, it cannot be described as a simple fire in the fire-altar or even a forest fire. The very first Sūkta of Rig Veda briefly, but succinctly, describes Agni's chief characteristics. In verse (1.1.5), Agni is declared as the power of will in man and the Seer, *kavi*.

The ninth verse in the first hymn is a prayer to Agni 'cling to us like a father a son'. We know the effect of the physical fire

clinging to us! Again the same hymn, in verse seven, states that obeisance or salutation to Agni is done by thought. In the first verse, Agni performs the yajña; there is no mention of a human priest performing the yajña.

The phrase, 'kindling of Agni', does occur as the title for the verse (1.26.5), verse 5 of hymn 1.26. Before we jump to the conclusion that this verse implies the kindling of the physical fire by a human, we have to read the qualifying phrases in the same verse, "The Gods Mitra and Varuṇa kindle Agni." Mitra is the Divine Force associated with friendship and harmony, Varuṇa with all vastness, including the vastness of the physical ocean.

Even though more than 2000 mantrās (out of ten and half a thousand) of the RV are dedicated to Agni, he is not the highest god in the Vedic hierarchy.

Agni's pre-eminence comes from the fact that he initiates everyone to spiritual life and lays its foundation, which obviously takes a long time and effort. Recall that Agni's task is similar to that of the grade school in education as mentioned in essay 5 of Part I. Thus the Sūktās dedicated to Agni were first revealed to the Rishi and then the Sūktās dealing with the secrets of the other deities.

Persons of the Vedic age pondered on the question of how they can be free of the limitations posed by the material life so that they can behold again the infinite divine mother and become conscious of the infinity surrounding us. This searching attitude can be

seen in the famous hymn of RV (1.24.1) of the Seer Shunahshepa. "Which auspicious Name of God among Immortals Shall we call? Who is he that will restore us to the mighty Aditi that I may behold the Father and the Mother?."

Father represents the consciousness that is of the pure Mind; the consciousness that extends and is awake in the physical world is Earth, the Mother. The persons of the Vedic age had the intuitive perception that a God can be invoked by uttering (*manāmahe*) his auspicious (*chāru*) name (*nāma*). The word *manāmahe* comes from the root 'man' which indicates the act of worship, contemplation, meditation, etc. The persons of the Rig Veda times had immense faith in the power of the name. The rik quoted above begins with the word 'nūnam' (doubt). The person does not know yet the name that can be called which will give the appropriate response.

The answer comes in the next mantra (1.24.2).

"The auspicious name of Agni, first among the immortals, (we) utter . . ." (1.24.2)

We have seen earlier that every word carries a force of realization with it. There are many other places in the Rig Veda when the aspirant asks 'what word is uttered to Agni?' Note that Agni itself is a potent word. In addition, the Seer is looking for the correct word which affirms the God and leads to his realization. This word must be illuminative of the power of Agni. That word is that in (1.24.2) quoted above.

Agni is born first in man and then helps him in the manifestation of other Gods later.

As Sri Kapāli Sāstry says, 'Agni's function begins as the voice in man, (*agnir vāg bhūtvā*, Aitareya U. (2.4)). It is this aspect of Agni that the Vedic sages were initially impressed with and used prayers to evoke him so that he may awake and take up the function of being first among immortals and of calling the higher powers. Vāk as hymns, prayers addressed to Agni first and other Gods later, was the main instrument of their spiritual effort.' The Rishis were clearly not unaware of the spiritual methods used in later times such as meditation and concentration on sacred syllables.

Agni manifests his power in human beings as the commonly used epithet, 'born in man', implies. He summons the other divine powers also to manifest in man, hence the name, 'summoner', for Agni. Agni can be approached by thought as well by the recitation of the mantra. The Rishi prays to the conscious power Agni, not merely for physical wealth like cows, but for all-round felicities, opulence and ultimately for the supreme knowledge and bliss. It is possible for a human being to enter into a conscious relationship with Agni like a friend, spouse, father, son, etc. We see in Rig Veda the beginnings of the yoga of devotion, *bhakti yoga*, described in later scriptures like *Srimad Bhāgavatam*, *Bhagavad Gīta*, the works of the ancient South Indian poets, Ālwārs and Nāyanmārs etc. The hymn in this collection (1.99) is a prayer to Agni to carry us over all obstacles as in a boat to the shores of Supreme Bliss and Knowledge.

Some of the most poetic and lyrical hymns in the Rig Veda are the nine hymns (1.65-

1.73) by Sage Parāshara. They have a wealth of similes for Agni which are easily understandable only if Agni is understood as a benevolent cosmic divine personality. In (1.65.5), we find the simile, 'Agni sits amidst waters and breathes like a Swan'. Because of the mantra, 'I am He', (*aham sah*) which in repetition (or japa) becomes *hamsa*, there is an intense association between persons in deep meditation and the bird *hamsa* or swan. Obviously these epithets make no sense to translators like Griffith, who insist on regarding Agni as a physical fire. No wonder, these verses are declared as unintelligible by these writers.

RV (3.26.7) declares, "I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; . . . I am the unceasing illumination, I am the offering" (SA, HMF. p.150).

See also the introduction to Section IV on the secrets of Agni revealed in (1.31). See the introduction to Section XI where the Seer Kutsa views Agni as his friend. Agni is the purifier and friend of the Seers.

2. Agni Vaishvānara: The Universal Person

Hymns in this book:

1.59: Universal Divine Force and Action

1.98: Universal Divine Force and Action

Nara in Vedic Sanskrit means the hero or the leader whereas in classical Sanskrit it refers to the ordinary person. Vishva means the universe. Here Vaishvānara means the 'Universal person, the one who is actively present in the universe, in all things and

beings, Gods and men'; it also means, 'the leader within of Gods and men, of the Universe and within the Universe'. There are about twenty Sūktās in the Rig Veda where Agni is adored as the Vaishvānara, the Universal Person, or Leader within.

Some references to Vaishvānara Agni not given in the first Aṣṭaka will be mentioned here. "The messenger between Earth and heaven; with his Light he envelops the Vast Home", RV (3.3.2). He is the measure for the Seers and hymnists, RV (3.3.4). "At thy birth, thou has filled the worlds and earth and heaven. Thou are there enveloping them with all thyself", RV (3.3.10). "The heights of heaven were measured by this universal force; they were shaped by the intuition of the Immortal", (6.7.6). "Vaishvānara at his birth in the Supreme Heaven measured out the vast space", (6.8.2). "Born in the Supreme Heaven thou like wind reaches at once the place of Gods", (7.5.7). "At thy birth, thou fillest the earth and heaven", (7.13.2). "Thou art the head of the world", (10.88.5).

This Vedic tradition of the universal Godhead has been preserved in the *sādhana* of the Upanishads named as the *vaishvānara vidya*. The particular passage occurs in the Chhāndogya Upanishad (V.11-18). The passage is 'In all worlds, in all beings, in all selves, he eats the food.' '*sa sarveshu lokeshu sarveshu bhūteshu sarveshu ātmasu annam atti.*'

In this passage the Seer Ashvapati, who also happens to be the king, instructs his pupils Aruṇi and others in the art of living in accord with the truths of the Vaishvānara, the universal Person. "As the sustenance of the

material body is indispensable for living, he enjoins upon them not to eat the food and live as if the *vaishvānara atman* (the self of Vaishvānara) were something separate, but to live-and eat for living-with the knowledge of Him as the ONE FIRE who lives aglow in all the creatures. Anyone who so lives, lives also for other souls, for other beings around, for the rest of the whole universe. He lives in conscious union with Him, lives a conscious life aware of the fact that what we call creatures are formations for the housing of the Great Presence of the Universal Fire, the Vaishvānara Agni. When he eats, he knows and feels that it is the awakened Fire of the Universal Person in him that eats. His living is a source of joy and power to the living of others, to the general progress of the world, of all beings and of the human kind in particular that is closer to his/her level." [17, Vol.1, p. 215].

The Vedic tradition of a deity, who is not only a separate power and personality of the Divine, but who also is viewed as the universal Godhead, has come down into our times as the chosen deity (*iṣṭa devata*) associated with each person who guides him/her to the highest. We have to remember that the practice of adoring Agni both as a separate power and as the universal Godhead is based on the intuitions and spiritual experiences of the Vedic Seers and not on any intellectual arguments. When the role of the intellect became stronger and when it was not followed by strong spiritual experiences, we see the development of different cults, each one having with a fixed rigid hierarchy of Gods, the hierarchy justified by intellectual

arguments. Naturally the highest God in one system is not the same in the other leading naturally to the quarrel between the cults. All these quarrels occur because the powers of intellect which insist on the differentiation and distinction, and the power of the heart which leads to unity have not been harmonized. This power of harmony, labelled Vijnāna by Sri Aurobindo, is still latent in most of us. We can clearly hope for a time when these diverse and often divisive forces can be harmonized.

3. Indra, the Lord of Divine Mind

There are 33 hymns (Sūktās) dedicated to Indra in this book. Their titles are given in, 'Sūktās to each Deity' in the beginning in (p. viii). The role of Indra, the Lord of the Divine Mind, is to help human beings develop the abilities for mental formation and associated action. Indra is primarily the deity who gives the appropriate knowledge to human beings so that they can perform all their actions. Actions are not limited to those on the physical plane, i.e., those we do with our hands, legs, mouth, etc. They include the actions done at inner levels also, the inner vital, inner physical, etc.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the god Indra in man.

The second task is the preparation and building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital (*prāṇa*) and mental

energies. In its ordinary condition it is like an unbaked pot which will break if knowledge of great intensity enters it. Hence, Indra has to create new forms (or subtle bodies in the modern parlance), which can receive the knowledge given and allow for its growth.

The third task of Indra is to offer protection for individuals from the hostile forces. The existence of these non-human forces operated by non-human typical beings is not a surprise for any one who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which conceal Truth or divide the Truth into mutually opposite chunks, the forces which tend to stop the flow of consciousness, etc. Hence Indra battles the demonic forces led by *Vṛtra*, the concealer or tearer. *Vṛtra* and his followers operate not only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure victory against *Vṛtra*, the demon in each individual.

The divine knowledge given by Indra is not meant to be realized in one step or at any one moment like the experience of *samādhi* in the later Vedantic thought. The Seers get this knowledge one step at a time. Two mantrās describe this procedure graphically:

“The Seers of the mantra rise and attain thee as they climb a ladder”. (1.10.1)

“When he climbs from peak to peak, He sees the task yet to be accomplished;

Then Indra awakens in him (*yajamāna*) the object of the ascent;

Indra himself appears with the company of Gods”. (1.10.2)

When a human being starts any spiritual discipline, his/her progress is slow in the beginning, like climbing a ladder. At each step, s/he sees the several steps which s/he has yet to climb, many of them hidden from his/her sight. There is no need for discouragement, for, at some stage, Indra himself comes to the devotee and takes upon himself the task of guiding and helping the Seer on his upward journey. In the language of the Rig Veda, a god taking birth in a person means that the effort of the person has reached a culmination and hereafter the god himself will lead the person, pointing out to the devotee the new, untrodden paths. Hence, in a later mantra of the same hymn (1.10.11), Indra is described as one, ‘who makes a Seer’ and, ‘gives a new life to the Seer’.

“Making vision of knowledge for one who had it not,

And form, for one who had no form,

You are born with the rays of the dawn of knowledge”. (1.6.3)

Ketu means knowledge, born of inner understanding. A person who has no such knowledge is *aketu*. Indra aims to manifest in man the higher knowledge, the knowledge of the different planes, the knowledge of Gods, methods of obtaining their grace, the methods of not exposing oneself to hostile forces, etc. The process of the birth of knowledge is imaged by the Rig Vedic poets as the birth of a child to a human being, the person who does the *yajña*. The *yajamāna* prays to the Gods for them to be born as his children.

However, there is a deeper meaning for imaging the dawn of knowledge in man as the

birth of a god. A first step in spiritual life of many persons is the vision of a deity or a divine hearing or an appropriate suprasensual experience. But such an experience, by itself, is not sufficient to sustain spiritual life. The memory of such a vision often fades with time due to natural forces. But, if we want to have a continuous vision of the godhead and continuously feel its/his presence, then we need a subtle body in addition to a gross body to support the inner vision and other experiences. The power of Gods like Indra manifesting in a human has a subtle body which is as concrete as the physical body, but operates on a different plane. Thus the first line of (1.6.3) states, 'giving knowledge to one who does not have it' and the second line says, 'Indra gives an appropriate form, *pesho*, which can sustain this knowledge.' Just as the physical dawn denotes the advent of the physical sun in the sky, the divine Goddess Usha by her presence indicates the advent of the Spiritual Sun.

The quotation given above is not an isolated one, but one of a hundred or more such images in the Rig Veda. In (1.4.1) Indra is hymned as '*surūpa kratnu*,' 'fashioner of perfect forms.' Indra's forms are perfect because he has access to complete knowledge. "To every form he has remained the counter form;

That is his Form for us to face and see;

Indra by his Māya powers moves on endowed with many forms; for yoked are his thousand steeds." (6.47.18)

This mantra is repeated in the Brh.U. (2.5) as a part of the Madhu, 'Universal Delight', doctrine. It is sufficient to note that the

Supreme Brahman of the Vedānta, is also Supreme Person, *ātman*, and every form is himself, his creation, a mould of the substance, a shape of his being. Indra is the divine counterpart of every form in existence; whatever we see is only a form of Indra through which Indra is pleased to reveal himself. The *māya* powers, in fact, have nothing to do with magic or illusion. They are his creative conscious powers through which he has set in motion the countless life-powers, which we behold. These life forces are imaged as his thousand horses, a fairly common image for life forces. The Sanskrit word for the four-footed animal horse, *ashva*, is derived from the word '*ash*', which denotes strength.

Indra's steeds are not the animals needed for his transportation, but are his life-powers, and *ratha*, the chariot, indicates movement.

Another quotation is the mantra of the Seer *Nema* in the eighth book, which is a reply to the question of a skeptic who declares, 'There is no Indra; who has ever seen him?' (8.100.3).

"Here am I, adorer! Look upon me here!

All that exists I surpass in my glory.

The Truth makes me mighty;

And I also rend the worlds asunder". (8.100.4)

We will give below several descriptive epithets in the hymns of Madhuchchandas to delineate Indra's role as the Divine Mind:

"Of varied lustre, (1.3.4); Impelled by thought, (1.3.5); Driven forward by the illumined thinker, (1.3.5); Of clear seeing intelligence", (1.4.4).

These epithets cannot be explained if we regard Indra as the rainmaker or as a warring chieftain. Indra is the intelligence that discriminates and sees the forces which are adverse to the yogic journey of the Seer and offers the appropriate help, even if the beginner cannot have any intimation of the help received. Some epithets are: Indra of thousand activities (1.4.8), performer of happy deeds (1.5.6), (giver of) manifold knowledge, abundant intelligence (1.5.3), brightens the word of praise, makes the word accomplished (1.6.9), Indra is the great harmoniser (1.7.8).

Indra himself creates the subtle body in man, (1.10.11), and prepares the spiritual aspirant for the vision of Indra and other deities. The spiritual aspirant, the human sacrificer, should be in a mood of inward surrender and outward activity.

“Indra, impel towards us thy varied and superb wealth

Which is very pervasive and intense”, (1.9.6).

In the Rig Veda, Soma and Indra are hymned as great friends, (1.4.10). When Indra manifests in a person, there is a profusion of light and delight which is clearly felt by the Seer and expressed in hymns.

“The rapture of thee grown indeed gives Light”, (1.4.2); “(Indra) who, in his vastness, is a continent of bliss”, (1.4.10).

Note here the association between bliss and vastness. The descriptions of the Truth plane are ‘*satyam-ṛtam-br̥hat*,’ ‘the Truth, the Right and the Vast.’ Bliss cannot manifest in a constricted environment. In (1.8.8), Indra is associated with Mahī, the Goddess of

vastness, one with agreeable and auspicious speech (*sūnṛta*).

4. Symbolism of Gods and Demons

For Rig Vedic Seers, life is a journey, a sacrifice and a battle simultaneously. Since any poetry has to be written sequentially, one of these three aspects takes prominence in a particular hymn. Life is for the Seers of Rig Veda a spiritual journey in which they go from a plateau to a higher plateau, (1.10.2). One can see what is to be done next only after reaching a plateau, not before. In this journey, they meet resistance of the hostile forces or demons resulting in a battle. The means used in the battle are not physical weapons, but the mantra and the yajña, translated as sacrifice. The battle has numerous references in the Rig Veda. Viewing the battles as happening between two rival clans cannot explain most of the epithets describing the battle in RV. The Seers of the Rig Veda used the images of scenes around them like the conflicts, milking of cows, the dawn, the oceans, etc., to convey their spiritual experiences in the form of poetry. Since they were not intellectuals, they used the imagery associated with the words to convey their ideas. Hence the words in the Rig Veda cannot be assigned the meanings of words available in modern day dictionaries. Rig Veda itself describes the meaning of the various words in various places. We will first describe the symbolism of the Gods and demons. Next we will describe the symbolism of events such as recovery of the Sun, recovery of cows etc.

There are two principle kinds of typal (or non-evolving) beings, the Gods or the children

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of Aditi and the demons, the children of Diti. Human beings are different from both these groups since they are evolving. The humans come under the influence of both these two kinds of typical beings.

The Gods like Indra are also called Ādityās, since they are the sons of Aditi, the infinite Nature, the unslayable cow, signifying the forces of cohesion and unity. The Gods are always pure and are not tainted by the lower human qualities like jealousy, hatred, etc. The Gods are fosterers and sharers with man; they help man in his yajña, the process of the ascension of the consciousness toward Light. They help him at every step, or plateau (*sānu*), pointing out what remains to be done at each step in his ultimate goal of immortality. The Gods take birth in man, manifest their powers in him and accomplish the yajña or sacrifice through him. These are the dwellers of *sva*, the luminous world and *dyu*, the lower heaven.

The Dasyus, the Dānavās, the Vṛtrās, Panis are the children of Diti, the divided Nature which signifies multiplicity and which has become quite separate from the principle of unity or harmony. These are children of darkness, forces of anarchy, beings that cover (Vṛtra) the light, the hoarders (Vala), the misers and sense-traffickers (Panis), etc. Instead of fostering harmony, sharing the light, self-offering yajña, they originate and encourage the forces of clash, hoarding, the darkness, robbing and grabbing. These Dasyus take control of human beings who incline themselves to such behaviour and offer a welcome, albeit unconsciously, to these forces. The residence of the Dasyus is the

cave or hole (*bila*) at the bottom of the hill. But their activities extend to all the three worlds. There is continuous battle between the forces of Light, the Gods, the Ādityās headed by Indra and the Dasyus headed by Vṛtra. The battle between them occurs in the *antarikṣa*, the mid world and even the lower heavens (*Dyu*).

However, the regions of Truth and that of Falsehood are not distinctly demarcated; they are mixed, leading to confusion. As the substance of Truth increases with each ascent, the substance of Falsehood increases downward, culminating in the Inconscience of the Earth-matter.

The *daityās* not only distort Truth, 'but even simulate Truth by Falsehood' [17, vol. 10, p. 165]. As the Vedantins insist, ignorance is not the total absence of knowledge; it is deformed knowledge. One of *daityā* is Kuyava, (RV 1.104.3), whose purpose is adulterate Truth with Falsehood. Truth has several layers and one level of truth covers another. (*ṛtena ṛtam apihitam*; RV 5.62.1). Each layer has its own level of truth. A statement valid at one level need not be valid at another. What proponents of falsehood do is to use a statement of truth valid at one level to negate another statement at another level. As an illustration, it is well known that there exist realms of truth which are beyond the realm of speech or other modes of human activity (*yatho vācho nivartante* - Taittirīya Upanishad, 2.4.1). The proponents of Falsehood use this truth and claim, 'what is the use of acts like prayer, chanting, giving gifts, etc., for reaching the highest truth? The scripture itself documents

their futility.' This statement is a falsehood masquerading as a truth because there are realms of Truth which are completely accessible to spiritual practices like prayer and an artificial opposition is set up between spiritual practices like prayer and meditation.

The names of the different demons give a clue to their power and personality. *Vṛtra* is the coverer and tearer, having the same root as *vṛka*, the wolf. *Vṛtra*, like the cloud, covers the universal Sun, the nourisher of all and like the wolf, tears apart the bonds that unify humans. Another name for *Vṛtra* in the Veda is *Ahi*, the serpent. In Indian thought, serpents are symbols of vital forces. Since serpents assume any shape and exude varieties of vital forces, they are good symbols of vital forces. *Vṛtra* stands for the lower vital forces, the so-called six enemies: desire for possession of everything, anger, greed, delusion, arrogance and jealousy.

Vala is another demon whose name signifies a cave, the cave of unawakened consciousness, substratum of all impressions which is hidden in us without any knowledge to our outer or waking consciousness. *Vala* also denotes the tendency to hoard all things, whether physical or vital. *Vala* does not enjoy the things he hoards, but takes pleasure in hoarding. *Paṇis* are the sense traffickers, derived from *paṇa* or transaction. For them every object is tradable and has no innate value. *Sushna* is another demon who sucks up the vital forces and renders the place like a desert. He is the cause of all depressions, etc.

It is important to understand that the attitude of the Vedic Seers toward sense enjoyments is quite different from that found

in the later Vedantic thought (not the Upanishads). The Vedic Seers recognized the divinity in every aspect of life and perceived that the delight that the object conveys via the senses is only an expression of the universal delight and hence must be enjoyed only after sharing with Gods and other human beings. The Vedic Seers were not ascetics who looked down upon the sense delights conveyed by objects around them. The human beings who, becoming selfish, insist that only they can enjoy the sense-delights and who do not want to share their delights and possessions with Gods or fellow humans, these are the followers of *Vala* and *Vṛtrās*, the titans. So, figuratively, it is said that these persons do not press the Soma or chant the mantras. These beings like *Paṇis* behave like sense traffickers. They steal the delight, as it were, from the common pool and try to hoard it in the cave. It should be noted that these demonic forces have found a place in each human being by invitation. If every part of the being declined to have any dealing with these forces, the power of these forces would decay at once. The God *Agni* works in this hostile atmosphere in each individual and tries to kindle the psychic fire and bring in the other Gods like *Indra*, who is endowed both with luminous knowledge and luminous power. Thanks to the God *Agni*, we recognize the benefit of extracting the delight in all things and offer it to the Gods like *Indra*. *Indra*, by accepting the Soma, pours in the luminous forces of the universal mind and destroys the *Vṛtrās* in the body of worshipper. *Indra*, having access to the perfect knowledge, can give perfect guidance about the actions to be

done so that these actions do not encourage the forces of falsehood. Thus the mind deformed due to the sole pursuit of sense-objects and deluded by false knowledge is offered release from bondage and constriction by Indra by exposing the worshipper to the vast knowledge.

One of the roles played by the hostile forces is opposing the maintenance of harmony and encouraging the forces of disintegration in a human being. Indra alone has the knowledge and power to protect the body from the forces of destruction. The human body is the abode of both immortality and mortality. Indra in his role of disseminating the divine knowledge, can give the force which opposes destruction. *"tanūnām ma abhidruhan" 'īshānaḥ yavaya vadham"* (1.5.10). "May not our bodies be harmed. Separate all destruction from us."

5. Symbolism of Events (Recovery of Waters and Rays)

In an earlier battle between the Gods and *daityās*, the Gods were vanquished. This battle does not get any description, but its results are mentioned at many places. They are (i) the blocking the flow of the seven celestial rivers, (ii) the covering of Sun and Dawn, (iii) the covering of Soma, (iv) the concealing of the cows and horses in the nether cave, the Cave of Hill. In the battle hymned by Hiraṇyastūpa Āṅgīrasa (1.32, 1.33), these effects are undone.

Let us dwell briefly on the symbolism of the above events. Let us take the Sun. In the Veda, Sūrya is the master of truth, the illuminator, the creator and increaser.

The solar energy which energizes the whole solar system and enables life on this earth is the physical form of the spiritual Sun, Sūrya, Lord of Light and Truth. The Seers of the Veda intuitively felt that the forces and processes of physical world repeat the truths of supraphysical worlds which produce it. The Rishīs imaged the functioning of their inner life using the symbols of the outward life. The rays of the spiritual Sun enter the three worlds including the earth via the fourth world of Svar, the luminous wide world, *uru loka*, the vast heaven, (*bṛhat dyu*, 1.36.8). What the *daityas* like Vṛtra did was to cover the luminous world of *sva* so that it is invisible to the denizens of the earth. At an individual level, the Seer experienced an intense darkness where the influence of the Sun was absent, as it were. This phenomena is, of course, temporary and similar experiences have been recorded by mystics in other parts of the world. For instance, one European mystic complains of the darkness of the night of the soul. Thus the Sun, and along with it the Dawn, are termed as lost. Similarly there are the seven rivers of consciousness flowing out of the ocean of superconscient situated above, (*supra ketam*, 4.50.2). Each river signifies the energies of one of the principles of existence like matter, vital or *prāṇa*, lower mind, etc. Vṛtra also blocked these rivers and prevented them from reaching the earth. Next let us come to the cows and horses. In the Veda, consciousness is described using two different sets of images. One description is that of a stream or a movement of consciousness, described earlier. Consciousness is also described as embodied

in distinct packets, the so-called cows, often translated as rays of consciousness. Just as each ray of the physical Sun is distinct, yet contains in it the properties of sunlight, similarly each cow, the luminous cow, symbolizes a distinct manifestation of the supreme consciousness. The four-footed animal cow was used as the symbol of the Seers because of the utility and reverence associated with that animal among the people at that time. Similarly, horses image the energy associated with the higher ranges of vital or *prāṇa*.

Now consider Soma, the delight of existence. Every human activity, ordinary or special, high or low, commonplace or creative, generates a certain *rasa* or essence which is the delight of existence. This *rasa* may have some psychological impurities in it such as the notion of the doer and the possessor, viz. 'this activity becomes successful because of my efforts, my abilities,' etc. Recognizing that all activities involve the dominating role of cosmic forces for which we as separate human beings cannot take credit, we can purify this *rasa* by removing our personal claims and offer the purified *rasa* or Soma to the Gods. The God Indra is pleased to accept the Soma offering and nourish the humans. It should be understood that the great Gods like Indra are not traffickers. They offer their help to all persons, both to those who adore him in their *yajña* and those who do not. As the later mystics explain, their grace is like the breeze in the lake. Anyone can use it to sail their boat, provided they take the trouble of unfurling the sail and pointing it in the proper direction. The *daityās* cover the

Soma also. In all persons who perform *yajña*, the *daityās* place the idea that their activities are the result of their own strength and abilities and there is no need to be thankful to the higher powers. The *yajña* of Dakṣha in the Purāṇa is an example. Here Rudra had to destroy this *yajña*. Hence these individuals are deprived of the experience of the delight of existence which is Soma. Hence Soma is said to be covered by the *daityās*.

Indra kills the *Vṛtra*, the coverer, and releases the Waters, the Sun, Dawn and Soma. Indra, helped by the Aṅgīrasa Rishīs with their hymns, breaks open the cellars of the nether world, releases the cows of knowledge and drives them upward so that they are accessible. The divine power of intuition, the Goddess Sarama, often imaged as a divine hound, shows Indra the cave where the cows are imprisoned. 'This is the constant work of Indra in which he is Supreme. Though he has originally achieved and established for the benefit of mankind this victory of the recovery of the cave with the ancient Aṅgīrasa Rishīs, even today, this king of the Gods, engaged in ceaseless search of the cow-treasure, repeats his feat for the benefit of man'. [17, Vol. 10, p. 6].

6. Summary of Symbolic Battle

Hymns in this book:

- 1.32: Indra-Vṛtra Encounter and the Release of Rays, Waters and Soma
- 1.33: Indra's Victory and the Other Deeds
- 1.51: The Wondrous Deeds of Indra

We will give a summary of RV (1.32), mantra by mantra. In mantra 1, *Vṛtra* is called

by the name Ahi, the serpent, to indicate that it is a being or force without any fixed shape.

In mantra 2, it is stated that the Indra's weapon Vajra, translated here as bolt, was made by the divine sculptor Tvaṣṭa from the luminous world of *sva*, the world beyond the reaches of the lower mind. Clearly in the world of *sva* all the objects are fashioned out of light, not out of any other matter as in our earth.

Note that the poet says, 'the flowing waters, released by Indra, reach the ocean by a straight path.' The rainwater or rivers do not reach the ocean by a straight path. Hence these waters are not the physical rivers of northern India, but the streams of consciousness stopped by Vṛtra.

In mantra 3, the three infusions of Soma taken by Indra are nothing but the essence of the three worlds of matter, life and mind.

Mantra 4 states that the demon Vṛtra is not an ordinary cloud. By the killing of Vṛtra, the deceptions of the fraudulent are also destroyed. In mantra 5, Vṛtra has the adjective *vṛtrataram*, clearly indicating that among the coverer, he is the most coverer.

In mantrās 7 and 8, Indra has cut off the limbs of Vṛtra and the demon's body is lying on the floor of the ocean over which the waters flow. Again the poet describes the waters as 'mounting the minds of men.'

In mantra 9, the mother of Vṛtra, Diti, is mentioned. She is said to protect her son by placing herself above her son, Vṛtra.

In mantra 11, the poet says that the Indra removed the closed aperture in the hill and allowed the waters to flow. In the inner yoga

of tantriks, these closed apertures are the knots (or *granthi*) which have to be cut for the free flow of psychic energy.

In mantra 12, the seven rivers are the seven streams of consciousness. Mantra 13 states that when the battle was going on, the whole of nature was in a turmoil, indicated by the roaring winds, pouring rains, the thunderclaps, etc. This turmoil was caused by the tricks of Vṛtra, but had no effect on the outcome.

Since Vṛtra's body was hidden under his mother's body, the rik 14 indicates that Indra could not see the Vṛtra's body; hence Indra had a fear that Vṛtra was not slain and looked for him in many places.

RV (1.33): We give here a summary of only a few riks.

The rik 6 indicates that even though Vṛtra was dead, his followers had not stopped fighting. Moreover, the mother of the Dānavās, Diti, is still active. Hence Indra has still to fight repeated battles to vanquish the forces of darkness. In this fight Aṅgīrasa Seers labeled here as Navagvas, 'those with nine cows', help Indra with their mantra-powers.

The rik 7 indicates that the battle between Indra and Vṛtra was fought in the borders of heaven.

In rik 10, Indra, the lord of divine mind, is seen milking the cows of knowledge and releasing the light from them. Note that in Indian thought, mind is not the source of knowledge. It is an instrument of action which can help the knowledge enter into human system and suffuse it with light. This process is imaged as the milking of cows.

The above outline should convince the reader that the battle is symbolic. He/she should read the text and translation given in this book for further Light.

7. Ashvins, the Gods of Bliss and Healing

Hymns in this book:

- 1.34: The Three Modes of Help
- 1.46: Leaders of Journey
- 1.47: Beautiful Car with Abundant Gifts
- 1.112: The Lame Walk and the Blind See
- 1.116: Doctrine of the Mystic Honey
- 1.117: Sight, Hearing and Release from Bonds
- 1.118: Complete Our Knowledge
- 1.119: Car and Vāmadeva
- 1.120: Secret Knowledge
- 1.3.1-4: Superb Enjoyers

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūktās are dedicated to Ashvins in the entire RV. They are commonly referred to as "*madhumān*" (4.45.1), full of honey or the Delight of Existence. "Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as '*shubhaspati*', the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme

by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action."

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgements, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which damp or reduce the effect of lower vital movements like desire and anger which lead to physiological and psychological illness, the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the

honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

Ashvins as Divine Physicians

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

In the Sūktās (1.116) through (1.119) by the Seer Kakṣhivān, there are numerous instances of the help in healing given by Ashvins to various persons in various contexts. We will consider some healing mantrās. “O Nāsatyas, you raised up the well and made the door curved so that abundant riches flowed like water for thirsty Gotama’s drink”, (1.116.9). “Well” in the above quote symbolises the physical body which is hidden in the waters of the lower vital currents characterised by anger, greed, etc. Ashvins uplift the physical body and open the doors which are blocking the flow of the spiritual current from above, the *sahasrāra* centre of the *tāntrik* tradition. Once the door is opened, these spiritual riches automatically flow into the Rishi. Clearly neither the thirst of Gotama nor the drink are physical, but psychological.

In Vedic yoga, the energies of demonic foes harass the Rishi engaged in the inner yajña. One such Rishi is Atri who is the recipient of the grace of Ashvins, as indicated in the following mantra. “O Ashvins, you quenched with cold the (inward) burning fires, you gave him the nourishing stuff; Atri, cast downward in the dark cavern, you restored with his hosts (senses) to well-being” (1.116.8). The burning fires refer to the internal heat characterised by physical ailments like fever or psychological ailments caused by the lower vital movements such as anger, sex, tasty palate, etc. Ashvins cool down the heated senses. Similarly, the Rishi finds himself in a psychological cavern devoid of Light and Ashvins restore him back to Light and also expose his sense organs (*gaṇa* or hosts), both internal and external, to Light and well-being.

“You rescued Rebha cast amidst waters; you made the (maimed) Rishi whole with your healing skills like a wounded steed”, (1.117.4), (1.117.9).

The waters as before refer to the lower vital currents. Ashvins raise up the Seer immersed in these currents. They heal all his wounded parts just like healing a wounded steed. Again the wounds here are both physical and psychological. The characteristic of Ashvins is to endow an integral perfection on the Seer, i.e., making the maimed Rishi whole.

Limitations of Old Age

Ashvins also have the power of freeing persons from the limitations of old age. “O Nāsatyās, you stripped old age from the aged

chyavana as if it were mail (armour). You prolonged his life and made him husband of youthful maidens", (1.116.10). "Maidens" symbolize the potential unmanifested powers within a person waiting to be manifested. "Becoming their husband" means manifesting these powers. The Ashvins are full of honey of the Delight of Existence. Bestowing this honey on a person rejuvenates all the parts of the being and the conditions and symptoms of old age are removed in one stroke like a dress or armour. The analogy of armour or mail also indicates that old age is not easy to break up. "May I, enjoying life with all senses active, enter old age as a master his house", (1.116.25). When a master enters his own home, all the persons obey and love him and all the objects are at his command. Similarly, even in old age, the Rishi prays that he may be in command of all his facilities including physical, mental and spiritual. Another mantra (1.119.7) states, "you restored Vandana worn out with old age; by his lauds he brought forth the sage (Vāmadeva) from the womb". Here the poet is not referring to the physical delivery of a child from a mother's womb. In the Veda, birth of a child from a womb always symbolizes the manifestation of the power of Godhead in man. To be in the womb means that the power is only potential and unmanifested. The Ashvins help in manifesting this power. In this sense they bring forth the Seer from the womb. In the Veda and Upanishad, "*hiranya garbha*" (golden womb) indicates the cosmic condition in which all the things that have to be manifested are in a seed condition, ready to manifest. Since each power is divine and is shining, it is called golden.

Leaders of the Journey

There are several mantrās which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatyās*, the leaders of movement (derived from the word '*nas*', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscious Truth", (Sri Aurobindo, SV, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature's self-arranging force. "Give us, O Ashvins, the luminous impulsion that may carry us across darkness", (1.46.6). "Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths", (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, "the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being". "O Ashvins you come in your beautiful car with three columns, moving in the three worlds", (1.47.2). "O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey",

(1.47.4). "Your car born of truth" (3.58.8). "On the summit of the hill, you placed firm the wheel of car, the other wheel goes around" (1.30.19). One wheel of the Ashvins' car is placed on the summit of the plane of the physical consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

Regarding Ashvins, the Seer Dadhyañg and the Doctrine of Delight in the Upanishad, see the introduction to Section XII.

8. Maruts, the Thought-Gods

Hymns in this book:

- 1.19: Maruts & Agni
- 1.37: We Are Yours
- 1.38: Thunder and Windless Rain
- 1.39: Delight in Trees and Hills
- 1.64: Powers and Actions
- 1.85: Well Moves Up and Light Trails
- 1.86: Lauds, Light and Toilers
- 1.87: Help to Earth and Men
- 1.88: Mantra Formation

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance." [Sri Aurobindo, SV] They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly

indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuosity, they are called as the children of the fierce God Rudra, *rudraha*, 1.39.7; *rudrāsaḥ*, 1.39.4.

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣṭha*, (1.23.8); *marutvantam Indra*, (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Thought and Mind

It is appropriate for us to distinguish between 'thoughts' and 'mind' in the psychology of the sages of the Vedic periods and the later periods. The viewpoint is best expressed in the following quotation: "Mind is an instrument of formation, of organization and action, and it is in these functions that it attains its full value and real usefulness." (Mother's Collected Works, Vol. 12, pp. 3-8). The mind collects the information given by the five senses and stores the information in the memory about earlier sense contacts.

Thoughts are mental entities formed and released by the mind. Each one of us forms these thoughts and releases them. Once they are released, their life is independent of the mind that formed them and they travel around according to their own laws. Each thought has an idea in it. When the thought travels, it is caught by the minds of all persons who offer a welcome to it and the thought spreads the idea it contains to the mind of the recipient. The power of thought depends on the power given to it by the originator. As Sri Aurobindo says elsewhere, the thought containing the three words of equality, fraternity and liberty were originated by some sage endowed with immense power; but they were welcomed, as it were, only in France, causing the great French Revolution which popularized the three words.

A thought released by a person joins together with similar thoughts released by others and they form a group like the flock of birds. A flock of birds in the Rig Veda is a common symbol for Maruts, RV (1.37.9). They travel together, acquire more and more power, and finally return to the originators with their power augmented by the power of the kindred thoughts. Thus a person who radiates thoughts of love and harmony receives in turn the thoughts of love and harmony and thus this tendency in him/her becomes stronger. Similarly, a person who is always critical of others is continuously radiating thoughts of criticisms and recriminations and he/she continuously receives criticisms of his/her actions or behaviour.

Mind organizes the thoughts, analyses the situation and takes appropriate action. The action may be on the physical plane like travel from one place to another, or the action may be on the mental plane like preferring one intellectual viewpoint to another. When the mind makes its decision, it gives the appropriate instruction to the organs of action to carry out the task.

The originators of thoughts need not be human beings on earth. They can be the typal beings, the Gods and the demons or *rākṣhasās* detailed in an earlier essay.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *sva* and the truths of Indra." [Sri Aurobindo, SV] "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. That brings about the blossoming of knowledge, power, etc." [17, Vol. 4, pp. 226-227T].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down

the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rishi repeatedly calls upon the Maruts to ward off such attacks. "The *rākshasās* who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance,

Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O ye, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākshasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Aranyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

Maruts and Hanumān or Māruti

When the age of the Rig Veda in general and Vedas in particular came to an end, the knowledge and powers of the Vedic Gods were lost to mankind as it were. The later Purāṇās have Gods by the name Maruts. They are also brothers of Indra. But there is a fundamental difference between the Purāṇic Gods and Vedic Gods. The Vedic Gods are pure, completely harmonious with one another, friends of man and urge the aspirants to move speedily on the roads of evolution. The Vedic Gods do not have any of the petty human qualities like jealousy and discordance. However, the Gods of purāṇās appear to have some of the human qualities. Of course, there is a symbolism in the Purāṇic Gods. But it is difficult to unravel them.

The power of Maruts of Rig Veda is again unravelled under the name of Māruti, Hanumān, the leader of the Vānara and the assistant and collaborator of Sri Rāmachandra in the epic Rāmāyaṇa composed by Vālmīki. Sri Rāmachandra signifies the Divine Mind, (Indra of the Rig Veda) and he is a personification of discrimination endowed with knowledge. In every situation, he always opts for the decision or action which upholds the high tenets of *dharma*, the principle that upholds the universe. The great battle between Sri Rāma and the ten-headed demon king Rāvaṇa is reminiscent of the Indra-Vṛtra

battles of the Rig Veda. It is also one of the perpetual battles fought in different periods of time between the forces of good and the forces of evil. In the battle between Rāma and Rāvaṇa, when Rāma cuts off one head by an arrow, another head automatically appears. This incident clearly indicates the symbolism of Rāvaṇa as the storehouse of all evil mental movements. Destroying the evil mental movements one by one is not possible. They have to be destroyed together in one stroke. Sri Rāma gets this intuition, acts accordingly and destroys the demon king.

Just as the Maruts help Indra in the Rig Veda, Māruti helps Sri Rāma in the Rāmāyaṇa. Māruti is the son of the wind God Vāyu. His mother is Anjani, reminiscent of Priṣṭhī, the mother of Maruts in Rig Veda. The adjectives of Māruti in Rāmāyaṇa are self-explanatory: speedy like wind, unmatched in speed, one with perfectly controlled sense organs, superior among the ones endowed with intelligence. Thus he is both a God of action and God of knowledge.

The book "Hanumat Kosha" [40] by S.K. Ramachandra Rao cites RV mantrās 5.3.3, 10.53.7, 9.71.2, 9.72.5, 9.69.1, 1.12.1, 1.33.11, 4.18.9, 2.35.10 as containing the descriptive epithets used in describing the actions of Hanumān in epics like Rāmāyaṇa and others. For instance, RV (4.18.9) refers to the breaking of the chin (*hanu*). The epithet of messenger to Agni in (1.12.1) is utilized in Hanumān being a messenger from Rāma to Sīta.

In the tāntrik works associated with Sri Rāma, Māruti plays a role very akin to that of

Gaṇesha in the tāntrik works associated with Shiva. All the children pray for Māruti to develop in them both physical and mental godly strength which is brilliant, harmonious and forceful. Māruti provides the foundations of spiritual life for all the youngsters and prepares their bodies for the manifestation of the powers of the other Gods.

9. Pūṣhan, the Nourisher

Hymn in this book:

1.23.13-15: Hidden Soma

1.42: Pūṣhan, the Guide

Pūṣhan is one of the Ādityās. He nourishes both the yajamāna and the Earth. Though the home of all the Gods is high above (*ūrdhvam āyatanam*), yet their main station or field of action differs. Thus the abode of Indra, Lord of the Divine Mind, is the Mind Station, *Svar*. Agni is stationed on Earth. The Maruts belong to the mid-region, the Life-world. Similarly the other Gods preside over their respective places and carry on their activities. Pūṣhan belongs to the third station; still his station is taken as the Earth because he is the lord of mother Earth. He supports and nourishes her. By nourishing the earth, he himself becomes nourished. Nourished thus, Pūṣhan showers the bounty of Indra and becomes his brother (6.55.5). Ultimately he becomes the brother of Earth and the space (divided into quarters), (6.58.4). By nourishing earth, he makes it ready for the manifestation of Uṣha, the Dawn of higher consciousness. And when the Ashvins espouse Uṣha, he adopts these health-givers who effect increasing nourishment as parents (10.85.14).

Even after the slaying of Vṛtra, the demons or Paṇis obstruct the path of the sacrificer, steal or cover the knowledge (cows); other enemies of the Gods harass the devotee in his upward course, directly or indirectly, by robbing him of his wealth-Rays, veiling the path, showing wrong directions etc. It is here that the work of Pūṣhan is specially seen. The traffickings of the *Paṇi* and the like do not affect God Pūṣhan. He is the lord of the Paths (*pathaspati*). He does not lose cattle. Pūṣhan aids in the effort of the sacrificer to reach the sun-world, even while living (10.17.4). In (6.53.3), (6.53.6), he is prayed to soften the hearts of misers and goad the hearts of greedy.

Pūṣhan nourishes the sacrificer as well as the Earth. He is the progeny of Āditya as Indra who showers the wealth of knowledge, light, strength; elder to Uṣha, he protects the Earth; brother of Indra, master of the route of the sacrificer, he guards the path, searches out the sacrificer, urges his effort.

10. Ṛbhūs, the Divine Artisans

Hymns in this book:

1.20: Ṛbhūs Make Four out of One

1.110: Ṛbhūs Separate the Cover

1.111: Creating Skilful Entities

The Ṛbhūs are humans who have attained divinity by their askesis. There are about ten hymns in the RV addressed to the Ṛbhūs. It is said that they are the sons of Sudhanvan Aṅgīrasa. Some say that they are Solar Rays. To us both are acceptable. The Truth, the Supreme Light, is denoted in the Veda by the

Sun. A human being is inert because of his material body. Rays of Sun, manifestations of the Consciousness, descending on this inert field of Matter, uplift man. And these very Ṛbhūs become special powers of man by virtue of his development; and man becomes immortal by a Divine Birth, effected by that special power.

How then are they spoken of as sons of Sudhanvan? Dhanva is an arid land, a field with no water, denoting inertness, sheer matter. The arid land acquires splendour by accepting the descending Divine Rays and absorbing the higher essence. Then it blooms forth the glory of the Ṛbhūs as Sudhanvan (fair arid land).

Having attained to divinity by virtue of their action and knowledge, these deities work to help man to attain to divinity. And whatever acts they do they become divine acts only. The actions of the Ṛbhūs are mentioned in symbolic language only. It is clear that without resort to the hidden symbolic meaning, it is not possible to explain these hymns which are like riddles.

They are three: Ṛbhu, Vibhva, Vājā. The plural denotes their collective. And due to their association all are indicated by the word Ṛbhu, the eldest of them. The speciality of each of them is celebrated by the name itself. By means of intellect and activity, Ṛbhu, the eldest, builds the forms conforming to the qualities of Immortality. Vibhva brings about its extension. Vāja effects the plenitude of the Divine Light and Substance. They are called the carpenters, the artisans of immortality for man.

11. Sarasvatī Goddess of Inspiration

Hymns in this book:

1.3.10 - 1.3.12: Sarasvatī

1.13.9: Ṽā, Sarasvatī and Mahī

There are about sixty mantrās or verses in which Sarasvatī or Sarasvatī occur in the RV. In ten of these verses, belonging to the so-called *āpri* hymns, all the three *devīs* Ṽā, Sarasvatī and Mahī occur together. Mahī is also known as Bhāratī. These verses will be discussed in a later subsection. The remaining fifty verses mention only Sarasvatī.

In the external sense, Sarasvatī is the name of a river and the deity associated with all the aspects of the river such as its generation, its benefits for all beings, its end etc. In the esoteric sense, Sarasvatī is the Goddess of inspiration who floods our consciousness with waves of creativity as declared in RV (1.3.12).

River Sarasvatī

In the Rig Vedic age Sarasvatī was undoubtedly a mighty river which flowed from the mountain heights to the sea as declared in RV (7.95.2). The Sarasvatī verses were revealed or composed more than eight thousand years ago. According to geologists, "this time synchronizes with the first interglacial period in the Holocene age marking the break-up of the glaciers and release of the pent-up waters which was the source for the rivers Sarasvatī and Sindhu. The next three thousand years did not witness major changes in climate as revealed by the lake sediments. At the end of this period, tectonic disturbances caused major changes in

drainage. Consequently the upper course of Sarasvatī in the mountain-bound Himālaya was diverted South Eastward to Yamuna; Sutlej, which earlier had joined Sarasvatī, changed its course, migrated westward and became a tributary of Indus. The consequence of these changes was the drying up of river Sarasvatī which was cut off from the perennial source of water from the snowy Himālaya. It became an ephemeral stream, and finally lost itself in the sandy desert of Thar". [B.P. Radhakrishna, Jour. Geological Soc. of India, Vol. 51, June 1998] The drying up of Sarasvatī made its inhabitants move westwards resulting in the new civilization--- the Indus Valley Civilization (3100-1900 BCE). In January 1997, the scientists at the Bhabha Atomic Energy Research Center have reconfirmed the existence of the Sarasvatī river and its associated ground water sanctuaries and aquifers. They used water samples collected from the deep wells in the Jaisalmer regions and North Eastern Rajasthan to conduct tritium (hydrogen isotope) analysis for establishing the quality of water, flow and the age of water [ranging from 4000 to 8000 years before the present era]. More information is available in the monographs, Vedic Sarasvatī River, by Kalyanaraman [15] and Vedic Sarasvatī, by B.P. Radhakrishna and S.S. Merh (ed), published by the Geological Society of India, 1999 [37].

Sarasvatī: Goddess

The commentator S declares that Sarasvatī is a river in some verses and as speech in others. The epithet seven sisters in (6.61.10) is regarded either as the seven rivers of northern India or seven metres. Wilson and

Griffith are of similar opinion though they prefer to call it a river-Goddess.

We have to recall the double entendre in Rig Veda; the same verse is capable of two or more interpretations. Sarasvatī, for the Rishīs, is a Goddess of inspiration; for the commoners it is a great and sacred river.

In the psychological interpretation, Sarasvatī is a power of inspiration descending from the Supreme plane of Truth which manifests to the Rishīs as inspired learning. Contemplation on this consciousness or repetition of these verses results in the destruction of the forces of falsehood like Pañi or Vṛtra and protection of the singers as mentioned repeatedly in the Sarasvatī verses, (6.61.1), (6.61.6), (6.61.8) etc.

(1.3.10) declares her as rich in the substance of the thoughts *dhiyāvasu*. *dhi* has always the meaning of thought or intellect in RV and not food as Sāyaṇa declares to force his ritualistic meaning. (1.3.11) declares that she is the impeller of happy truths, *sūṇṛtānām chodayitrī* and awakener of all the right mentalisings *chetantī sumatīnām*. (1.3.12) declares that she entirely illumines *virājate* all the thoughts *dhiya*.

Another relevant verse is (7.95.2).

"Chief and purest of the rivers

Flowing from the heights to the ocean,

Awakening the felicities in the universe,

She milked the clarity *ghṛta* and bliss for man". (7.95.2)

At first sight, the first three lines can be regarded as referring to the physical river which takes birth in the Himālaya and reaches the ocean. But the fourth line is out of place.

S regards Nahuṣha as a proper name, and translating *ghṛta* as ghee, he refers to some obscure *purāṇic* story. But the entire verse makes perfect sense using the symbolic clue.

But if we consider all the verses in which *nadi*, translated as river occurs and all those in which the word ocean (*sindhu*, *samudra*) occurs, usually a different meaning emerges. For instance, the ocean (*samudra*) has the adjective *hṛdi* (heart) so that it is really the heart-ocean and not the physical ocean. The ocean *samudra* is associated with the epithet *ghṛta* (clarity) in (4.58.1) and others indicating that we are dealing with the symbolic ocean, not an ocean of ghee. Considering all the epithets for waters occurring in the well known hymns like (3.1), (3.33) or (7.4.7), it is clear that the river is not a physical river of the Punjab but the river of inspiration which takes birth in the supreme heights and reaches the heart-ocean, which gives felicities to the entire universe and also yields the clarity and bliss for all men. This is the meaning of (7.95.2).

Moreover in the ten verses from *āpri* hymns to be considered, Sarasvatī is coupled with two other Goddesses *Īā* and *Mahī* who have only a psychological interpretation, not physical.

Summing up, Sarasvatī is primarily the Goddess of inspiration. The double entendre of the Vedic language allows one to regard Sarasvatī as a mighty river based on some (not all) epithets of certain verses. Even in Vedic times, Veda was recited at vast congregations, most of whose participants may not have known the purely spiritual interpretation. For them Sarasvatī was simultaneously a river and

a Goddess connected with learning. Only the initiated disciples of the sages understood the true meaning. It is needless to say that systematic repetition of the Sarasvatī verses endowed with faith will result in our accessing the vast streams of inspiration descending from the supreme heights to the ocean of our heart.

See also the book, 'Sarasvatī' [19], for more information in developing the power of inspiration.

The three Goddesses: *Īā*, *Sarasvatī*, *Bhāratī*

These three Goddesses are celebrated together in all the *āpri* hymns. Verse (1.13.9) is discussed in section II where the general idea behind the *āpri* hymns is mentioned.

The *Purāṇās* do not differentiate between *Bhāratī* and *Sarasvatī*. According to the *purāṇic* story, *Īā*, male head of the lunar dynasty, son of *Manu*, attained womanhood and became *Īā*. But in the *Veda*, these three Goddesses together confer the powers of Sight, Hearing and Vastness on the *Riṣhi*; they have their dwelling in *Svar*. Of these, *Bhāratī* signified by the term *Mahī*, the divine Power connected with the Vast Light, issuing from the plane of *sva*, brings forth the consciousness of the vast (*brhat*), to the Seer-Poet; *Īā* favours him with the consciousness-sight, commensurate with this vastness. But *Sarasvatī*, the carrier of inspiration, makes the Seer capable of hearing the divine inspiration, the hearer of Truth.

The truth of *Bhāratī* or *Mahī* is described in (1.8.8) (Section I, Part IV) with the three adjectives, *sūnṛta*, one with true speech, *virapshī*, flowing abundantly, and *gomatī*, full of the rays of Light.

12. Soma, the Lord of Bliss

Hymns in this book:

1.91: Soma Leads Us to Bliss

1.93: Agni and Soma, the Path to Bliss

Soma is an enigmatic *deva*. The Indologists have treated Soma as nothing but a plant whose creepers, on being squeezed, yield a juice which is intoxicating. There are numerous passages where Soma occurs with the word *suta* meaning pressed or squeezed. It is said that Indra drinking this juice becomes intoxicated and in his intoxication kills the adversary Vṛtra. There are some references to Indra killing Vṛtra after drinking Soma. The verses on Soma are more than 1,200, including all the verses in the entire ninth Maṇḍala consisting of 114 Sūktās or 1,108 verses. Reading carefully all the epithets to Soma in these verses gives a completely different picture.

Let us begin with what RV has to say about whether the Soma is a herb or not:

“Laymen or ritualists may regard Soma as a creeper to be crushed for getting its juice for use in the ritual. But to the wise poets Soma is not something to be drunk.” (10.85.3)

The clue to its deeper meaning is indicated by the common epithet for Soma, *vanaspati*, the lord of *vana*; *vana* means in Sanskrit both herb and delight. Kena Upanishad (4.6) uses *vana* in the sense of delight. Soma in the deeper sense is the Lord of Delight, the Delight of Existence. In RV, every aspect of existence has an inherent delight, the idea popularised later in the Taittiriya Upanishad. Every action exerts a pressure on existence;

this squeezing (*suta*) releases the Soma or bliss contained in that aspect of creation. We feel joy in work because of this released delight, Soma.

Here we recognise that action is done primarily by the *devās* and the humans are only subsidiary players; we should free the released Soma from our claim. This declaration, “this is not mine”, is the way of purifying the Soma, purifying it of our attachment. This purified Soma is offered to the *deva*, especially Indra, the Lord of Divine Mind. This delight exhilarates Indra who takes steps to destroy the forces of ignorance, like Vṛtra and Vala, the kill-joys or misers who do not want the supreme knowledge (*go*) and the energies (*āpah*, waters) to reach all human beings.

We will quote some verses in RV which bring out the power of Soma. Rig Veda speaks of Soma in (9.96) in the *vibhūti yoga* style as in Bhagawad Gīta:

“Brahman among *devās*, leader among the Seer-poets,

Sage among the wise, the bull among the animals,

The falcon among vultures, the axe in the woods, Soma sings over the purifier.” (9.96.3)

“By Soma are Ādityās strong and by Soma the earth is mighty;

This Soma is placed in the midst of all these Constellations (*nakṣatra*).” (10.85.2)

“Soma advances heroic with his swift chariots by the force of subtle thought to the perfected activity of Indra.” (9.15.1)

"You are the ocean, you reveal everything; under thy law are the five places; thou transcends heaven and earth; Purifier, there are the Lights, there the Sun." (9.86.29)

"Giving birth to the luminous world of heaven, Giving birth to the Sun in the Waters, The Brilliant one (*hari*) clothes himself with the Waters and the Rays." (9.42.1)

"Giving birth" means manifesting these energies in the human being.

Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.

"Those who are utterly perfected in Works taste the enjoyment of his honey-sweetness." (9.83.4)

"His swift ecstasies foster the soul that purifies him;

He ascends to the high level of Heaven by the conscious heart." (9.83.2)

"This is the supreme dappled bull that makes the Dawn to shine out." (9.83.3)

We can combine all the different quotes and understand why persons who merely squeeze the Soma herb cannot know this delight. Only the person who has done *tapas* can release the delight. Delight encompasses everything. Delight makes the Sun shine as the Taittirīya Upanishad declares. Delight is the basis of everything. Soma denotes the delight released from actions or works, Ānanda refers to Delight in its entirety.

Soma's connection with Knowledge and Light is contained in many hymns.

"Soma, we know thee pre-eminently with our understanding.

You lead us along the straight path." (1.91.1)

"You are the master of all-existence (*satpati*). You are the auspicious will in action the slayer of Vṛtra." (1.91.5)

"Soma, thou hast generated all the delights (*vana*), the energies (*āpah*) and the Light (*go*); You have dispelled the darkness with your Light; You have extended the vast Mid-world (in man)." (1.91.22)

13. Uṣha, the Divine Dawn

Hymns in this book:

1.3.20-22: Who is fit to enjoy you?

1.48: Uṣha, Speak the Happy Truths

1.49: Uṣha Comes to the Soma within Man

1.92: The Dawns and the Highest Experience

1.113: The Soul Emerges

Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy thee? O Luminous One, whom does thou attain?." (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee" clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since

wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

Uṣha and Truth

How does the Dawn emerge? The answer is in several mantrās, one of which is (7.76.4):

"By the Truth in their thoughts, they brought to birth the Dawn; *satyamantra ajanayan uṣhasam*".

"The seeker has to open himself systematically to the reign of Truth, rejecting the rule of falsehood. His mind and its activity of thinking must be filled with the movements of Truth. Truth in thought, Truth in feeling, Truth in speech, must become normal to his/her life. It is only then that the Dawn consents to manifest and open the gates of Heaven" (Sri M.P. Pandit [31], p. 19). Just as the physical dawn and day do not last long, similarly the Dawn of Divine Consciousness in man does not last long. It is followed by the condition of ordinary consciousness, appropriately termed *nakta* night.

The word *satyam* signifies that which is Eternal, the Supreme Existence in its own form *sat. ṛtam* signifies that which is evident or perceptible, manifested out of the *satya*, what has come to be in accordance with *satya* or that which represents the *satya. ṛta* is the

Truth in manifestation. Uṣha is the guardian of this *ṛta* and she manifests it.

ṛtapa: guardian of Truth, (1.113.12);

ṛteja: one who manifests the Truth, (1.113.12).

“She moves according to the path of the Truth; and, as one that knows, she limits not the regions”, (1.124.3).

“Of a luminous movement, vast with the Truth, Supreme in the Truth, bringing with her *svar* (The Vast, World of Solar Light)”, (5.80.1).

“Dawn born in heaven opens out things by the Truth; She comes manifesting the greatness”, (7.75.1).

“Happy and true, born from the Truth”, (4.51.7).

“The Goddesses who awake from the seat of Truth”, (4.51.8).

“Horses of Uṣha are yoked to Truth”, (4.51.5).

“Uṣha follows the path of Truth”, (1.124.3).

“Dawn, true in her being with the Gods who are true, Vast with Gods who are Vast”, (7.75.1).

Uṣha and Night, *nakta*

The combined phrase ‘*nakta-uṣhas*’ or ‘*uṣhasanakta*’ occurs more than twenty times in the Rig Veda. We need to understand the relationship between these two deities.

When the Divine Consciousness dawns on us, it cannot last very long because the emotions and passions associated with the life-energy sheath (*prāṇa maya kosha*) clamour for excitement and they cannot

appreciate the bliss of the Divine Consciousness which is suffused with calm and is untinged with sorrow. The ordinary human mental personality which loves to wallow in doubt is not comfortable with the certitude offered by the Divine Consciousness. Thus Uṣha, the Divine Consciousness, recedes from the human and is replaced by *nakta*, the night; the ordinary consciousness takes its place. During this period, the great God Agni keeps up the pressure on all the members of the human personality in preparation for another onrush of the Divine Consciousness, Uṣha. Thus dawn and night alternate, as indicated in several mantrās such as (1.92.11) and (1.113.2).

In all these mantrās, *nakta* or *nakta*s stands for our ordinary consciousness which is open to all sorts of forces and influences, including that from the great darkness (*tamah*). Note that the Rig Vedic Seers make a clear distinction everywhere between *nakta*s and *tamah*, the enveloping darkness which is the haunt of inertia and forces of darkness like the demons, *rākṣasās*, *pishāchās*, etc. When Uṣha, the Divine Consciousness arrives, so do all other Gods except Agni, the leader of our journey, the God of aspiration, who is always active and is putting the pressure on us and propels us toward the higher goals. When the human aspiration reaches a certain level, Uṣha makes her appearance signifying the onset of Divine consciousness, and she brings the other Gods or powers. Uṣha literally opens the doors and allows the Divine Light to flood our inner being.

The quote from (1.113.3) is also useful:

“Common, unending, is the path of the sisters; guided by the Sun alternately, they travel; Well-lighted, different in hues, common-minded, Night and Dawn do not clash, neither do they tarry”.

“There is a constant rhythm and alternation of night and dawn, illuminations of the Light and periods of exile from it, openings up of our darkness and its settling upon us once more, till the Celestial Birth is accomplished and again it is fulfilled in its greatness, knowledge, love and power. These later nights are other than those of utter darkness which are dreaded as the occasion of the enemy, the haunt of the demons of division who devour; these are rather the pleasant nights, the Divine and blessed ones who equally labour for our growth. Night and Dawn are then of different forms but of one mind and suckle alternately the luminous child” (Sri Aurobindo [3], SV, p. 430). They are both called as, ‘mighty mothers of the Truth’, (5.5.6). Usha is associated with Aditi, the mother of undivided consciousness, the mother of Gods, the Supreme Creatrix; *nakta* is associated with Diti, the mother of divided consciousness.

14. Varuṇa: Release from Sins and Bonds

Hymns in this book:

- 1.24: Three Cords of Bondage and Their Release
- 1.25: Wrath and Grace of Varuṇa

Viewed on the surface, Varuṇa is the omniscient and omnipotent Lord or Creator, Master of the oceans and the sky, whose

strength and speed cannot be matched by anyone else. He maintains all the laws in the Earth, mid-region and the heavens, punishing the transgressors. But a closer look reveals the esoteric meaning of the hymns just as with the other hymns of Rig Veda. Varuṇa is the Godhead who creates pathways for the Sun in our being which is full of darkness so that the Sun can pour his knowledge into all the dark corners of the being. The oceans, of which Varuṇa is the master, symbolize the waters of the Truth and Varuṇa pours these Waters on our three bodies, viz. physical, vital and mental, and removes all sin, evil and falsehood from our lives. The Seer Shunahshepa explicitly requests Varuṇa to release or loosen the three cords of bondage which represent the bonds of the three planes, physical, vital and mental. These knots restrict the flow of the universal psychic energies in our body. Varuṇa is prayed to release these knots. These knots are the celebrated knots associated with the names Brahma, Viṣṇu and Rudra in the tāntrik literature of a later date.

A common descriptor used for Varuṇa is *uru*, which means always ‘wide’ in the Rig Veda. Varuṇa is the lord of all infinities, master of all the oceans and ether. Varuṇa’s dwelling is in the vast, (*urukṣhaya*), (1.2.9), Varuṇa has wide vision (*uru chakṣhasam*), (1.25.16). He is hymned as *urushamsa* in (1.24.11) and (2.28.3). *shamsa* in the Veda always stands for the perfect expression or speech. Recall that different formations are brought out by the power of speech or Vāk in the Veda. *uru shamsa*, means “wide expression”, the bringing out of our being (or

sat) that which is latent in it and manifesting it in our action. Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities.

Consequently, he is also hymned as *swarāt*, (2.28.1), the self-ruler and *sāmṛāt*, the emperor (8.25.3, 8.42.1). *sāmṛāt* means one who has complete kingship or control over both subjective and objective existence. Among the people of the Vedic age, the emperor was also a sage; he was both a thinker and a hero. He had a plenitude of both wisdom and will, thought and action. Varuṇa is the king of all the dominions (8.42.1 and 8.42.2.). Hence Varuṇa is pictured as self-knowing, self-mastering, moving freely with the laws because he is perfectly aware of the laws. Recall that *satya* is the Truth-Absolute in the Veda. *ṛta* is the Truth in manifestation everywhere and at any time. It is the Truth of Divine Being regulating the right activity of both body and mind. Varuṇa is said to be touching with the Truth (*ṛtasparsha*), (1.2.8). Varuṇa is also called *ṛtavṛdha*, increaser of Truth, because he along with Mitra increase the Truth in the human being, the yajamāna who performs the yajña, the harmonious arrangement of actions. Varuṇa is endowed with a vast will-power, *brahantam kratum* (1.2.8). He increases the will-power in man so that the human can perform all actions consistent with the Truth in manifestation (*ṛta*). He is hymned as 'superbly laudable among the laudable' (1.17.5). Laud or praise in the Veda is not simply a casual utterance, but has the power to bring out the intentions expressed in speech.

We will give here the description of Varuṇa given by Seer Nabhaka of the family Kaṇva. "Luminous Varuṇa has embraced the nights; He holds the Dawns within him by his creative knowledge; Visioned, he is around every object" (8.41.3). "He who supports the worlds of life, he who well knows the hidden names of the rays of the dawns, He cherishes much wisdom", (8.41.5). "In whom all wisdom is centred as the nave is set within the wheel", (8.41.6). "He wraps these regions as a robe; He contemplates the hosts of Gods and all the works of mortals; In the home of Varuṇa all the Gods follow his decree," (8.41.7). "He is the hidden ocean and he climbs passing beyond heaven; when he has placed the sacrificial word in these dawns, then with his luminous feet he tramples illusions and ascends to the Heavens", (8.41.8). [Sri Aurobindo, SV].

The Three Oceans

In the Rig Veda, three different oceans are mentioned. The Vedic mystics saw below them "an unfathomable night and surging obscurity, darkness hidden within darkness . . ." (RV 10.129.3); Above them, they beheld "a remote ocean of light and sweetness, a highest ether, the supreme step of Viṣṇu to which their being should ascend", (RV 4.50.2); Between these two oceans they saw "a third sea of ever-developing conscious being, a sort of boundless wave. . ." (Sri Aurobindo). We have to navigate through this ocean to reach the superconscious blissful ocean above.

"Three delightful dawns increase according to the law of his workings. He of the all-seeing wisdom dwells in three white-

shining earths; Three are the higher worlds of Varuṇa whence he rules over the harmonies of seven and seven", (8.41.9).

The three dawns mentioned here are the illuminations of the three bodies in man, the physical, the vital and the mental. He harmonizes all the activities both in the macrocosm and in the microcosm, in every individual human being.

Sin and Shortcomings

Varuṇa prepares the great pathways in the human being so that the illumination of the Sun, Sūrya, can enter all the unlit regions in him. The heart is the dwelling place of the inner self of man. Afflictions of the heart are indicative of the effects of the forces of ignorance on our inner being. The Vedic Seers did not compartmentalize the physical and psychological ailments as the moderns do. Only the Light brought in by the Sun can dislodge the forces of ignorance which cause the afflictions as declared in (1.25.7).

In the hymns of the Seer Shunahshepa there is repeated mention of the words sin, *enah*, disregard, *hela*, etc., which need special attention. Recall that Varuṇa is the upholder of the Laws, *vratāni*, upholder of *ṛtam* which is the Truth of Divine being regulating the right activity in both mind and body. The Rig Vedic Seers were very much aware of the human frailties. They saw around them persons steeped in selfishness and prayed that they may not be in the same boat. "May I not live, O Varuṇa, to witness my wealthy, liberal dear friend's destitution", (3.28.10).

There is no listing of the set of actions which constitute sins and otherwise, because

such a mechanical classification is not possible. The attempts at codifying these highly plastic modes of life and conduct are found in the several ancient books of Hindus called as *dharma shāstrās*. The period of these books is several millennia after the age of Rig Veda. Every religion like Christianity, Judaism, Islam, etc. have their own books of conduct, often represented as the word of God. Among all these books, the special feature of the Hindu *dharma shāstrās* is that they alone recognize that these books have some eternal elements and some other elements which are appropriate to a particular time, place and society. The Seers of each generation are expected to reframe the variable parts of the rules appropriate to that time and place.

We summarize the observations of Sri M.P. Pandit: "The movement against the law of being may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In each case *Karma* is forged and the results suffered. Yet where one acts contrary to the law of Truth consciously, the results are particularly detrimental to the growth of Soul within. A thick crust of darkness gathers round the soul and prevents its Light from coming through (to the other parts of our body). But in the action in ignorance, the reactions are mostly on the surface and do not go deep. Both types of sin are held up before God Varuṇa, the Lord of Purity, so that he may first loosen these impurities from the being of the seeker and then cut them asunder", [31]. Seer *Atri* indicates, 'Our sin against Truth and our sin by ignorance, all these clear away like loosened things', (5.85.8).

Sri Aurobindo's quotation on sin is in the notes to (1.25.3) in section III in part IV.

Note that premature death itself is a transgression of the Law. Sacred is the life consecrated to the God. If it is not robbed, but well-protected, it fulfils itself. For Varuṇa, the master of infinities, the establishment of the forces of harmony in human bodies is not difficult as declared in (1.24.14)."

Three Methods

In 1.25.3, the Seer prays "O Varuṇa, we bind your mind excellently with our praises like the charioteer the ready horse." There are three ingredients in the attempt of the Seer to bind Varuṇa namely *namas* (homage), *yajña* and *havis* (offerings). The first step is to have faith and express it by the homage or adoration. The next step is to try to perform all actions in a spirit of harmony. We may recall that *yajña* is not merely a ritual. It is an orderly arrangement of all actions and their offerings to the cosmic powers to whom they rightly belong. The ritual of *yajña* is one such orderly arrangement. The next is the offering to the Gods of the delight or *rasa* released from our actions. This is the threefold way. Then the bonds of sins will be loosened as explained in the introduction to section III.

Relation to the *Chakrās* in the *tantra*

As Sri Kapāli Sāstry states, (17, Vol. 6) "there is no doubt whatsoever that the triple bondage corresponds to the three knots famous in the *tantra yoga* under the names of

Brahma, Viṣṇu and Rudra. The triple bondage obstructs the entry and spread of the Truth-light in the threefold being of mind, life and body. Release from it is possible by the grace of God Varuṇa."

We will give here the relevant passages from, "*lalita sahasra nāma stotra*", a standard text of *tantra yoga* giving all the main aspects of *tantra* in the form of one thousand names addressed to the Divine Mother. The three bonds are mentioned in the names 99 through 104: residing in the *mūlādhāra* (99), Severing the knot called *brahma granthi* (100), appearing in the *maṇipura* (101), severing the knot called *viṣṇu granthi* (102), residing in the centre of the *ājñāchakra* (103), severing the knot called *rudra granthi* (104).

We may recall that the subtle body has seven centres of psychic consciousness, arranged along the subtle counterpart of the physical spinal column. These centres are called as Lotuses or *chakrās*. The bottom one is the *mūlādhāra* where the Supreme Energy (Kundalini) resides. By removing the knot here, the knot of *brahma*, the knot of matter, the energy Kundalini raises to the next *chakra*, the *maṇipura*. In the *maṇipura* is the knot of Viṣṇu signifying the bondage which prevents the life-forces from contacting the Supreme Delight. By cutting this knot, the energy goes to the sixth center the *ājñā chakra* (via the fourth and fifth). This *chakra* has the knot of Rudra removing which the energy attains union with the superconscient ocean above.

Part III. Semantics of Rig Veda

1. Interpretation of the Veda	45
2. Limitations of the Translations	48
3. Relation of Words and Meanings: Sri Aurobindo's Insight	51
4. Word-groups	53
5. Assigning Meanings to Words	55
5.1: Keywords	55
5.2: Tree of Words and Word-clan	57
5.3: How to Assign Word-meanings	57
6. Study of all the Verses with the word <i>gau</i>	60
6.1: An Outline of Our Approach	61
6.2: Details of the Procedure	62
6.3: Verses in Groups: 1-11	64
6.4: Conclusions	75
7. Table 1: Common meanings and Esoteric meanings of some words.	76

1. Interpretation of the Veda

A certain well-wisher has stated, "I like the esoteric interpretation in your book. However I have read the English translations of Rig Veda by Griffith, Wilson and others. Griffith mentions in so many places that the Vedic mantrās are often pompous or stupid or meaningless. Could you clarify the reasons for the existence of such widely divergent views on the same book?"

It is not my intention to declare that the spiritual interpretation is the only correct interpretation of the Rig Veda and all other interpretations are wrong and false. In the

Hindu tradition every scripture is amenable to multiple interpretations, each one reflecting the psychological viewpoints of the writer. Rig Veda, the oldest Hindu scripture, is not an exception to this rule. Also many verses are amenable to more than one interpretation as is the case in any high level Sanskrit poetry. Rig Veda poetry is of the highest calibre according to Sanskrit and English poets who themselves have written poems of the highest calibre.

In the Indian tradition, there are three broad viewpoints of the Veda reflecting respectively the views of three different groups of persons namely: the viewpoint of commoners, the viewpoint of the priests performing the elaborate rites and yajñās or their sponsors and the viewpoint of the poets of the Rig Veda who are extolled as wise sages and Seers. Of course each of these viewpoints is not monolithic.

From the perspective of the commoners (who were the spectators of the rites and rituals), the Rig Veda is a record of the prayers to the higher powers, the *devās*, for preserving their health and wealth of their families, and for exposing them to some aspects of the Divine. The higher powers, the deities of Rig Veda, appeared to them not only in the form of nature-powers like sun, fire, rain, storms, lighting and others, but also to their inner being in their worship and recitations.

The ritualists, known later as the Mīmāṃsakās, believed that the correct performance of the ritual at every step will

yield the material benefits associated with the ritual. Chanting of the RV is only one step in this ritual. What mattered was the power associated with the chanting, not the meaning of the mantra.

The poets or the sages of Rig Veda had the revelation of these poems dealing with the perennial triad of Human - World - God. They passed on their knowledge only to their initiates or students. Several verses in the Rig Veda itself declare that there is a secret in the Veda using words like *nīnyam*, *guhyam*, *apīchyam*, etc., [17, Vol.1], [3]. The Truth was hidden in a symbolic language so that only the eager students with a high level of aspiration can have access to this secret.

Even though scholars like Lakshman Sarup have pointed out that there has been a long list of commentaries of the Veda dating to 1500 BCE or earlier, the only commentary on the entire Rig Veda Samhitā available today is due to the famous fifteenth century scholar and statesman Sāyaṇāchārya (S for short) who did the work with the patronage of the kings who founded the Vijayanagar Empire. No one can deny that the commentary is a magnificent achievement. However S himself has clearly stated in the introduction to his commentary that, "(1) he regards the Yajur Veda dealing with the external yajña-rites as the highest Veda, (2) his main interest in writing the commentary on Rig Veda is to throw light on the use of Rig Veda mantrās for the performance of the rites." S does not deny that Rig Veda has a spiritual interpretation for some mantrās such as RV (1.164). However he states clearly that it is not his purpose to give a spiritual interpretation of the Rig Veda mantrās. He interprets most mantrās from the

ritualistic viewpoint, some on the basis of the myths of Purāṇa and some from the view of natural phenomena like clouds covering the Sun, the formation of rain-bearing clouds etc.

All the occidental translators and commentators start from the Sāyaṇā's commentary. Whatever may be their claims, they like the commentary of S because S does not state that there is wisdom in the Veda, except occasionally. They ignored the respect S has shown towards the Gods like Agni, Indra etc. They introduced their own exaggerations and wrote translations with the fundamental assumption that Veda does not deal with wisdom or higher values.

When Sri Aurobindo started reading the commentaries, he was surprised to read Rig Veda as dealing with primitive worshippers praying to friendly Gods of doubtful temper, Gods of fire, Gods of rain, for obtaining wealth, food, progeny, victory in battle, etc. The ill-treatment of the Veda and of its Seers deeply offended him. He tried to understand how such a great scripture could obtain such a fate.

He noticed that both S and the Indologists completely ignored the symbolism in the hymns. Trying to understand Rig Veda by ignoring its symbolism is like trying to understand a book in modern day physics or chemistry or even Paṇiṇi's Sanskrit grammar ignoring the symbols in them. The occidental translators like Griffith, Max Muller, etc., of the nineteenth century firmly believed that the world began in 4004 BCE as detailed in the early editions of Encyclopaedia Britannica published around 1780 C.E. [See Hancock [13] p. 176]. Hence these translators assumed that the Vedic poets belonged to a primitive

civilization and they could not accept the presence of any deep symbolism in these verses. Suppressing the symbolism can only result in an incoherent translation.

Need for Symbolism

The supporters of Sāyaṇa's work and the work of Indologists have no answer to the criticism given in detail in essay 2. Instead they pose the question, "why did the Rishīs try to hide the deep meaning of the Veda through the use of symbols?" Sri Aurobindo answers this question in some detail.

Sri Aurobindo suggests [2,3] that the RV poets had two objectives partially conflicting. They wanted the psychological and spiritual wisdom in the hymns to be preserved implying that a relatively large number of persons should be interested either in chanting or hearing the hymns. At the same time they felt that the deep knowledge in the hymns should be accessible only to the serious students or initiates. The sages felt the knowledge in the hands of ordinary persons may lead to misuse. The Vedic poets did not invent any new words to express their insights. They used the commonly used words such as *go* (cow), *ashva* (horse), *āpaḥ* (waters), *yajña* (outward rite) etc. The ordinary persons understood that these hymns as prayers for getting benefits such as cows, horses, rain by means of the rites. The serious students or initiates interpreted the same words as symbols indicating the occult knowledge in the hymns. For instance, consider the word *go*. Ordinary persons accepted its standard meaning as cow. The initiates regarded this word as signifying the rays of knowledge.

Table 1 in p.76 lists the symbolic meanings of nouns like *go*, *ashva*, *adri*, whose ordinary meanings are cow, horse, hill etc.

Sri Aurobindo's suggestion made in 1915 was virtually ignored by all scholars.

Recently in 1969, a similar suggestion has been made by two famous historians of science namely Professors Santillana and Von Dechend [43] without referring to Sri Aurobindo. These two professors studied the myths of several different cultures and noted their common symbolism or what they call as, 'mythical terminology'. They claim that, 'the particular merit of mythical terminology is that it can be used as a vehicle for handing down solid knowledge independently of the degree of insight of the people who do the actual telling of stories, fables, etc.' The phrase 'solid knowledge' refers to the scientific information such as the precession of the equinoxes, the importance of numbers such as 108 etc.' [quoted in Hancock [13]]. Thus all the Vedic scholars have orally preserved the correct text of the Veda for more than five thousand years even though most of them did not understand the deep significance of the Vedic hymns.

Thus a verse has atleast two meanings, one called as the surface meaning, the other, the deeper meaning. For example the second half of the verse to Agni.

***vardhamānam sve dame*, (1.1.8)**

Outward meaning: Agni, the outward fire increasing in his own home (i.e., the fire-altar).

Deeper meaning: Agni, the power of will increasing in the subtle body (*dame*) of the sacrificer.

In the second meaning Agni is not a mere physical power, but the psychological power of will, explicitly stated as *kratu* in (1.1.4).

Many verses of the Rig Veda follow this pattern. Sometimes only the deeper meaning is meaningful, the surface meaning being gibberish. For example consider the second half of (1.7.3):

gobhiḥ adriṃ airayat

Surface meaning: The hill (*adri*) was smashed (*airayat*) by the cows (*go*).

Deeper meaning: Ignorance (*adri*) was smashed by the rays of knowledge (*go*).

Many such examples are delineated in some detail in this book.

Other Commentaries

There are more than twenty commentaries in Sanskrit on the entire Rig Veda or parts of it, the earliest being that of Yāska (circa 2000 BCE or earlier). Yāska is the earliest known etymologist and lexicographer among all languages. Some other commentators are Sāyaṇa (1315-1387 CE), Madhvāchārya (1238-1317 CE), the great teacher of the dualistic school of Vedānta and Rāghavendra Swami (1623-1671 CE) [33]. The latter two regard the Rig Veda as a book of spiritual hymns, not as a book of rituals. All of them handle several chapters only. Only Sāyaṇa authored or edited a detailed commentary on the entire Rig Veda Samhitā. Kapāli Sāstry quotes many of these authors, especially Sāyaṇa, even when he differs from him.

We quote here the balanced view of a western savant, Professor Cowell, in his prefatory note to one of the works of H.H. Wilson, written more than a hundred years

ago: 'This work does not pretend to give a complete translation of the Rig Veda, but only a faithful image of that particular phase of its interpretation which the mediaeval Hindus, as represented by Sāyaṇa, have preserved. This view is in itself interesting and of a historical value; but far wider and deeper study is needed to pierce into the real meaning of these old hymns. Sāyaṇa's commentary will always retain a value of its own--even its mistakes are interesting--but his explanations must not for a moment bar the progress of scholarship.' [Quoted in 17, Vol. 1, p. 13]

We have to be aware that the different Sanskrit commentaries which interpret Veda spiritually as knowledge differ from one another also. Some writers and translators who have focussed on the spiritual interpretation of some of the hymns or verses of the Rig Veda Samhitā in recent times in English are Bose [5], Coomaraswamy [6], Findley [8], Frawley [9], Gaṇapati Muni [10, 17], Gonda [11], Panikkar [34], M.P. Pandit [29-32], Purani [36], S.K. Ramachandra Rao [40] among others.

2. Limitations of the Translations

We will first list here the some of the fundamental deficiencies of the commentary of S and the translations of Wilson, Griffith etc.

A. A large number of dissimilar meanings are assigned to the same word which occurs in many places in the RV. There is no justification for assigning a variety of widely divergent meanings. We will explain some of them at the end of this section.

B. The fixed naturalistic meanings are assigned to devās, i.e., Agni as the physical fire or god of fire, Indra as rain or god of rain, Ashvins as twin stars, Uṣha as the physical dawn; most of the epithets used in the RV for describing them are ignored.

C. Fixing the meaning for Dasyus such as Vṛtra as cloud in the form of a snake, Paṇis as members of a human tribe, again ignores all the epithets describing them. For instance one entire hymn (1.32) deals with the battle between Indra, the deva and the chief of Dasyus, Vṛtra. All the epithets in this hymn indicate the non-human nature of both Indra and Vṛtra.

D. Ignoring the symbolic character of the hymns of Rig Veda mentioned explicitly in the Rig Veda.

E. Interpreting several verses of RV using the myths in the Purāṇic books forgetting that Purāṇās were composed several thousands of years after the RV.

F. Claiming that Rig Veda as a book deals with the rites or rituals even though the book has no hymn which describes the rites or rituals in some detail.

G. No attempt is made to understand the cosmology in the Rig Veda. For instance in addition to the physical world of ours, it mentions several other worlds, such as the world *dyu*, translated as heaven, the intermediate world *antarikṣha* and the world of Right and Truth, *sva*. These worlds are beyond the earth and cannot be reached by human beings. The dasyus, the demons reside in *antarikṣha*. The battle between Indra and Vṛtra takes place in *antarikṣha*, midworld.

H. There are large numbers of words connected with mind, thought, understanding, intellect, etc. A partial list is given in part A of the essay 4. No attempt is made to understand their nuances.

I. The power of the mantra or potent word is one of the key features of Rig Veda and there is a large number of words related to this topic. They are all summarily dismissed.

The work of Sri Aurobindo on the Veda published in 1910-1946 is, by and large, ignored in the academic circles even in India. The prestige of the Western scholars was so high that no Indian, dared to study, (let alone accept) Sri Aurobindo's ideas.

Satyananda Sarasvati, a follower of the Swami Dayananda School, states [44], "Sri Aurobindo's explanation of some of the hymns is very interesting. However he has translated very few Sūktās. Hence one cannot assume that the spiritual viewpoint developed by him is valid for all the Sūktās." The statement quoted is not correct. Sri Aurobindo has translated almost completely about 300 Sūktās and several mantrās from other Sūktās. If we add the translations by his disciples like Kapāli Sāstry [17], there are translations/commentaries from the spiritual-psychological viewpoint for about 400 Sūktās out of 1028. KS, being a great Sanskrit scholar and a master of Pāṇini grammar, defends the assigned meanings from the point of view of Pāṇini's grammar and discusses the lacunae of Sāyaṇa's commentary in great detail. This work has an extensive introduction defending the spiritual interpretation of Sri Aurobindo in the light of the evidence of various ancient Indian scholars and the various types of evidence from the Rig Veda itself.

An admirer of the Sāyaṇa (there are many) may say, 'It is easy to criticise any commentary. Persons like Madhvāchārya or Rāghavendra Swāmi [33] have written a commentary on spiritual lines only on 32 Sūktās whereas S has commented on all the 1028 Sūktās. If you assign meanings to certain words different from that assigned by S, you are amenable for the same type of criticism namely you are choosing the meaning of words to force the spiritual meaning on the RV.'

Our reply is that Sri Aurobindo has developed certain broad principles for the assignment of meanings for words. We will describe them briefly here. Nobody else has done this. Sāyaṇa does not even mention that he has given ten or twenty different meanings for the same word, let alone defend his choice. Only a reader notices that S has assigned all sorts of meanings for the same Sanskrit word occurring in different verses. Many of the word-meaning assignments given by Western or Western-trained Indologists are only conjectures. On the other hand, Sri Aurobindo in his books [2,3] discusses in great detail the word meanings he has assigned and their origins. The books by M.P. Pandit [29] and A.B. Purani [35] gives excerpts from his writings for about a thousand words.

More Explanation on Item (A): Chaotic Assignment of Word Meanings

To understand some of the limitations of the current word-meaning assignments of Sāyaṇa let us consider some examples.

gau: Take the set of occurrences of the word *gāvaḥ* along with its inflections *gavām*, *gavi*,

gave, *gāḥ*, *gām*, *gobhiḥ*, *gonām*, *goṣhu*, *gauḥ*. Each of these variants occurs a number of times and the membership of this set alone is about 600 out of a total of 11,000 words. The current meaning of *go* is the four-legged animal cow. Some of the meanings assigned by S to the word *go* are: moving waters (1.33.10), running horses (1.84.16), that which has the nature of movement (1.92.1), found in the form of cow (1.93.4), water (1.137.1) hymn of praise (9.26.2), earth (1.163.7), offering which is moving (1.164.17), cloud (1.64.26,27), cloud or speech (1.164.29, 3.7.2), rays (4.52.2, 5.47.4, 7.1.11), enemy (6.36.2), sun (6.56.3, 8.1.11), cow-string (6.75.11) etc. Again Sāyaṇa gives a variety of meanings to compound words beginning with *go* like *goagrā*, *go-arṇasa* etc. He translates *gavyata manasa* as cow desiring minds, an odd way to describe the wise sages of the Rig Veda for whom he claims to have great respect, (unlike the translators like Griffith). This family of words has been studied extensively by A.B. Purāṇi [36].

dhi: The family of the word *dhi* - with its plural *dhiyaḥ* and variants--has more than 200 occurrences. It seems to have a fixed meaning of thought or intelligence. S gives it all sorts of meanings like 'water', 'work', 'sacrifice', 'food' etc., besides intelligence.

vāja: Next consider the family of *vāja*, which includes *vāja*, *vāji*, *vājinīvati* etc., having more than 200 members. In one rik (1.4.9), it occurs three times and S gives three different meanings of food, strength and battle. In (1.4.8), it occurs twice which are translated as 'fighter in the fights'. The same poet Madhuchchhandas uses this word eleven

times in the first ten hymns. S translates them chaotically. Common sense tells us that the same poet in the same context (consecutive hymns) would not assign drastically different meanings for the same word.

ṛtam: Its family again has more than 200 occurrences. S does not give any fixed meaning for this word. He gives 21 completely different and unrelated meanings such as truth in speech, sacrifice, truth or sacrifice, one who is gone, water, one who comes, Sun or Āditya, related to sacrifice, truth equal to light, that effective for sacrifice, horse, hymn or prayer, truth which is bow-string, water or rain, strength, fire, the action or resolution true, truth, chariot, higher, one who is not *māyin* (magician), Indra or Aditya, *ṛta* as god, prayer, hymn, truth equal to fire, home. S does not even try to relate *ṛtam* with related words like *ṛtu*, *ṛtwik* etc. Again A.B. Purani has studied all the occurrences [36].

3. Relation of Words and Meanings:

Sri Aurobindo's Insight

In the word-meaning assignments given by Yāska or S or the nineteenth century indologists, there is really no systematic method. If we are to develop a word-meaning assignment program better than the earlier ones, it must be based on some body of theory. We will give here briefly some aspects of the perceptions of Sri Aurobindo regarding language and word-meaning.

In the early days of formation of a language, words as we have today each with a large number of syllables, each with a unique meaning distinct from others were not there. At that time certain basic sounds were used,

not to express ideas, but to express sensations and emotions. A broad range of meanings became associated with each sound, naturally as it were. The choice was not result of any conscious intellectual deliberation since logical or intellectual mind had not yet developed.

What are the sounds and what are their associated range of meanings? Sri Aurobindo states that the basic sounds were some eleven vowels *a, ā, i, ī, u, ū, ṛ, e, ai, o, au* and the vowel-consonant or consonant-vowel sounds made up of one vowel and one consonant among the 33, *ka, kha, . . . , ba, bha, ma, ya, ra, la, va, sha, ṣha, sa* and *ha*.

Clearly not all of these sounds have survived as words in course of time. These basic sounds grew into an infinite variety of different words just as plants or animals evolve in nature. The same sound which expressed several different shades of meaning later developed into several separate words, each with a distinct meaning by adding additional letters. An analysis of the meanings of all the words in all languages existing today having the same prefix sounds should indicate the range of the meanings of that sound.

At the time Vedic hymns were composed earlier than 4000 B.C.E., the Seers or the composers of these hymns were not far-removed from the time of the origin of the well-formed language and hence were aware of the basic sounds of the language and the range of sensations and meanings associated with each word. Hence the meaning they assigned to a word was closer to the meaning associated with the basic sound.

The Seers of the Rig Veda were spiritual stalwarts but not intellectuals. To express their spiritual experiences, they did not create new words, but used the words in popular parlance and gave meanings to them which were different from the popular meanings, but were closer to the meaning associated with the basic sound in the word. Sri Aurobindo used the tree structure of words (which was unknown even a hundred years ago) to find the sounds associated with the difficult words and ascertain their appropriate meanings. Sri Aurobindo approached the problem of unravelling the meaning of words systematically from the point of view of both common sense and linguistics. We formulate his perceptions in terms of five axioms (P1 - P5).

P1. Every mantra in RVS has usually two parts. The meanings assigned to the different words in each part must give a coherent meaning to the part; the meanings of the parts must be consistent.

As an example of local consistency take the verse (1.71.2). "With mantrās our fathers broke the hard places; with their cry, the Aṅgirasās (Rishis) shattered the hill." Clearly no physical sound can break the hill unless it is a high-tech high frequency sound associated with supersonic airplanes. A natural consequence is that the hill (*adri*) cannot be physical. It must be a psychological symbol for something very hard or rigid. Mantrās have been known to be effective in breaking very rigid and hard subtle or psychological obstructions.

P2. Consider the compound words which are functionally related to each other. Their meanings should also be related.

We illustrate both P1 and P2 with reference to the word *ghṛta*, which occurs about 110 times in RV. Its common meaning is ghee or clarified butter. The use of this meaning does not make any sense in many places. Hence Sāyaṇa gives a variety of meanings for the same word including, water, shining or luminous etc., presumably to have some local consistency. Even the assigned meaning often does not make sense. In (1.13.5), we have *ghṛta pr̥shtham* meaning dripping or coated with ghee. However the context is 'seats'. The phrase, 'seats dripping with ghee' does not make sense. In (1.14.6) the same phrase occurs in the context of steeds. Again ghee 'dripping from the horses' is incoherent. In (1.85.3), (1.87.2) *ghṛta* itself is translated as heavenly waters.

There are several word families with their prefix as *ghṛta*. '*ghṛtapruṣha manasā*' in (2.3.2) translated as 'mind dripping with ghee', sounds ridiculous. '*dhiyam ghṛtāchīm*' in (1.2.7) poses a similar problem. Throughout the Veda, *dhiyam* or *dhī* has the fixed meaning of intellect. Recall the famous Gāyatri mantra. But mind and ghee together clearly make no sense. Hence Sāyaṇa translates the phrase as a, 'rite fed with ghee' changing the meaning of *dhiyam* to a 'rite'.

The word *ghṛta* occurs eight times in the Sūkta (4.58) by the Seer Vāmadeva known for his mystical expressions. (4.58.1) has the phrase, *ghṛtasya nāma guhyam yad asti*, 'that which is the secret name of *ghṛta*'. What is the secret about *ghṛta* if it is translated as ghee? (4.58.2) states 'let us give expression to the secret name of *ghṛta* (*ghṛtasya nāma*)'. Translating (4.58.1), S says that *ghṛta* becomes the knot or bondage of immortality.

The coherence of the meaning is to be searched for.

(4.58.7) compares the streams of *ghṛta* to a straining horse that breaks its limit. (4.58.9) connects *ghṛta* to Soma and yajña, again two highly symbolic words. "The stream of *ghṛta* flow towards that from which Soma is pressed out and yajña is born". What is the connection between *ghṛta* and Soma if we translate Soma as a herb and *ghṛta* as ghee?

Consider (3.2.1), *ghṛtam na pūtam dhishāṇām janāmasi*. S translates *dhishāṇa* as prayer and uses ghee as a simile: 'just as ghee generates love or liking, I create this prayer'. The straightforward meaning of *dhishana* as intellect is ignored. If we interpret *ghṛta* as clarity or Light as Sri Aurobindo does, then the straightforward meaning of *dhishana* can be used "For Agni we create an understanding like pure Light".

P3. The statement made by the Rig Veda book itself regarding the meanings of words should not be overlooked or ignored.

For instance, RV (10.85.3) itself states, 'what wise persons regard as Soma cannot be eaten or drunk', i.e., Soma is not a mere herb. Again (10.85.2) adds, 'The Sun is strong by Soma, the earth is vast by Soma, . . .'. The whole of Maṇḍala 9 with about 900 mantrās gives numerous epithets to Soma clearly indicating its non-physical nature. In spite of all this evidence, translators like Griffith render it as an herb, it only indicates his stupidity or mischief.

P4. Before beginning the final translation, one should clearly identify the classes of words with a unique meaning and the classes of words which may need more than one

meaning. For instance, the word *adri* quoted above may have more than one meaning.

On the other hand, all words dealing with thought, intellect, discrimination etc., should have a unique meaning. This is so in all languages.

P5. If a word does have multiple meanings, then one should clarify the contexts in which each meaning is valid.

For example the English word, 'force' has at least 3 meanings in three different contexts.

Physics: 'The force was not sufficient to drive the nail into the wall.'

Battle: 'The force was not sufficient to relieve the garrison'.

Psychological pressure: 'She could not force her views on the committee'.

An author who gives many meanings for a word in the Veda is obligated to indicate the context in which each meaning is valid. S does not do so.

4. Word-groups

Sri Aurobindo also suggests grouping of words according to their functionality. Each word in certain groups needs only one meaning. We consider 12 groups, A-L.

A. Word families with direct psychological association: these are associated with thought, mind, intellect etc.

Each member of this set has precisely one meaning. Some of the words are *mānasā*, *mati*, *sumati*, *sumana*, *manu*, *manīsha*, *chetanā*, *vipra*, *medhāvī*, *prachetaḥ*, *vichetaḥ*, *dhī*, *dhishnya*, *dhiyamdhā*, *dhīra*, *sudhīti*, *vipashchit*, *dakṣha*, *satya*, *ṛtam*, *hṛdaya*, *shravas*, *riṣhi*, *kavi*, etc. This list of words

always surprises persons who assume that Rig Veda is full of rites. S in his eagerness to associate each mantra with some rite gives completely arbitrary meanings, especially food. Why translate *dhi* as food when the standard meaning of thought or intellect is valid?

B. Words associated with happiness: *mayas*, *mayobhuvah*, *bhadram*, *rayi*, *vanā*, *vanin*, *kalyāṇa*, *shiva*, *ratna*, *mada*, *vāja*, *revat*. Also verbs like *budh*, *chit* etc. Each member of this set has precisely one meaning. Take the word *vāja*. It means plenitude or opulence, plenty of all sorts of riches. The phrase *vājeṣhu vājinam vājayāmaḥ* means (O You) opulent in your opulences, we enrich you (again). *Vāji*, a popular word, is used to convey 'plenty of life-energy' in general and horse in particular.

C. Mantra-associated word-families: *vachah*, *mantra*, *rik*, *stubbh*, *stoma*, *archa*, *ravena*, *shravas*, *brahma*, *brāhmaṇa*, *rebha*, *ghī*, *gir*. Here each word has a unique meaning.

D. Word-families associated with human beings and their work and artifacts: *manushya*, *nr*, *nara*, *vipra*, *kavi*, *arya*, *ārya*, *ari kṛṣṭayah*, *arani*, *nava*, *nemi*, *sadma*, *oka*, *kṣhaya* etc.

Here again the meaning is unique. The word *kṛṣṭayah* means strivers or toilers in general striving towards the higher goals. Interpreting this word as 'agricultural worker' and interpretation of the Veda as the songs of these primitive persons is nothing but mischief.

E. All Verbs

F. Word-families indicating that there is a secret in the Veda such as *nīnya*, *apīchya*, *guha*, *guhyam* and associated words in

(1.164.39), (10.71.4), (10.71.5), (4.3.16), (4.58.1), (4.58.2).

In the six groups above, each word needs only one meaning.

Words Having Multiple Meanings

G. Word-families associated with cosmology and the associated numbers, *bhuvana*, *bhūmā*, *bhūmi*, *antariksha*, *dyu*, *svar*, *svadha*, *satyam*, *ṛtam*, *brhat*, *dvipade*, *chatuṣpade*, *rodasī*, *rochanā*, *vayah*, *loka*, *dyavapṛithivi*, *dyāvākṣhāmā*, *trayayāyyah* (traveller of triple world, 6.27), *tritaḥ*, *tridha*, *tridhātu* (7.5.4), *trivṛtaḥ*, *trishadhashtaḥ*, *tredha*, *saptapadī*, *saptadhātu*, *saptabhudhna*, *saptamanushah*, *sapta rashmiḥ*, *sapta vāṇi*, *sapta viprāḥ*, *sapta shīrshāṇām*, *saptahotrbbhiḥ*, all other words associated with the birth, growth and manifestation of Gods in cosmos and human beings.

These words are often carelessly handled completely destroying the interesting cosmology with its psychological dimensions. Sri Aurobindo clarifies the meanings of these words and shows there is an overall scheme of thought and the words used here are not just randomly chosen.

H. Word-families associated with names animals: *go*, *ashva*, *vamsaga*, *vṛṣhabha*, *usra*, *ukṣha*, *meṣha*, *pashu*, *vṛka*, *hasti*, *vājī*, *arvan* etc.

Here every word has a dominant psychological meaning valid everywhere and the associated meaning of animal which is valid in only a few places. *go* stands for rays of knowledge as well as the animal cow; *Ashva* is life energy as well as horse; *vṛka* is a hostile force of the subtle world which tears,

as well the animal wolf; *mesha* is one who is continuously awake, as well as the animal sheep etc. The association between the psychological meaning associated with the name of animal is straightforward in many cases such as *ashva* (horse), *vṛka* (wolf) etc. Cow has always been associated with knowledge in the Indian tradition from ages. Cow is said to be the repository of all devās, literally knowledge. In many temples even today, the worship of the main deity begins by bringing a cow near the deity symbolising that the Gods or knowledge represented by the cow have an audience with the supreme deity.

I. Word-families associated with inanimate nature: *adri*, *sānu*, *parvata*, *ashma*, *giri*, *nadī*, *vāri*, *salilam*, *sindhu*, *apa*, *āpaḥ*, *meghaḥ*, *vajra*, etc.

J. Yajña (sacrifice) and associated words: *yajña*, *purohita*, *adhvara*, *adhvaryu*, *ṛtwik*, *ṛtu*, *ghṛta*, *samit*, *barhi*, *kratu*, etc.

Every word here has a generic psychological meaning and another meaning in the physical rite or ritual associated with the yajña.

K. Gods: their names, their characteristics, the names of the horses, the names of their subtle (not physical) weapons like vajra.

Here each name of a God has a generic meaning which can be projected onto various planes such as physical, psychological, spiritual. A rough analogy is the English word force discussed earlier. Agni is at the physical level a fire, it is the universal energy of creation and combustion at the cosmic level, at the spiritual level it is the force of Divine Will and Aspiration. The God Indra is at the physical level the natural force which smashes

the clouds causing rain; at the psychological level he is the lord of the divine mind controlling all the senses *indriyās*.

Similarly Vajra, Indra's weapon is the lightning-thunderbolt, but at the psychological level, it is the force of the potent word, mantra, as the Rig Veda itself states in several places.

L. Proper names of the Rishīs: Each proper name has a distinct psychological interpretation also.

5. Assigning Meanings to Words

Sri Aurobindo suggests a procedure with three steps:

- (i) Recognition of the Keywords in RVS
- (ii) Tree of words and the word-clan
- (iii) Assignment of meaning to the Keywords using their word-clan

5.1: Keywords

According to tradition, RVS has about one hundred thousand words including repetition. We use the extensive word index prepared by Vaidika Samshodhana Maṇḍala (VSM) [41, volume 5 (indices)] which lists all distinct words; two words with different *vibhaktis* are regarded as different. The number of distinct words in the index is about 32,000.

If we scan the index in greater detail, we notice a surprising phenomenon. Typically, the number of repetitions for each word is either small, one or two, or it is large of the order of twenty or above. Clearly the words with large number of repetitions must have some significance. To focus our attention, let us remove from our consideration all the pronouns, all the verbal forms of the verb, 'to

be', all the isolated particles like *cha*, *api*, *ati*, *na*, *prati*, *vi*, *va*, *yat*, etc., and focus our attention on common nouns, proper nouns and other verbs. Since our interest is in ascertaining the meaning, we will group together all the occurrences of the same word with its repetitions and its variants including different inflections and the number (plural or singular).

Now take any word and group it along with its *vibhakti* variants. Call it the word-family.

For instance take the word *gau* or *gāvaḥ* along with its variants, the number in the parenthesis indicates the number of occurrences of the word: *gavām* (52), *gave* (13), *gaḥ* (110), *gām* (45), *gāvaḥ* (120), *goḥ* (55), *gobhiḥ* (75), *goṣhu* (100), *gauḥ* (25) for a total of 595. A closely related family is *gavya* with entries like *gavyam*, *gavyaḥ*, *gavyā*, *gavyāni*, *gavye* etc., for a total of roughly 80 entries.

The word *ṛta* and its variants have about 200 entries. Similarly, the word *vāja* and its variants like *vāje* has 200 entries. Similarly the family of *ghṛta* has over 100 members.

Recall that index has about 32,000 entries. As before, not all word-families are same size, some like *gau* are large, but many are small, having one or two members. Call the number of distinct word-families as NW.

20 percent of the word-families (i.e., word families numbering 0.2 (NW)) have 80 percent of the entries.

This is the so called eighty-twenty rule. Roughly 80 percent of all entries are captured by about 600 word-families. The parent-words for these word-families are the so called Keywords. By fixing the meaning or

meanings of these 600 words we can solve the meaning assignment problem. So the meanings-assignment problem does not involve fixing the meanings of the 32,000 entries individually. Note that 80-20 rule is pervasive in nature, not just in Sanskrit linguistics. We give an example.

The growth of a basic sound into a variety of words is similar to the growth of the basic form of life amoeba into the infinite variety of species we have today. There are more than one million species of plants and animals with Latin names assigned by the naturalist Linnaeus and others since 1758. Eighty percent of these names apply to animals; among animals, nearly 75 percent are insects; of the insects about sixty percent of them are beetles. The famous biologist J.B.S. Haldane, an agnostic, is supposed to have quipped to an audience of theologists that "the creator seemed to have an inordinate fondness to beetles". The reason for quoting this fact is that we cannot reason why certain forms of life are more prolific than others. Similarly we cannot reason why certain sounds and the words associated with them are more prolific than others.

What this analysis reveals is that the size of the word-family including repetitions of some words is relatively large; size of word-family of certain other words could be very small; in some cases the size is just one. Instead of focussing on word-family it is more convenient to focus on the extended word-family of a word X, defined as the word-family of X which is merged with word-families of other words, say Y, which has a member of the word family of X as its prefix (beginning with X). For example if X is the

word 'gau', Y is the 'go-agra' with go as prefix in Y. The size of occurrence set associated with the extended family of the word X is the number of occurrences of all the members in the family, repetitions included.

Definition: A word X is a Keyword if the size of its occurrence set is relatively large.

For example, take the word 'gau' (animal cow in ordinary sense). 'gau' and its *vibhakti* variants occurs 562 times. The size of its occurrence set is 962. The set of occurrence of all words beginning with ga is 2062. Clearly gau is a Keyword.

Similarly ghr̥ta is a Keyword.

5.2: Tree of Words and Word-clan

Let us arrange all the distinct words in the form of a tree. Recall that Vedic Sanskrit has eleven vowels (a, ā, . . . , au) and 33 consonants (k, . . . , m; y, r, l, . . . , h, !). The tree will have 44 trunks, each trunk carrying all the words beginning with one of 44 letters. Then each trunk develops into several main branches atmost (44) is number. For instance, the trunk corresponding to 'a' has only 33 main branches since the second letter after 'a' has to be a consonant. Similarly the trunk 'k' can have at most 44 main branches since we allow for compound words like 'kva..'. The thickness of a trunk depends on the number of words it carries.

One who is new to linguistics assumes that most of the trunks have more or less the same thickness. However it is not true. One eighth (1/8) of all words begin with the 'a' trunk. Similarly fifty percent of all entries begin with trunk of 'a' or trunks of the five consonants s (स), v (व), p (प), d (द), m (म),

Next consider all the words beginning with the vowel a. The next letter has to be a consonant, one among 33. However, among all the entries beginning with 'a', 50 percent begin from just 6 combinations: an, as, ar, av, ap, abh. an is the most popular vowel-consonant combination, constituting ten percent of the entries beginning with a (अ).

For the consonant gh, fifty percent of entries begin with the combination ghr̥, including the famous word ghr̥ta.

The word-families of two words X and Y belong to the same word-clan if they are derived from the same trunk and main branch, i.e., their first two letters (akṣharās) are same. For example word-families of ghr̥ta and ghr̥ṇa are in the same word-clan since both share the first two akṣharās (gh and ṛ)

Word-clan plays an important role in suggesting different meanings of words. According to Sri Aurobindo's perception, words which are in the same word-clan share the same sensation, which is the precursor of the word-meaning.

5.3: How to Assign Word Meanings?

Recall that we focus only on the Keywords. Recall also that Seers did not invent new words. They used the existing words which have suggestions for the esoteric meaning they desired. The broad principles are labelled M1 through M5.

M1. All the different word-groups beginning in the same clan have closely related meanings.

As an instance, the different words ārya, arya, aryamā, araṇī, ārata, ari etc., must have related meanings; similarly the set vāja, vāje

vāji, *vājī* etc.; the set *adhva*, *adhvara*, *adhvaryu*; the set *ghṛta*, *ghṛṇa*, *ghṛshva*; note that the basic vowel sound *ṛ* has a tendency to change into the vowel-consonant sound *ar*. Thus the sound *vṛ* is close to *var*, *ṛk* to *arka*. The above rule should include this similarity also. For instance the set *vṛka*, *vṛtra* and *varuṇa* begin with the same basic sound *vṛ* and hence are related in their meaning.

For every word-clan, we can form another clan consisting of all entries having this word as a prefix. For example take the word *go* or *gāvah*. There are about 100 words with prefix *go* like *go-agra* etc. Call this class as word-as-prefix class. The meaning assigned to all the words like *go-agra* must have some connection to the meaning assigned to the word *go*. Similarly, the meaning associated with *gavya* must be close to the meaning of *gāvah*.

M2. Meaning assignment based on M1:

Let the word be X. Find the extended word family of X and the basic sound (first two letters) of that family. Consider the meanings of all the words which are derived from this basic sound, i.e., the words in the same word-clan. Pick the meaning valid for all the words. Then test it in the verses of RVS where X occurs to see whether the meaning is consistent.

Consider the word *ghṛta*. How do we find its esoteric meaning?

Let us take all the Veda words beginning with the vowel *gh*. There are 475 such entries including repetitions. Of these, the isolated particle *gha* occurs 75 times. The remaining 400 entries begin with *gh* and one other letter at least. There are 6 types, we list the number

of entries for the words beginning with *gha*, *ghā*, *ghṛ* etc. *gha* (53), *ghā* (1), *ghṛ* (261), *gho* (54), *ghn* (36), *ghram* (2).

Note the distribution. The dominant branch is *ghṛ*.

Consider the *ghṛ* family. It is made up of 121 word entries of the word *ghṛta* and its inflections, 26 distinct word-families with prefix *ghṛta* for a total of 116 entries. Further the sound *ghar* is a modification of *ghṛ*. There are 7 distinct words with 41 entries for *ghar*. The other two word families beginning with *ghṛ* are *ghṛna* (12) and *ghṛshva* (14). If we look at all the words beginning with *ghṛ* like *ghṛta*, *ghṛṇa*, *ghṛshva* and *gharma* etc., the common meaning of the sound *ghṛ* appears to be something, 'shining' or 'luminous'. The word *ghṛṇa* has the meaning of shining and luminous in today's dictionaries. The Vedic meaning of *ghṛta* must be something luminous or something shining or clarified, free of impurities. *ghṛshva* (14), another common word, has the meaning 'forceful'. In the Vedic times, the luminosity and forcefulness went together as in fire, Sun etc. As we have mentioned elsewhere, the translation of *ghṛta* as ghee is not valid in most places of Rig Veda. We can conjecture that the meaning ghee was affixed because ghee also has a luminous or shining surface.

Again, all the words beginning with *gha* illustrate the so called 80-20 rule. If we exclude the isolated particles like *gha* or *ni* or the words beginning with prefixes like *pari*, *vi* etc., then eighty percent of the word entries in the index [41] come from less than twenty percent of the entire set of distinct words.

M3. Sometimes the ordinary meanings of the words suggest their more abstract esoteric meanings.

Ex: Consider *adri*, hill. It suggests something hard and breakable. Alternate meaning of *adri*: the psychological force of inertia.

Recall (1.7.3), “by the mantrās the forefathers smashed the hill”.

M4. The words beginning with ‘a’ should not automatically be assigned meanings interpreting ‘a’ as a negative particle. The negation meaning is valid only if the corresponding sound without the negation particle is commonly occurring.

The above rule common to several languages must be applicable to Vedic Sanskrit also. For example the word Diti and its variants occur exactly three times in the entire Veda where as Aditi with its variants occurs more than 150 times. It is illogical to derive the meaning of Aditi from Diti with ‘a’ as the negation particle. Exactly the same comment is valid for the pairs *asura*, *sura*; *ashva*, *shva*; *adhva*, *dhva*. Moreover *asura*, *ashva* and others are all Keywords. *amṛta* (immortality) is supposed to be derived from *mṛta* (mortality) by adding the negation particle ‘a’. There is already another word *amam* (1.66.6), *ame* (1.67.2), standing for strength, so *amṛta*, *amūra*, are all derived from *am* and not by adding *a* to *mṛta* etc.

M5. The meaning assigned to the Gods like Agni, Indra, Soma etc., and those of the demons or Dasyus like Vṛtra, Paṇi etc., should be derived from the epithets given in the Rig Veda to them. Fixing the meaning of Agni as a physical fire or the meaning of Vṛtra as a snake or cloud is completely unreasonable.

Rig Veda explicitly mentions that Soma is not a herb.

Take the word Ashva, whose ordinary meaning is horse. Horse itself suggests something having excessive life-energy. The Ashva is a Keyword; its word family with its repetitions has about 200 members. The word-clan of *ashma* is same as that of *ashva*. *ashma* is the thunderbolt of Indra with its superlative might. In the same clan is asura (replacement of *sh* by *s* is common), who are beings of having enormous strength. Hence Ashva can be assigned the meaning of life-energy.

Clearly these word-meaning assignments force us to view Rig Veda in a new light. Consider yajña, a key concept in the Veda. Some of its ingredients of yajña viewed as a rite are Soma and *ghṛta*. The meaning of *soma* as a herb does not fit in most of its occurrences. The entire ninth book of Rig Veda dedicated to Soma. Its simple interpretation as a herb with intoxicating properties is false. *ghṛta* as melted butter or ghee does not fit in the most of its occurrences; thus the yajña cannot be a physical rite, but a psychological symbol of some activity. What exactly is this activity needs to be explored. So Sri Aurobindo and Kapāli Sāstry regard yajña as an activity occurring in our subtle body. Soma is the delight present in all aspects of existence. *ghṛta* is mental or other types of clarity. All these ideas have been mentioned earlier. The detailed translation and the notes confirm these viewpoints. For a brief listing of the esoteric meanings, see the table 1 in p. 76.

For a discussion of the meaning of the word *gau* in all its occurrences in these 121 Sūktās, see the next essay.

The esoteric meanings of more than 550 words are given in Part IV under the heading 'Details' for most mantrās. A separate listing of these words is also in Appendix 4 in Part V.

6. Study of all the Verses with the word *gau*

gau is a keyword in the Rig Veda Samhitā occurring in about 900 verses out of 10,600 in the whole text. We will study all these verses in great detail as well as those verses having its synonyms like *dhenu*, *usra* etc., and arrive at a comprehensive meaning of the word based only on Rig Veda. We uncover the meanings of the recurring metaphorical phrases in Rig Veda like the loss of *gau*, the recovery of the *gau*, smashing the hill using the *gau*, raising of the Sun, Indra's release of the Waters by killing Vṛtra etc. Figuring out the meaning of all these important words like *gau*, *adri* etc., is like solving a multi dimensional puzzle using the many hints provided by Rig Veda itself.

Even if five hundred verses out of the ten thousand in the Rig Veda Samhitā are read in the original Sanskrit, the impression obtained is quite different from that conveyed by its current popular essays on it by the academic Western Vedicists and their Indian followers. In Indian tradition the poets of the Rig Veda are sages and Seers endowed with wisdom on many aspects of psychology based on spirituality and the possibility of perfection of humans. Rig Veda has a rich vocabulary of more than forty words connected with the

mental operations of meditation, intellect, thought etc. There are arresting phrases like 'paths to immortality', 'mantrās carved out of the heart', 'knowledge of our inner being', the collocated words, 'heart - mind - intellect' etc. The Rig Veda states in more than fifty verses that there is a hidden secret in the Veda indicated by words like *nīnyam*, *apīchyam*, *guhyam*, etc. This secret is expressed in the form of symbolism. How can this symbolism be unveiled? Sri Aurobindo using his powerful intuition has already recovered this symbolism. This study has been augmented by the commentary of Sri. Kapāli Sāstry and the books of Sri. M. P. Pandit and A.B. Purani. We are indicating here an approach in unravelling the symbolism.

The grammar of Rig Veda follows the pattern indicated by the great grammarian Pāṇini. The symbolism then must be in the nouns, common and proper. We do not have to worry about the verbs because once we unveil the symbolism of nouns; the symbolism behind the verbal meanings becomes obvious. We have to focus particularly on the group of common nouns associated with everyday life like *gau*, *ashva*, *adri*, *āpah* . . . , translated in everyday life as, the animal cow, horse, hill, waters etc.

Every verse of Rig Veda is made of a number of distinct clauses or sentences ranging from one to four. In the group of all the verses of the Rig Veda having the word *gau* or *dhenavaḥ*, we will select a subset of sentences which have only one unknown word *gau*, all the other words having known meanings. Most members of this large subset allow for only one meaning for *gau* namely a

Ray of Spiritual Light, or simply a ray of Light.

Next we can take up the word *adri*. Again we focus on all sentences having only *gau* and *adri* as unknowns, the rest of the words having known meanings. We have many verses which state that *adri* is destroyed by means of the potent Word. Using the meaning of *gau* and such verses, we conclude that *adri* means the metaphorical hill of the forces of Spiritual darkness, ignorance and inertia located in us.

Similarly *āpaḥ* the waters, stand for the subtle dynamical energies in a human being denoted by Kuṇḍalini and others in the later tāntrik and yogic literature. Both the word *āpaḥ* and the water share the characteristics of flowing of nourishing, both their origins being in the higher realms.

Now we can consider the two dominant themes in Rig Veda mentioned in many verses namely the loss of *gau*, the Spiritual Knowledge and its recovery, and the recovery of the Waters. The repeated loss of the Spiritual Knowledge, Veda and its recovery is a common theme in all later Indian Scriptures like Gīta (4.2), Bhāgavatam and many other Purāṇās. Upanishads speak of the hidden knowledge in the heart. The loss of knowledge is effected by its fragmentation and the fragments devoid of their total meaning are held in the folds of ignorance, hill. The Rig Veda not only celebrates the release of the hidden spiritual knowledge and the associated dynamical energies, the Waters but also describes in its ten thousand verses the methods of utilizing this knowledge and the energies in our daily life.

6.1: An Outline of Our Approach

We said earlier that all the available translations start with Sāyaṇa's commentary. The great drawback of Sāyaṇa's work is his penchant for giving multiple meanings to the same word. Take the word *gau* translated usually as the animal cow. Sāyaṇa gives twenty-six different meanings. For the popular word *ṛta*, having the meaning of Cosmic Law or Truth everywhere, S gives twenty one different meanings such as water, action, sacrifice, hymn etc. Even for a word like *dhiyaḥ*, which can be translated as thought or intellect everywhere, S gives many meanings including food. For many different words, food is given as one of their meanings. We can forget a consistent interpretation of Veda if we believe that multiple meanings for words on such a large scale is inevitable.

The early Vedicist Max Muller was aware of this problem even though he was the primemover behind the Western interpretation. If each word, especially the common noun, has a fixed meaning, how can we recover it? Muller suggested that we should consider all the verses having that word and try to figure out the meaning. Neither he nor his associates pursued this approach. The difficulties are obvious. Many verses will have not one common noun, but several common nouns. When we study all the verses having the noun x, how do we handle the meanings of the unknown nouns y, z which also are in those verses. Consequently, what we are dealing with is not a one-dimensional puzzle but a multi-dimensional one. We indicate an approach to handle this puzzle.

We focus on the common nouns in the Rig Veda which were of wide spread usage in the daily life of Vedic people such as *gau*, *ashva*, *āpaḥ*, *sadana*, *dura*, *vṛka*, etc., translated in common parlance as cow, horse, waters, house, door, wolf, etc. As a first step in the beginning we consider only the first 1370 verses of Rig Veda having that word, and select all the verses (about 120) having the particular word *gau* or its synonyms. We investigate whether each word in this family has the same generic meaning in all the verses of the Rig Veda where it appears. In the current interpretation, where *gau* is translated as cow, most verses do not have any consistent meaning, the different phrases in each verse being unrelated.

We assume the standard or primary dictionary meanings for all other nouns are correct, especially those words associated with thought, intellect, mind, ignorance, light, consciousness, etc. The Rig Veda has over forty different words dealing with the mental and psychological realm, each word having a precise meaning.

For the verbs we use the standard dictionary meaning. Later we see that the Rig Veda utilizes the metaphorical meaning behind the verbs. For instance the verb *indhate* means to kindle a fire. If we read the verses carefully, we see that the kindling is done by the Gods, Mitra, Varuṇa, etc. Obviously kindling is used as a metaphor for generating the power named Agni.

Also we have to regard the nature and names of Gods like Agni, Indra, etc., as unknowns whose meanings have to be deciphered after understanding all the verses which describe the characteristics of these

Gods. The precise nature of these Gods is not needed for the initial decoding of the meanings of nouns like *gau*. It is enough to regard these Gods as supraphysical powers endowed with consciousness. Human beings can enter into relationship with these Gods by prayers, recitations, worship, etc. One of the key ideas is the manifestation of each God or the power of each God in a human being. We can decipher the precise psychological power associated with each God only after we understand the symbolic meanings of all the common nouns.

Most of the translations of the verses given here are adapted from the work of Sri. Kapāli Sāstry and Sri. M. P. Pandit. We have utilized occasionally translations of Bose [5].

6.2: Details of the Procedure

We consider the 120 verses which contain either *gau* or its synonym *dhenavaḥ*, *usriyaḥ*, etc. Each verse is made of two or more, relatively independent clauses, each having one verb. The collection of all such clauses or sentences is our starting point. Of course, these sentences involve many unknowns like *gau*, *adri*, *āpaḥ*, etc.

Step 1: Focus on the sentences which contain only one unknown word *gau* in them excluding sentences which involve other unknowns like *adri*, *āpaḥ*, etc. We avoid the sentences in which the verb “giving” because the phrase “giving x”, where x is unknown, does not fix the meaning of x. We give a small list of such verses below containing only one unknown *gau*. In the verses below, we quote the Sanskrit word *gau* or *gava* without translating it

“Come here, aspirants for *gau*, (*gavanta*); Let us reach Indra, who increases our needed thought (*pramatya*). Invincible, he bestows on us the supreme (*param*) knowledge (*ketam*) of *gavām*”. (1.33.1)

“Indra, dispel our ignorance (*amatim*) with (*gobhiḥ*) and (*ashvaih*)”. (1.53.2)

“O Indra, may we march together led by thy intellect fronted by *gau*”. (1.53.5)

“You have dispelled the darkness (*andhaḥ*) with the *gobhiḥ* of the Goddess of Dawn and Sun”. (1.62.5)

In the above quotations, words like *gau*, *gavam* are given without translation and we have explicitly indicated some of the Sanskrit words with their English meanings to avoid the impression that we are tailoring the English meanings of other words to fit the defined psychological meaning for *gau*.

The puzzle is to recover the meaning of *gau* in all these verses which makes each verse have a consistent meaning. Because of the presence of the words ignorance, knowledge, intelligence, etc., because of the phrase “*gau* destroys ignorance”, the meaning for *gau* should be something connected with the Spiritual Light or Knowledge. We could consider that ‘*go*’ means a ray of ordinary light, like that of the fire or Sun. But the context of all the verses implies that the meaning of a Ray of Spiritual Light or Knowledge---*chit prakāsha* in Sanskrit is more appropriate. We use phrase ‘a Ray of Light’ instead of simply ‘Light’ because the Rishis felt that the Spiritual Light also exists or operates as a bundle of Rays, each Ray standing for a particular facet or quantum of Knowledge. We capitalize Light indicating that we are not dealing with ordinary light.

Step 2: After fixing the meaning of *gau*, we should select all the verses involving only one of the other unknowns like *adri*, *āpaḥ*, etc., and arrive at their meanings. The recovered psychological meanings for some of the words are given in Table 1 in p. 76.

Step 3: Now we consider all the phrases of all the 120 verses, substitute the assigned meaning for all the unknowns like *gau*, *adri* etc., and check whether the sentence makes some sense after making sure to interpret the verb in its metaphorical manner. For example, in the phrase, “Agni is kindled, *indhate*” we have to interpret the verb *indhate* metaphorically. Another key metaphor is *vr̥dha* to increase. A common prayer is “O Agni, increase in us by our prayers” or “Indra, increase in us”. Agni and Indra obviously are cosmic powers. These prayers and chants call upon these Gods to increase the effectiveness of their power in the subtle body of the singer.

Step 4: Now we consider all the 120 verses of Rig Veda containing the word *gau*; replace all the unknown nouns by these assigned meanings, interpret the verbs by their metaphorical meanings and check whether each verse has a consistent meaning. Strange as it may seem, all the verses make delightful sense with the indicated substitutions.

Some Comments on the Symbolism

In many cases, the psychological meanings associated with a word in the above table is suggested by its ordinary meaning. For instance, both water and its psychological meaning of higher dynamic energies share the characteristics of flow, the quality of nourishment of the human beings etc. Both

the hill and the forces of ignorance and inertia share the quality of hardness, the quality of being difficult to access, etc.

However, there is one exception of *gau*. The assignment of the psychological meaning of Light for *gau* has many reasons derived from the importance of the animal cow in the Indian culture from times immemorial. In all Indian languages, including the so-called Dravidian language, there are popular verses which describe the cow as indispensable to humans. Recall the Sanskrit *gau* stands both for cow and the bull. The ox is the chief mode of tilling the soil and transportation. The key ingredients of Indian food, namely milk, buttermilk, butter and ghee are derived from the cow. Even the urine and the dung of cow serve as fertilizers of soil, as a disinfectant for the preservation of the floor in the houses and other uses. After its death, its leather is used for making footwear. Hence the animal cow is considered as containing in itself all the Gods, the helpful powers of the cosmos. Hence the infinite being in the Rig Veda, Aditi, whose qualities are described in many verses of the Rig Veda such as Rig Veda (1.89.8) is also hymned as a cow in Rig Veda (8.101.15) and others. So much so, all the Gods are hymned as *ādityās*, the children of Aditi. Even today in all temples dedicated to the deity Viṣṇu, when the doors of the inner temple or the sanctum of the deity is opened every morning, a cow is shown to the deity symbolizing the fact that all the Gods in the Cow want to have a vision (*darshan*) of the lord. We may imagine that the cow being so popular is a popular adjective to a hero or a noble man. (A king is assigned the epithet of *ṛṣhabha* or *vr̥ṣhabha*, a bull, not that of *gau*, which can be a cow or a bull.)

In Rig Veda, there is one Sūkta (6.28) solely devoted to the *gau*. Reading this hymn clearly implies that the Rishīs were not thinking of cattle at all when they mentioned *gau*. We give below four verses from (6.28.3) through (6.28.6).

They (*gāva*) are not lost, nor do robbers injure them, nor the unfriendly frighten, nor wish to assail them. (3)

To me, the Rays (*gāva*) are the deity Bhaga, they are Indra.

They are a portion of the first-poured Soma. (4)

These Rays *gāvaḥ* that are Indra, O people, the Indra I long for, with heart and mind. (5)

O Rays, you fatten the emaciated and make the unlovely look beautiful. (6)

6.3: Verses in Groups 1-11

The 120 verses having *gau* in the first 121 Sūktās are arranged into ten groups according to the subject matter. They are:

1. *gau* as Rays of Light destroying ignorance and inconscience
2. *gau* and *adri*, the metaphorical hill of the form of inertia and ignorance
3. The Goddess Aditi and *gau*
4. The tracing and recovery of the *gau*
5. The donors of *gau* and the recipients
6. Agni, the Power of Divine Will and *gau*
7. Uṣha, the dawn of spiritual knowledge and *gau*
8. Ashvins and their symbolic deeds related to *gau*
9. R̥bhūs and *gau*
10. Waters *āpaḥ* and *gau*
11. *gau* used as a part of a simile

We pay particular attention to the groups 4 and 5. Group 4 deals with the recovery of the *gau* stolen by the demons. Group 5 deals with the act of giving *gau*.

Note that many mantrās with the word *gau* from all the Maṇḍalās of RV has been studied in [36] by Purani, pointing out that *gau* means Ray of Light.

6.3.1: *gau* as Ray of Spiritual Light destroying ignorance and spiritual darkness

“Come here, you aspirants for the Light (*gavyanta*); Let us reach Indra who increases our needed thought, (*pramatim*); Invincible, he bestows on us the supreme (*param*) Ray of the Light (*gavām*)”. (1.33.1)

“O Maghavan, you have protected the son of Shivtra who in conquering the earth remained serene amidst impelling currents, a hero (*vṛshabhah*) and a shaft of Light (*gām*)”. (1.33.15)

“Praise the might of Maruts, sportive unslayable (*aghnyam*) amidst the Light (*goshu*)”. (1.37.5)

“Indra, dispel our ignorance (*amatim*) using the Light (*gobhiḥ*) and Life Energies (*ashvina*)”. (1.53.4)

“O Indra, may we march together led by your superior intelligence (*pramatya*) fronted by Light (*goagrāya*)”. (1.53.5)

“Indra you have dispelled the darkness (*andhaḥ*) with the Light (*gobhiḥ*) of Sun (*sūryena*) and the Dawn (*Uṣha*)”. (1.62.5)

We have earlier discussed three of the above, namely (1.33.1), (1.53.5) and (1.62.5). In the last line of (1.33.15) *gam* cannot be a cow. The adjective hero is already in the text. In (1.53.4) *gobhiḥ* cannot mean

cattle. It could be interpreted as the ordinary physical light of the Sun. But in the Veda, Surya is not the physical object glowing in the sky but the spiritual Sun described as “the soul of all that moves and moves not”, (1.115.1). Similarly Dawn is the Goddess heralding the advent of Spiritual Light in all the verses.

“Indra, one who showers, used his weapon Vajra; with his Light (*jyoti*) milked (*adukṣhat*) the Rays (*gā*) from out of the darkness (*tamasa*)”. (1.33.10)

Vajra is the divine weapon of Light and is translated as a thunderbolt in common usage. This verse suggests that the forces of inconscience and darkness envelope the Light and by squeezing the darkness, Light can be recovered.

We will quote 5 verses from (1.84), all having the word *gau*:

“The golden (or white) Light (*gaurya*) partakes of the sweet Soma; moving with beautiful Indra for the sake of splendour, they rejoice; they abide awaiting upon his sovereignty”, (1.84.10).

Soma is the Delight of Existence. The Rays of Light partake of the Soma and are nourished by it. They wait to see Indra’s sovereignty established over the yajamāna. A human being is a divided person. Indra, the God of Divine mind win establish his sovereignty over all the parts of yajamāna and makes him a whole person. Translating *gaurya* as cattle and Soma as a herb can make sense of the first line but not of the second line.

“Dear to Indra, the rays (*dhenavaḥ*) urge the destructive weapon Vajra. They abide waiting upon his sovereignty”. (1.84.11)

As mentioned earlier, Vajra is not a thunderbolt, but a weapon of heavenly Light and Sound, mantra. The Rays of the Knowledge urge the Vajra to vanquish the demonic forces, which are causing the division in a human. Once these forces are destroyed, Indra can establish his sovereignty. *dhenavaḥ* as cattle makes no sense at all.

The next verse is a continuation of (1.84.11). It does not explicitly mention the word *dhenavaḥ* but uses the pronoun *tat*.

“The conscious (*prachetasah*) Rays, surrendered to his might serve him (Indra). They follow his many laws (*vratani*) for advance knowledge (*pūrvachittaye*); they abide awaiting upon his sovereignty”. (1.84.12)

Advance knowledge refers to the knowledge to be obtained by the yajamāna when he follows the laws of Indra.

“True in this very place, home of Soma, the wise found the secret (*apīchyaṃ*) Name of the Ray (*goḥ*) of Tvāṣṭṛ”. (1.84.15)

Tvāṣṭṛ is a solar deity associated with the Sun, the Supreme Light. The very place referred to as *sharyanāvāt* mentioned in (1.84.14) is a receptacle of Soma, the Delight of Existence. Note the use of the phrase, “secret name”. Name in Veda is not a mere holder of a concept as in modern usage but a Word endowed with power. The process of repetition results in the word yielding its power. Note also the word secret. Also translating *goḥ* as cattle does not make any sense at all.

“Who indeed can be so fortunate to utter in front of the Truth (Indra) the Ray (*gaḥ*) lustrous, heroic and of unbearable fury”. (1.84.16)

Here *gāḥ* is interpreted as the Spiritual Light in the form of Mantra, the potent Word.

“He moves into the abode (*vraje*) of Light, *gomati*”. (1.86.3)

“O Pūṣhan, Vishnu, Maruts make our thoughts (*dhiyaḥ*) full of Light (*goagraḥ*). Make us happy (*swastimataḥ*)”. (1.90.5)

“O Soma, you have generated all the curative powers of the waters (*āpaḥ*), the Rays (*gaḥ*); you have extended the vast mid region. With thy Light (*jyotiṣhā*), you have dispelled the darkness”. (1.91.22)

“Agni and Soma, known to us are your powers by which the possession of the Rays (*gāḥ*) was removed from the Paṇi. The relic of Vṛtra was thrust down. Then was the one light (*jyotirekam*) obtained for the many”. (1.93.4)

Recall that the titans Paṇi and Vṛtra are in possession of the Knowledge or Light. When the possession of Rays is removed from the Paṇi, the one Light in all its integrality is accessible to many.

6.3.2: *gau*, the destruction of *adri* and the result

“Indra raised the Sun in Heaven for eternal vision. He burst the hill (*adrim*) with the Rays (*gobhiḥ*)”. (1.7.3)

adrim ordinarily means hill. It is difficult to see how one can burst a hill, a structure of hard matter by using the animal cow. Hence the translators assign arbitrary meanings to words to get the meaning they like to get. Griffith mistranslates *gobhiḥ* which is in instrumental case with meaning of “with or by”, by the phrase “for getting the cows” and states, “Indra burst the hill for getting the cows”. Wilson following Sāyaṇa renders

adrim as cloud and *gobhiḥ* as waters, yielding, "Indra charged the clouds with the waters." To connect the whole verse, Sāyaṇa states, "after the rain, Sun became clear." In Griffith's translation there is no connection between the two lines. The pattern should be evident. It is as if these translators are intent on demonstrating that the Vedic verses have no deep meaning.

We recall that Rig Veda is poetry. It is impossible to imagine poetry without symbolism. In all cultures, hill (*adrim*) represents something having no flexibility, no subtlety and which is difficult to change. It is the natural symbol chosen for representing the result of the forces of ignorance both at the individual level as well as the cosmic level.

The second line in (1.7.3) means: "Indra destroys the forces of ignorance using the Spiritual Knowledge or Light". This task is appropriate for Indra since all the epithets in the Veda for him imply that he is the Lord of the Divine Mind, i.e., the possessor and controller of all the mental aspects in their purity unmixed with turbidities. This destruction of ignorance is especially hinted at the individual aspect i.e., the power of Indra, established in the subtle body of Rishi with the aid of spiritual practices destroys the structure of ignorance and falsehood inside the subtle body of the Rishi.

Now there is a natural connection between the first and second sentences of the quotation (1.7.3). Sun, Sūrya in the Rig Veda is at the vertex of the hierarchy of Vedic devās. There is a Supreme Sun, within each one of us, in the microcosm. When the ignorance is destroyed, the Sun inside becomes visible and illumines all the aspects of our inner life.

Thus the Sun is raised so that all the aspects inside can have the vision of Sun, can be influenced by the Sun. The phrase, "raising of the sun" occurs in many places in the Rig Veda.

There is a verse (1.51.4) very similar in meaning to (1.7.3) with the word *adri* replaced by *Vṛtra*, the demon who covers knowledge with ignorance. This should confirm our assignment of meaning of ignorance to *adri*. In (1.7.3) there is the bursting of hill. In (1.51.4) there is the killing of *Vṛtra*.

"O Indra, only after you slew *Vṛtra* the coverer, with thy luminous strength, you raised the Sun heaven for vision". (1.51.4)

"Darkness (*tamaḥ*) obstructed the flow of dynamical Energies (Waters). The hill (*parvata*) was within the insides (*jaṭhareṣhu*) of *Vṛtra*. Indra precipitated all the Waters concealed by *Vṛtra* in the hollows". (1.54.10)

Note that the hill is within the titan *Vṛtra*, indicating that it is not physical. The force of ignorance is trapping the flow of the dynamical energies in human beings, referred to here as Waters.

We give here the five verses from (1.62) involving *goḥ* here; two of them involve the hill.

"Aṅgīrasa Seers, knowing the route, attained the rays (*gā*)". (1.62.2)

"In the search by Indra and Aṅgīrasās, Sarama (the Divine Intuition) discovered a foundation for the son. Bṛhaspati broke the hill *adrim* and attained the Rays *gāḥ*. The Gods extolled the recovered Rays (*usriyābhiḥ*)". (1.62.3)

“O Mighty Indra, adorned with well accented lauds by seven sages, Navagvas and Dashgvas, waiting to go ahead, you did rend with thy cry Vala the devourer (*adrim*) who conceals (*phaligam*)”. (1.62.4)

In (1.62.4), Vala, the demon is identified with *adrim*, the hill.

“O Indra, you have dispelled the ignorance, (*andhaḥ*), by the Rays (*gobhiḥ*) of Dawn (*uṣhaḥ*) and Sun, (*Śūrya*)”. (1.62.5)

We have included (1.62.2) here even though it does not have the phrase of breaking the hill or dispelling ignorance. We have placed all the four mantrās from the same hymn/Sūkta to bring out the importance of context.

(1.62.5) needs some more explanation. Sun, as mentioned earlier is the Spiritual Sun. Similarly Uṣha, the Goddess of Spiritual Dawn represents the Rays of Knowledge obtained at the beginning of our spiritual life. Not all of it is mature. When these experiences mature, then these Rays are called as Rays of the Sun, the Light of the Sun.

In (1.62.3), Bṛhaspati, the power of potent Word, one of the Aṅgīrasa Seers, is referred to as the breaker of the hill of ignorance. The Sage of Rig Veda indirectly points out the symbolism by assigning the same event (the breaking of the hill) to the different divine powers in different mantrās, indicating that the event is not a physical event and is the result of all of the divine forces. Note the word *usriyābhiḥ*, (1.62.3) one of the synonyms of the *go*, has the same symbolism as Ray. Gods are supraphysical powers, who extol the recovered Light, not the release of

physical cows. Sarama is the Goddess of intuition, who indicates the place where the knowledge is hidden in the inner realm of each one of us. She points the way and the Divine Mind enters the place. By this action, she stabilizes the results (Son) of the intuition.

“With mantrās, our fathers broke the places though hard; with their cry (*ravena*) Aṅgīrasās shattered the hill (*adrim*); for us, they made in us a path to the great Heaven (*bṛhato divaḥ*); they found the Day, sunworld (*svar*), the radiant (*ketum*) Rays (*usraḥ*)”. (1.71.2)

The mention of the path is reminiscent of (1.62.2). Note the shattering of the hill by the primal sound. Day stands for the waking consciousness as opposed to the dormant consciousness of Night. Sun-world is a plane of consciousness located in us like the Sun. All the actions take place in our subtle body.

“The cows of truth (*ṛtasya dhenavaḥ*) enjoyed in heaven (*dyubhaktāḥ*), with full udder have fed us desiring us; (Rivers) flow wide to the hill (*adrim*) questing for happy thought, the Rivers from Heaven beyond (*parvataḥ*)”. (1.73.6)

Again *dhenavaḥ*, a synonym of *gau*, is not cattle, but Spiritual Light. Hence it is connected to Truth and it is enjoyed in the heaven *dyu*. These Rays desire to help the humans and feed their Light. The use of *udders* indicates that the transfer of Light is a concrete process, not some vague abstraction.

6.3.3: Aditi, the Goddess of Infinity and *gau*

There are two important verses about Aditi in the first Maṇḍala which will be given here even though they have no word *gau*.

“Which auspicious Name of God among the immortals shall we call? Who is he that will restore us to mighty Aditi that I may behold the Father and the Mother”. (1.24.1)

The reply is given in the next verse (1.24.2) stating that the power is Agni.

“Aditi is Heaven. Aditi is Mid-region; Aditi is Mother, Father and Son. She is all the Gods; She is the five peoples. Aditi is all that is born and what is to be”. (1.89.10)

“May Aditi, the Infinite being, facilitate Rudra’s Grace on our knowledge (*gave*)”. (1.43.2)

Here *gave* may be translated as cattle. But it is hard imagining the appeal to the Infinite Being to facilitate Rudra’s grace on the cattle.

In (8.101.15), Aditi is identified as a *gau*.

“Mother of Rudrās is she, daughter of Vasūs, sister of Ādityās, periphery of the Truth. Now do I speak to the human who has perception *chikitushe*. Hurt not the Light (*gām*) that has no stain of evil (*anāgām*)”, (8.101.15).

“When the sons of the Rays (*gomātaraḥ*) shine with their radiances, pure, they are resplendent. Light trails in their path”. (1.85.3)

6.3.4: Tracing and the Recovery of *gau*

“Indra, you have traced and found the Rays (*usriyaḥ*) using the divine helpers who break even strong places (*vilu*) and who carry (thee) to secret places (*guhachit*)”, (1.6.5).

Recall (1.71.2) which speaks of the destruction of the strong places, the consolidation of the forces of ignorance.

“O Indra, you opened the cave (*bilam*) of the titan Vala with the Rays (*gomataḥ*).

Fearless the Gods entered you speedily”. (1.11.5)

Vala is a demon whose name means encircler. He is a kindred of Vṛtra. Both are beings of the forces of ignorance and inconscience. Vala has stolen the spiritual Light or Knowledge and hidden them in the cave (*bilam*) a place of pitch darkness symbolizing the unconscious, i.e., the state in which there is only a trace of consciousness on the surface. The Cave is within our subtle body. Indra and the helpers, break open the door to this cave and release the knowledge. The opening of the door to the cave is mentioned in several hymns. The doors are same as the knots in the subtle body of human beings which stop the flow of the subtle energies, mentioned in Rig Veda (1.24.15), (1.25.21) as *pāsha* and as *granthi* in the Upanishads and Tantrās.

In (1.11.4), Indra is addressed as the destroyer of the cities of the titans *puram bhinduḥ*, the cities being the subtle structures within us erected by the titans. Indra destroys these structures which support the titans.

In (1.11.3), there is a reference to the luminous spiritual felicity or wealth (*gomataḥ*) given by Indra whose growth (*ūtayaḥ*) does not decrease.

“O God absolute, you won the Rays, (*gaḥ*); won the Soma and released the seven rivers (*sapta sindhun*)” (1.32.12).

As mentioned the Waters or rivers (*sapta sindhun*) symbolize the dynamical energies of all the seven planes of existence.

“O (Agni), may you, luminous, uttering the word for the winning of the Light,

(*gaviṣṭiṣhu*) vigorous in Life Force, be consecrated". (1.36.8)

"Indra opens his doors (*duraḥ*) to Rays (*gaḥ*), life-energies (*ashva*) and material forces (*yava*); you are the master of instruction, friend of the seekers of companionship with Gods". (1.53.2)

"Truth knowers, far seeing, they knew the seven rivers (*sapta yahvi*) of heaven and the doors (*duraḥ*) of the treasure (*rayaḥ*). Sarama discovered the strong wide place (*ūrvam*) of the rays (*gavyam*). By that human beings enjoy happiness". (1.72.8)

Note the next verse (1.72.9) states that Gods presided over the laying of the path to immortality (*amṛtatvāya gātum*). The path to the Rays in (1.72.8) is same as the path of immortality in (1.72.9). Earlier in (6.3.2), we quoted (1.62.2) which spoke of our ancient fathers knowing the route (*padajñā*) and attaining the Rays (*ga*).

"May Indra ascend the car that pours the bounty and leads to the Rays (*govidam*)", (1.82.4).

"The human who dwells amidst life energies (*ashvāvati*) is the foremost to attain the Rays (*goṣhu*). You pour into him plentiful wealth as the fully conscious (*vichetasah*) waters (*āpaḥ*) fill the rivers (*sindhuḥ*)". (1.83.1)

"Aṅgīrasa Seers won the wealth of rays (*gomantam*) and life energies (*ashvantam*)". (1.83.4)

"Atharvan laid the first path by yajña. Then was born the pleasing Sun, guardian of laws. Next Ushanas Kāvya, the Seer, obtained the Rays (*gāḥ*)", (1.83.5).

Here the birth of Sun is the manifestation of Sun-power in man. Only after the manifestation of the Sun-power is the manifestation of the Rays of consciousness possible in man. Here the particular example of the Sage Uṣhanas is mentioned.

"Soma, you have generated all the medicinal energies (*oṣhadhi*), dynamic Energies (*āpaḥ*) and Rays (*gā*). With thy Light you have dispelled ignorance (*tama*)". (1.91.22)

Here the action dispelling ignorance is ascribed to Soma, the Lord of Divine Delight. *oṣhadhiḥ* is not merely herb but represents the force, which cures the diseases and restores the harmony of the human body. *āpaḥ* is not merely water, but divine energies as mentioned elsewhere. Similarly, *gāḥ* are not physical cows, but Rays of Light. These symbolic assignments are consistent with the second line.

"O Mighty God Soma, with thy luminous thought direct us to our share in the felicity (*raya*). Do thou will the discovery of the Light (*gaviṣṭau*) for both Gods and men". (1.91.23)

"Indra, lord of Rays (*gavām*) and Life Energies, we invoke for companionship". (1.101.4)

"Indra, lord of all that moves and moves not, first found the Rays (*gāḥ*) for the spiritual aspirants (*brāhmaṇa*)". (1.104.5)

(1.101.4) clearly indicates that *gavām* cannot be simply translated as cows. Indra is lord of everything, not merely cows. He stabilizes in the aspirants the power of consciousness and knowledge.

“Indra won the Rays (*gāh*), Life Energies (*ashva*), herbs, (*oshadhih*), energies (*āpah*) and Delights (*vanāni*)”. (1.103.5)

“Ashvins, you went to the cave to liberate the rays and the Energies (*go arṇasaḥ*)”. (1.112.18)

Release of the *go* and release of the waters is described as one event.

“Ashvins, you help the hero fighting for Light (*goṣhuyudhaḥ*)”. (1.112.22)

Here the verse can mean, “fighting for cattle” also.

“Indra, the most Aṅgīrasa, found the treasure of heaven hidden in the secret cavern like the young of the bird; (He found the treasure) within the infinite rock which was like a pen of cows”. (1.130.3)

Here we have a reference to the secret treasure within the cave of the infinite rock. It is a heavenly treasure. It stays there like the young of a bird. He compares the treasure in the cave to the cows in a cattle shed. Clearly the treasure cannot be the cattle themselves. The treasure is called divine. None of these verses imply that *gau* is cattle.

6.3.5: Donors of the Light (Cows) and the Recipient

“O Indra, O Soma-Drinker, drink the Soma; you are the donor of the Light (*godah*) increasing in the rapture”. (1.4.2)

On the surface, the translation of *go* as cattle is possible. But Indra is the master of all worlds. Why would the wise person, the Rishi request cows from Indra? How does Indra give cows? As it is described, Indra gives rain, which causes grass to grow. Feeding the grass cows become plentiful. Thus Indra is supposed to be the donor of cows. Or Indra is

viewed as an ordinary person who in his drunken condition gives cows. This analysis is far fetched to say the least.

“Join to us the wealth, full of Rays (*gomat*), full of lustre (*hiranya*), opulent, mighty hearing of divine inspiration, the undecaying life of all (*vishvāyuh akṣhitau*)”, (1.9-7).

“O Indra, give us mighty hearing, the Light (*dyumnā*) enjoyable by thousands, the fast moving impulsions”. (1.9.8)

“O Master of the Hill, open the doors of the home of Rays (*gavām*) and give us wealth (*rādhas*)”. (1.10.7)

“Indra, heaven and earth cannot encompass thee; you win the waters of Svar when formidable. Impel us towards the Rays (*gāh*)”. (1.10.8)

“He gives to the singers the wealth endowed with Rays *gomataḥ*, its growth diminish not”. (1.11.3)

“O Indra, fulfill the desire of ours with Light (*gobhiḥ*) and life energy (*ashvaiḥ*).

We, devoted to intense meditation, (*svādhyā*) laud thee”. (1.16.9)

The Seers of Rig Veda were well versed with the meditation. *Svādhyā* is derived from *dhyai*, to meditate.

“O Indra, opulent, make us special among Rays (*goṣhu*), Life Energy (*ashveṣhu*), and thousand-fold auspiciousness”. (1.29.1)

The same phrase occurs in all the 7 verses (1.29.1-7). In the first verse (1.29.1) Indra is called as *satya* Truth. Again, ‘Make us special among cows’, does not make sense.

“Indra secures the wealth of Rays (*gāh*) to whom he favours. Be increased in us. Be not a Paṇi (miser) in giving thy plentiful delight”. (1.33.3)

Note the phrase, "increased in us". The Power of Indra increases in man. Note the use of a proper name of demon, Paṇi, as an adjective in the sense of miser.

"You have brought forth the herd of Rays (*gotram*) for Aṅgiras; you found the way for Atri from the hundred doors; you obtained for Vimada the wealth of utter rest (*sasane chit*); you sport the vajra for one engulfed in battle". (1.51.3)

"Indra is the refuge of the good in need, donor of Rays (*gavyuh*), donor of Life Energies (*ashvayuh*), donor of Cars (*rathayuh*), donor of Wealth, (*vasuyuh*)". (1.51.14)

"All wealth exceedingly luminous is known to be yours. Gather from it and bring what is fit for us". (1.53.3)

"In rapture and rapture straight dealing, he is the donor of Rays (*gavām*); gather in both thy hand plentiful riches; sharpen us, bring us wealth (*rāya*)". (1.81.7)

"Sharpen us" means prepare our subtle bodies to bear the spiritual felicities.

"To the offerer, Soma gives cow (*dhenum*), swift life energies, hero son skilled in works". (1.91.20)

"Agni and Soma, bestow the nourishment (*posham*) of the Ray (*gavām*) with heroic strength and Life Energies on the worshipper". (1.93.2)

"Possession of Rays (*gāh*) was removed from Paṇi. Then the one Light was acquired for the many", (1.93.4).

The last line of (1.93.4) clearly shows that (*gāva*) in the first line cannot be the animal. Paṇi, the demon symbolizes the forces of ignorance that veil the rays of consciousness

and prevent them from reaching to the humans.

"He (Rudra) makes for well-being of our steeds, rams, ewes, men, women and cows (*gave*)". (1.43.6) Here *gave* can be interpreted both as cows and as Rays of Consciousness.

Two possible renderings are:

"O Rudra, harm not our progeny, cows, (*goṣhu*) and steeds" and

"Harm not our disciples, Rays of Knowledge, and Life Energies".

But if we look at the context and the epithets for Rudra, the translation of *goṣhu* as Light or Rays, *ashveshu* as Life energies is appropriate.

6.3.6: Agni, the Power of the Divine Will and *gau*

"O Agni, the Gods made thee the first human being". (1.31.11)

"O Agni, you are the protector of the Rays *gavam* and their offspring". (1.31.12)

Obviously the physical fire cannot protect the cows. Agni, the power of Divine will, the will endowed with wisdom, the power of human aspiration can protect both the knowledge and its derivatives.

"With the sight of Sun, the Rays (*gāvaḥ*) travel towards him (Agni)". (1.66.5)

"Agni you establish your word in the Rays (*goṣhu*) and the Delight (*vaneshu*)", (1.70.5).

"With his Rays (*gobhiḥ*) and Waters (*adbhiḥ*) he (Agni) assumes his excellent form in the midregion. Seer Agni cleanses the source. Such thought extended by the Gods become the function of Gods". (1.95.8)

When Agni cleanses the source of Light and energies, the heaven *dyu*, the pure thought that arises becomes the meeting ground of the divine powers, the Gods.

“Agni, son of strength, you, united with the Rays (*gomataḥ*), are the Lord of all plenitude”. (1.79.4)

6.3.7: Uṣha and *gau*

Uṣha is the Goddess of spiritual Dawn. She represents the force behind a human being's first intimation of the Divine.

“The dawns have harnessed (to their car) the radiant Rays (*gāḥ*) easily yoked. As before, they have brought the knowings; the bright Dawns have attained the fulgent Sun, (*bhānum*)”. (1.92.2)

“Uṣha, bring all the Gods from the midregion to drink the Soma; O Uṣha, establish within us (*asmāsu*) the Rays of Light (*gomat*), the Life energies, the plenitude of hero-might lauded in hymns”. (1.48.12)

The verses makes excellent sense. Spiritual light is established within us, in our subtle bodies. Persons trying to force the meaning of cattle on *gomat* in (1.48.12) claim that *asmāsu* should be interpreted in the sense of ‘near us’ or ‘near our home’.

“O Uṣha, give us plenty of impulses of the intelligence Rays (*gomatiḥ*)”. (1.48.15)

“Goddess Mahi, full of Rays (*gomati*), happy Truth flowing abundantly”. (1.8.8)

“Uṣha bestowing Rays (*gomatiḥ*), heroes, the Life energies (*ashva*) on the giver”. (1.113.18)

“These Dawns have created Light and manifest it. The Rays (*gavāḥ*), radiant mothers, onward come”, (1.92.1).

Dawns, in the spiritual context, signify outbreaks of higher consciousness occurring repeatedly in the life of Rishi. Consequently, the rays of consciousness which nourish the humans also come.

“O Uṣha, full of Rays (*gomatiḥ*), and Life-energies, shine on us the luminous wealth”. (1.92.14)

6.3.8: Ashvins and their Symbolic Deeds

Related to *gau*

Ashvins are the lords of bliss who render the human body free of disease and prepare it to receive the force of immortality. We give two translations of (1.116.22).

“Ashvins, you filled the barren cow with milk for the sake of Shayu”. (1.116.22)

or

“You filled the superficial knowledge receptable (of knowledge) with deep knowledge”. (1.116.22)

In the first translation, Ashvins' deed is a miracle with no explanation. The second indicates a spiritual experience of the Divine filling the empty human body with knowledge. Just as ordinary milk is a product of cow, milk in the spiritual sense is a product of knowledge. The same symbolism is repeated in several verses given below:

“You filled the emaciated barren milkless cow with milk for Shayu”. (1.117.20)

“O Ashvins, fill our consciousness (*gaḥ*) with immortality”. (1.118.2)

“O Ashvins, you generated milk (*avasam*) in Shayu’s knowledge-receptacle (*gavi*)”. (1.119.6)

“O Ashvins, you filled the barren (*ashvam*) cow (*dhenum*)”. (1.112.3).

“O Ashvins, never may our cows (*dhenavaḥ*) nourishing with milk stray from our homes”, (1.120.8). This verse declares that may not knowledge depart from us.”

“Prepare us for the power (*iṣhe*) united with Rays (*dhenumatyai*)”. (1.120.9)

“Direct the car of yours, O Ashvins, to our house (body) endowed with radiant *gomat* and lustre (*hiranya*)”. (1.92.16)

“May your (Ashvins) coming be full of Rays (*gomat*) and lustrous (*hiranya*)”. (1.30.17)

6.3.9: Rbhūs and *gau*

Rbhūs in the Rig Veda are the devās who are the artisans of immortality. They build the subtle human body to receive the knowledge and power.

“Rbhūs fashioned the nectar-yielding cow (*subar dugham*)”. (1.20.3)

“Rbhūs separated the soul (*gam*) from its physical covering (*charmaṇaḥ*) and united the mother with its calf”. (1.110.8)

We translate *gam* as soul, which is the concentration of the Rays of Knowledge. The soul of man is covered by the outer body. Rbhūs remove the covering and restore the soul (the calf) to the infinite consciousness (*mātaram*), Aditi.

The usual translation of (1.110.8), given below is only enigmatic but not enlightening.

“Rbhūs separated the cow from the hide and united the Mother with the calf.”

6.3.10: *gau* and *āpaḥ* the Waters

āpaḥ, translated as Waters, symbolize all the cosmic energies which shower all the inhabitants of the earth as well as the subtle energies found in the subtle body of human being, later termed as Kuṇḍalini. They have the power of purifying, removing all falsehood, as seen in the subhymn (1.23.16 through 23). We will quote only two verses to indicate the symbolism of Waters.

“I call the Waters (*āpaḥ*), Goddesses in whom our knowledge (*gāvaḥ*) nourish, (1.23.18).

Immortality (*amṛtam*) is in the Waters. The healer is in the Waters”. (1.23.19)

“I have now attained the Waters. We have become one with their essence”. (1.23.23)

We will quote here some verses involving both the Waters and *gau*. If we take *gau* as cattle, then the idea of cows drinking water is natural. However the entire verse or hymn does not allow for such a simplistic explanation

“O Hero, God absolute, you won the Rays (*gaḥ*), won the Soma; you released the seven rivers to flow”. (1.32.12)

“O Soma, you have generated all the Waters (*āpaḥ*), Rays (*gāḥ*) and herbs.

With thy Light, you have dispelled darkness”. (1.91.22)

“Have faith in Indra’s prowess by which he won the Rays (*gāḥ*), won the Life-energies,

won the waters (*āpaḥ*), won the herbs, and won the Delights (*vanāni*)". (1.103.5)

Both (1.32.12) and (1.103.5) refer to the cosmic battle between the forces of Light and the forces of darkness culminating in the release of the hidden knowledge (*gāḥ*), the delight of existence Soma, the flowing energies or rivers and Waters (*āpaḥ*). Interpreting Soma as an herb, the rivers as the five rivers of Northern India imply that the rishis placed all sorts of disjoint phrases in a single verse.

Again in (1.91.22), Soma with his Light is said to dispel darkness. Clearly Soma cannot be the herb. Clearly herb cannot generate waters. Thus the references Soma, *āpaḥ* etc., must be symbolic.

6.3.11: *gau* as a Simile

gau is used as a part of simile in eleven verses (1.3.8, 1.23.15, 1.25.16, 1.32.11, 1.38.2, 1.61.10, 1.61.12, 1.71.1, 1.87.1, 1.91.3, 1.92.4, 1.95.6). *Dhenavaḥ* is used as a simile in five verses (1.32.2, 1.32.9, 1.66.1, 1.4.1, 1.69.2). In these verses, *gau* refers to the cows. Even in such cases as in (1.87.1), the word *gau* could be interpreted as Light.

6.4: Conclusions

We have shown that in all the verses of the first Aṣṭaka, the first eighth of Rig Veda, *gau* or *dhenavaḥ* has the consistent meaning of Spiritual Light or Spiritual Knowledge. Even the words associated with *gau*, such as *payas* and *ghṛta* translated as milk and ghee (melted butter), have corresponding symbolic meanings like product of knowledge and clarity. The use of the symbolic meanings for the common nouns indicated in the Table 1 in p.76 yields a consistent meaning not only for each verse but also for the entire hymns. We mentioned earlier that in some of the verses, especially those involving similes, *gau* can be translated as the animal cow or even as rays of ordinary Light. But such meanings cannot be sustained in all the verses. Since *gau* is no longer cattle, the theft of cattle cannot be one of the main themes of the Rig Veda. Spiritual Knowledge is lost by human beings due to the forces of ignorance. Only the force of Divine Mind can smash the forces of ignorance and retrieve the spiritual knowledge, whose loss is mentioned in many books.

Table 1

Common Meanings (in parenthesis) and Esoteric Meanings of Some Words

adhvara: (yajña-rite), spiritual journey
adri, parvata: (hill), the demonic forces of
 ignorance, inertia and the falsehood
Agni: (the deity of the physical fire), the realm
 of intelligent will,
aja: (goat), unborn
antariksha: (midregion or midworld), the
 realm of life-energies
aṇva: (fingers), subtle powers
apām: (waters), the subtle dynamical energies
ashvaḥ: (horse), life energies
avase: (protect), increase
ārya: (name of a race), toiler
Brahma: (four-faced deity), mantra
chamasa: (bowl), the four-fold body
chana: (food), enjoyment
dadhi: (curd), yield of knowledge
dakṣha: (ability), discernment
dakṣhiṇa: (fees for priest), power of
 discrimination
divaḥ, dyu: (heaven), the realm of cosmic
 mind, realm of mind in a human
duraḥ, dvārāḥ: (doors), doors in the subtle
 body
gau, dhenavaḥ, usriyaḥ: (cow), A Ray of
 Light, A Ray of Knowledge
ghṛta: (ghee), mental clarity or light
goṣṭi: (cow-pen), place of knowledge
gomata: (full of cows), full of Light
grha, sadana: (house), the subtle body of the
 rishi which has a complex structure,

guha: (cave), hidden
iṣha: (food), impulsion
Indra: (god of rain), the Lord of Divine Mind
 and action,
kavi: (poet), seer
ketu: (a planet), power of intuition
kratu: (yajña), will-power
māya: (magic), creative knowledge
nakta: (night), ordinary consciousness
prajā: (children), successors of knowledge
pṛthvi: (earth), the realm of cosmic matter,
 the realm of physical body of a human
rayi: (wealth), felicity
ṛtam: (truth), Truth in movement
soma: (creeper, wine), Delight of existence
Sūrya: (physical Sun), the Supreme Light
ukṣha, vṛshabha: (bull), one who showers,
 light and might, Indra
uru: (thigh), broad, vast
Uṣha: (goddess of the dawn), the Dawn of
 Spiritual Light
vṛka: (wolf), demonic force which cuts or
 divides
vṛṣhti: (rain), abundance
vāja: (no fixed meaning), plenitude
vipra: (one who shakes), illumined one
vrata: (vow), divine action

[For others, see the list of about 550 words in
 the appendix 4 of Part V.]

Part IV
Text, Transliteration and Translation
Sūktās (1-121)
arranged in Sections I - XII

Overview of the 12 Sections

78

Sections	Riṣhis	Sūktās	Mantrās	Page
I	Madhuchchhandāḥ Vaishvāmitraḥ and Jetā (11)	1.1-1.11	110	81
II	Medhātithiḥ Kāṇvaḥ (12)	1.12-1.23	143	136
III	Shunaḥshepaḥ Ājigartiḥ (7)	1.24-1.30	97	185
IV	Hiraṇyastūpaḥ Āṅgirasah (5)	1.31-1.35	71	218
V	Kaṇvaḥ Ghaurah (8)	1.36-1.43	96	252
VI	Praskaṇvaḥ Kāṇvaḥ (7)	1.44-1.50	82	284
VII	Savyah Āṅgirasah (7)	1.51-1.57	72	313
VIII	Nodhā Gautamah (7)	1.58-1.64	74	343
IX	Parāsharah Shāktyah (9)	1.65-1.73	91	375
X	Gotamah Rāhūgaṇah (20)	1.74-1.93	204	405
XI	Kutsah Āṅgirasah & others (22)	1.94-1.115	232	481
XII	Kakṣhīvān Aushijah (6)	1.116-1.121	98	575

Overview of the 12 Sections

Riṣhi Vedavyāsa, the compiler of the text of the Rig Veda Mantra Samhitā, arranged all the Sūktās of the first Maṇḍala into fifteen Sections so that all the Sūktās in one Section were revealed to only one Riṣhi (with some minor exceptions). Obviously this arrangement has many advantages from the point of view of study. Every Riṣhi has a unique style of his (her) own, unique experiences and revelations. Each Riṣhi uses similar phrases in many mantrās. Some Riṣhīs use symbolism sparingly, some resort to it frequently. All in all, an integrated study of all the hymns of the same Section is highly instructive.

In a later method the first 121 hymns of Maṇḍala 1 are divided mechanically into roughly 8 equal parts, each called an Adhyāya. There is no coherence of ideas in an Adhyāya. For instance Adhyāya 2 ends with Sūкта 32 and Adhyāya 3 begins with Sūкта 33, even though both of them deal with the symbolic battle between Indra and Vṛtra and both were revealed to the same Riṣhi.

In this book we have preserved the ancient tradition and organised 121 Sūktās into 12 Sections. Section one has 11 Sūktās, ten of which were revealed to the Riṣhi Madhuchhandā Vaishvāmitra (i.e., belonging to the lineage of Vishvāmitra) and the other one was revealed to his disciple Jeta. The Sūktās in the ten Sections, II through X and XII, were revealed to one Riṣhi. Section XI has 22 Sūktās; 19 were revealed to Kutsa only, (1.105) was revealed jointly to Kutsa or Trīta Aptya, (1.100) was revealed to 5 Riṣhīs (Vārshagīrās) and (1.99) was revealed to Kashyapa Marīcha.

Much later, additional information was appended to each Sūкта describing the metre of the Sūкта, name of Riṣhi and the devata or deity of Sūкта. This information is not a part of the text of RVS, compiled by Vedavyāsa. The first Sūкта of the Rig Veda Samhitā has 9 mantrās; its deity is Agni, Riṣhi is Madhuchhandā of the lineage of Vishvāmitra and all its mantrās are in the Gāyatri metre.

The first three Sections associated with the Riṣhīs Madhuchhandā, Medhātithi and Shunaḥshepa involving 30 Sūktās give concise reviews of the powers of the various deities. The first Sūкта gives a brilliant overview of Agni, the Lord of Divine Will. The second Sūкта reviews the power of Vāyu or the life-energy (*prāṇa*); Indra-Vāyu, the coordinated activity of the Prāṇa and Mind; Mitra, the God of harmony and friendship, and Varuṇa, the Lord of all infinities who removes all narrowness within us. The third Sūкта gives an overview of Ashvins, the Gods of Bliss associated with the famous doctrine of Madhuvidya; Vishvedevāḥ or the collective of all the Gods, and Sarasvatī, the Goddess of Inspiration. The fourth Sūкта gives an excellent overview of Indra, the Lord of Divine Mind and the giver of Light. Riṣhi Medhātithi in the Second Section begins with the hymn to Agni (Sūкта 12) and reviews the characteristics of the Āpri deities, the All-Gods, Mitra-Varuṇa, the giver of physical and physiological wealth (Draviṇoda), Indra and Varuṇa, Brahmanāspati or Gaṇapati, Agni and Maruts, the Rbhūs, the Divine Artisans who fashion the subtle body in man, the deity Savitr (or Savitri), the all-pervading Viṣṇu,

the earth, the dynamical energies or waters, Goddesses and Spouses of the Gods, and Pūshan who guides us in our spiritual journey.

In the third Section, the Rishi Shunahshepa uses heavy symbolism. He unveils the secrets of Varuṇa and the associated three cords of bondage in the subtle bodies of human beings known as the knots of Brahma, Viṣṇu and Rudra in the Tantra. His Sūktās give us an excellent view of the concept of sin in the Veda which is quite different from the notion in Purāṇa or in the Semitic religions like Christianity. Shunahshepa discusses in hymn 28 in detail the yoga occurring in our subtle bodies. In Sūkta 29 he gives the prayers of commoners. In hymn 30, he discusses briefly the powers of Uṣha, the spiritual Dawn.

Thus in these three Sections made up of 30 Sūktās (or 350 mantrās) all the major deities are covered except for Sūrya (1.50, 1.115), Rudra (1.43, 1.114) and Soma (1.91, 1.93).

In the remaining nine Sections more detail is given on the psychological powers associated with the Gods and how we can develop them in our subtle bodies.

Rishis Kaṇva and Praskaṇva in Sections V and VI describe the actions of the Goddess Uṣha and the Gods Ashvins and Maruts. They employ long metres like Bṛhatī (with 48 letters) whereas the Rishīs of earlier Sections like Madhuchchhandas use the short metres like Gāyatri. Rishi Savya in Section VII focuses on the work of Indra. In Section VIII, Rishi Nodha focuses on Agni, Indra and Vaishvānara, the Universal Divine Will and Force.

The hymns of Parāshara to Agni in Section IX are the most lyrical in the Rig Veda Samhitā. The Sections X and XI due to Gotama and Kutsa are relatively long; they include several mantrās widely quoted in

Upanishads. Even though a human being, Rishi Kutsa is a companion of Indra in all actions. The Sūktās of Rishi Kutsa in Section XI emphasize the collaboration between the God Indra and man in all actions. There is no demarcation of activities into 'worldly' and 'spiritual' as in later Hinduism. The last Section gives the hymns of Rishi Kakṣhivān. As the name *kakṣhi* (secret) indicates, his Sūktās detail the miraculous deeds performed by the Ashvins to help several human beings.

All the hymns of the Seers of Rig Veda share a common language. Most of them use the symbolism of fire-ritual. For instance, Kutsa says, 'may we be able to kindle thee, may we collect the fuel', (1.94). In the same *rik*, the Seer makes clear that he is not referring to the physical fire, 'Perfect our thoughts....' Still each Rishi approaches the Gods in a different way. Rig Vedic hymns are records of spiritual experiences of the Rishīs. Just as we do not find any two human beings identical (or for that matter, any two trees or stones), similarly spiritual realizations of two Rishīs are distinct from one another. Different Rishīs deal with different aspects of spiritual realization and there is no end to it. Still just as each poet has his/her own style of writing, each Rishi has his/her own unique realizations and unique style for expressing them. In addition, the compiler of Rig Veda has made sure that contribution of the different Seers are complimentary and that each Seer makes some unique spiritual observations not made by others.

All in all, a careful reading of all these 121 Sūktās gives us a good idea of the basic ideals and practices of the entire Rig Veda.

Format: A title is assigned to the Sūkta to reflect its contents; a title is assigned to each mantra. The titles are assigned by us and they are not in the original text of RVS.

The explanation of every mantra in this book is in four parts, in addition to the title. Below the title, the English translation is given in two halves corresponding to the two halves of the Sanskrit mantra.

In the second part is given the mantra in Devanāgarī script, divided into two halves as in the tradition.

In the third part, the meanings of **all** the Sanskrit words are given. We consider the two halves of the mantra separately. For each half, the Sanskrit verse is divided into individual Sanskrit words given in the roman transliteration, following the *pada-pāṭha* convention. Below each transliterated Sanskrit word, we give its meaning in English in boldface. As an illustration take the second half of (1.1.2) in page 86.

Words in transliteration:

sa devān ā iha vakṣhati

meaning: he, Gods ., here, (with ā) brings

Note that there are 5 words in boldface separated by commas. For 5 words, there are 4 commas. Note that when there is a Sanskrit word like 'a' (*nipāta* or particle) with no specific meaning by itself, the notation ., occurs below in boldface. The meaning '(with ā) brings', means the word above '*vakṣhati*' plus the '*nipāta ā*' gives the meaning 'brings'.

The fourth part of every mantra is entitled 'Details' giving more information on the meanings of the words in it.

If a certain word occurs in several mantrās it may be explained in the associated Section 'Details' in more than one mantra. There is some repetition and it is a pedagogical necessity.

Note that there are two different traditions regarding the association of a Sūkta to a Rīṣi. One group believes that the entire hymn was

completely revealed to the Rīṣi; the Rīṣi received it passively; this is the so called *apaurusheya* (not composed by a person) doctrine. The second group believes that Rīṣi crafts the Sūkta like poets. Sri Aurobindo and Sri Kapāli Sāstry believe that both views are only partially correct. Every Rīṣi receives the content of each Sūkta from the highest plane of consciousness (*paramē vyoman*); then the Rīṣi arranges what he (she) receives as a rik in an appropriate metre choosing words appropriately. There are many references to the Seer, 'crafting the mantrās', as in (1.67.4), (1.78.5) and (1.94.1) in this book. Mentioning this information in several places may appear repetitive, but it is a pedagogical necessity. Most of our readers will not read this book from beginning to the end like a textbook. They will read only the Sūktās which are of interest.

In this book we have used certain English words omitted in today's abridged dictionaries. For instance consider the word, 'summon', i.e., 'to call a person'. The person who summons is summoner, however this word is absent in today's dictionaries. Similar words used are chanter (one who chants), showerer (one who showers gifts) etc.

RV (5.4) means 4th Sūkta of Maṇḍala 5 of RVS. RV (1.5.6) means the 6th mantra of the 5th Sūkta of Maṇḍala 1 of RVS.

Note that the list of most of the Sanskrit words which are discussed in the Section 'Details' is given in the Appendix 4 in Part V arranged in a lexicographic order. Note this list has about 550 entries.

Note that in the 1370 mantrās, there are about 14000 distinct words; we have given a meaning for each word. This is clearly a highlight of the book.

Section I: Sūktās (1.1-1.11)

Riṣhis: Madhuchchhandāḥ Vaishvāmitraḥ: Sūktās: (1.1-1.10)

Jetā Mādhuchchhandasaḥ: Sūkta (1.11)

Metre: 1.1-1.9, Gāyatrī; 1.10, 1.11, Anuṣṭup

Sūkta	Hymn title	Page
1.1:	Adoration of Agni (9)	81
1.2:	Vāyu, Indra, Mitra and Varuṇa (9)	89
1.3:	Ashvins, Indra, All-Gods and Sarasvatī (12)	95
1.4:	Indra, Giver of Light (10)	101
1.5:	Yoga and the Arrival of Indra (10)	107
1.6:	Indra and Maruts (10)	111
1.7:	Indra Breaks the Hill and Removes the Cover (10)	115
1.8:	Help Given by Indra (10)	120
1.9:	Descent and Ascent (10)	124
1.10:	Creation and Progress of Seers (12)	127
1.11:	Indra, the Destroyer of Evil-Forces (8)	133

The eleven Sūktās of this Section give an excellent introduction to the two main cosmic powers of Veda namely Agni and Indra and also the other principal deities such as Vāyu, Ashvins, Sarasvatī etc. In the Veda Agni is the power of will who introduces all other powers into our subtle body. Meditation on the first hymn is essential for understanding the secrets of the Veda. Indra is the lord of the Divine Mind. The Sūktās (1.4-1.11) deal with this cosmic power. Indra of the Veda has no

relation to his namesake in the Purāṇās. Sarasvatī in the Veda is the Goddess of Inspiration and she makes that power available to her devotees.

The hymn (1.10) brings out the idea that spiritual progress is like climbing a hill from one step to another. The goal is overall perfection of not only the individual, but also of the society as well.

The hymn (1.11) by Rishi Jeta is in the same style as others in this Section. Note (1.11.2) emphasizes Indra's friendship with the Seers.

Several mantrās from (1.1) and other hymns are also in Yajur Veda Samhitā. For details, see concordance in Part V.

The number in parenthesis in boldface following the title of the Sūkta refers to the number of mantrās in the Sūkta. For instance Sūkta 1.3 has 12 mantrās.

Hymn 1.1: Adoration of Agni

- 1: Leads the Yajña
- 2: Ancient and Modern Seers
- 3: Endows Inner Plenitude
- 4: Yajña as a Journey
- 5: Agni is Seer-will
- 6: The Truth of Agni
- 7: Obeisance by Thought
- 8: Agni's Own Home
- 9: Agni as Father

This hymn describes some principal characteristics of the God Agni. Clearly Agni is the most prominent God in the Vedic hymns along with Indra. A careful study of this hymn reveals the secret of the RV to us. In addition, the books of Veda, like RV or Upanishads, use the first hymn (or a phrase of the first mantra in the shorter Upanishads) to set the tone for the theme underlying the entire chapter or text.

The first step in the Yoga practiced by the Seers of the RV is the development of the will-power which gives an intimation of the higher realms. In the RV the God Agni is the Seer-Will who lights up the flame of the will in the yajamāna, human aspirant, and leads him/her to the attainment of Supreme Beatitude.

It is a hymn of nine verses in the Gāyatrī metre. It is made of three parts each of eight syllables. I will give the paraphrase of each verse:

1. I adore Agni placed in front, the *deva* of the yajña, the invoker or the summoning priest in the yajña and the carrier of felicities.
2. Agni, adored by the ancient Seers, is also adorable to the later Seers. He brings here the *devās*.
3. The treasure obtained from Agni is full of strength, calmness, happiness and other felicities, increasing day by day, not subject to dwindling like ordinary wealth.
4. Only the yajña which is guarded by Agni on all sides reaches the *devās*.
5. Endowed with the capacity to invoke supernormal powers of vision and audition in the human aspirants, wise and firm of will, Agni can make the other cosmic powers, *devās*, manifest in the aspirant.

6. Agni's special Truth is his power of conferring auspicious happiness (*bhadra*) which averts Falsehood.

7. We approach you day by day, in the night and in the light, carrying our surrender by our thought.

8. The (vast) Truth is the own home of Agni. There he increases for the human aspirant and protects him/her.

9. O Agni, cling to us like a father to the son; be of easy access to us.

This hymn, which employs very little symbolism, contains the seeds of the Bhakti tradition, particularly in the ninth and seventh verses. Agni is not a mere flame or even the deity of flame. He is a special aspect of the Divine whom the Rishi loves with intensity comparable to the supreme Bhakti described in later devotional literature. The development of a personal relationship such as that of a father, mother, son, daughter, spouse etc., with the Divine is one of the key ideas of Bhakti Yoga of Bhagavad Gita. In the ninth verse Agni is approached as if he were a father.

The seventh verse indicates that the Rishis were familiar with the techniques of meditation, i.e., directing the thoughts. The idea of surrender, developed later in the Bhakti literature, is already present here. Here we see the mingling of Knowledge and Bhakti.

The first verse merits careful attention. There is no mention of the ritual performed by human priests on behalf of a human patron. Agni carries out all the functions of the priests which are mainly psychological in character. If we study all the verses in RV where the Word 'kindling' occurs, we see that the kindling of Agni is not done by human beings but by the Gods themselves, often by the pair, the solar

powers, Mitra and Varuṇa. Thus, the yajña in RV is not a mere rite. RV uses ritualistic words to describe spiritual practices and experiences.

The third verse clearly indicates that the opulence bestowed upon us by Agni increases day by day and thus it is non-physical.

The fourth verse regards yajña as a pilgrimage which takes the inner being of the aspirant to the secret divinity inside.

The fifth verse declares that Agni is the power of Divine Will endowed with wisdom and vision.

The sixth verse reveals the special truth of Agni. He bestows the auspicious happiness, (*bhadra*) which discriminates between Truth and Falsehood. This interpretation of *bhadra* is inescapable if we study all the verses involving the word *bhadra* namely (5.82.4), (5.82.5), (4.19.20), (5.1.10), (10.25.1), (10.104.9) etc.

This Sūkta contains several keywords of the Rig Veda such as *satyaḥ* (Truth), *ṛtam* (Right or Truth in Movement), *ṛtvijam* (one who performs the yajña in the right order and at the right time), *hotāram* (the summoning priest or one who calls the Gods), *Riṣi* (the Seer), *rayi* (internal and external felicity), *adhvara* (the journey or the pilgrimage of yajña), *kavi* (the Seer), *kratu* (the divine will), *bhadra*, (auspicious happiness or good), *vardhamānam* (increasing), *sve dame* (own home), etc. A proper understanding of these words goes a long way in understanding the secret of the entire Rig Veda. For more information on Agni see the essay in Part II.

1.1.1: Leads the Yajña

Agni I adore, placed in front, the God of yajña, *ṛtvik* or the cosmic power of timing.

He is the summoning priest and he activates (in human beings) the dormant ecstasies excellently.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ १

agnim īle purohitam yajñasya devam
ṛtvijam

Agni, I adore, placed in front, of yajña, God,
the *ṛtvik* or the cosmic power of timing,
hotāram ratna dhātāmam
summoning priest, ecstasies, founts
excellently.

Details: The purport of this important mantra is:

“I aspire intensely for Agni, the adorable, the leader who carries out the yajña. He does and gets done the yajña in due season. He, as the summoning priest, is capable of bringing the Gods to the yajña performed here. He establishes excellent felicities in the aspirant.”

We also see in this Sūkta, composed several millennia earlier, the seeds of the later Vedāntic thought. For instance, in the yajña, Agni is himself the priest and Agni is also the deity called for. He actively helps the human aspirant in the march toward perfection. We see here the idea of, ‘worshipping the spirit by spirit’, later developed extensively as the Yoga of Knowledge. For instance, in the Bhagavad Gīta (4.24), it is stated that, ‘Brahman, the supreme principle, is the offering in yajña, Brahman is the sacrificial fire, Brahman is the thing offered . . .’

agni: It is derived from *añg* which indicates a strong and luminous movement.

īle: Indicates an act of adoration, aspiration, etc.

purohitam: There are two words here meaning 'placed in front'. It is incorrect to equate it with the modern or classical *purohit*, a person who directs the performance of rituals. Even in the times of the epic Rāmāyaṇa, *purohit* meant the spiritual director of the king who not only advised the king on both temporal and spiritual matters, but also went ahead of the king in the procession (leader or placed in front) when the king wanted to meet other kings. (Rāmāyaṇa, Bālakāṇḍa, 69.4,5). In the esoteric sense, Agni is the Divine Will in a person who leads him/her towards the higher goals. Agni as the Divine Will is mentioned explicitly in (1.1.5) to be discussed presently.

deva: God, a cosmic power endowed with Light; derived from *div*, to illumine. The word God is used here even though it may mislead the reader because of its sense in semitic religions. *Devās* in Veda are harmonious without any quarrels among them as in the Greek Gods. *Devās* are always beneficial to the human beings helping them to achieve overall perfection.

yajñasya devam: Lord of the yajña. Yajña is the collaborative activity between the human aspirant and the cosmic powers, happening both in the subtle body of a person and the cosmos. It is the offering of all works and gains to the divinity inside. Through the right yajña a person can achieve perfection in all actions. An outward rite or ceremony is the physical symbol of this inner yajña. Agni is the Divine Will in a person who prompts him/her to do all the actions in a spirit of offering, churn the Delight out of all actions and offer it to the Gods. Agni makes the aspirant participate in the inner yajña, even if the person is unconscious of the divine presence in his/her surface activities.

One school of traditionalists, *mīmāṃsakās*, claim that yajña is nothing but the outward

ritual and characterize Rig Veda Samhitā and other Veda Samhitās as part of Karma-Kāṇḍa, the ritual-book. However, out of the 1028 hymns in RV Samhitā, not even one hymn gives details of any physical rite. In the text there are only words such as yajña, *adhvara*, *yaja* connected with rites. These words have spiritual meanings.

ṛtvik: *ṛtu* in the Veda is the Order of the Truth, its arrangement of time, and circumstance. Agni is the representative cosmic power or priest who sacrifices according to the law, order, and season of the *ṛtam*. Note all the actions are viewed as sacrificial.

hotāram: summoning priest or one who invites all the devās or cosmic powers to the yajña in progress; *hotṛ* and its variants occur more than 200 times in RV. The traditional commentaries identify this word with the special priest, *hotṛ*, who offers the libation (*havis*). One of the meanings of the root *hu* in *hotṛ* is to cry or shout. Agni calls the other Gods or Powers for helping the human aspirant in their respective ways.

ratnadhātāmam: *ratna* in Veda means happiness or ecstasy; *ratnadhā* means one who bears the happiness. The suffix *tām* means excellent. The happiness is the fruit of the offerings of the Rishi or the aspirant in the yajña and Agni establishes the happiness in him/her. Only in later Sanskrit does *ratna* refer to jewels or wealth. The commentators, who view the yajña as a ritual of propitiation to the deities, render this Word as, 'the donor of the cows and horses'.

1.1.2: Ancient and Modern Seers

Agni, adored by the ancient Seers, is adored by the new sages too. He brings the Gods here.

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥ २

agnih pūrvebhiḥ ṛṣhibhiḥ īdyo nūtanaiḥ
uta

Agni, ancient, Seers, adorable, new Seers,
too,

sa devān ā iha vakṣhati
he, Gods, ., here, (with ā) brings.

Details: *ṛṣhi*: the Seer, one who has found the divine Word of the supra-intellectual, supra-mental spiritual Truth expressed in the form of rik, the mantric verse. The person is not an intellectual composer of the hymn, but the Seer (*draṣṭa*) of the Eternal Truth; the impersonal knowledge comes to him/her vibrating out of the Infinite. Since the person has the complete inner knowledge, he/she can guide the world humanly as God guides it divinely.

pūrvebhiḥ: ancient. It is impossible to determine the age of these Seers, who are labelled ancient by the Seer Madhuchchhandas. The phrase indicates that the worship of Agni had a long tradition. The reference to, 'the ancient and modern Seers' is in other hymns like (8.11.10).

iha: here. The word is often misinterpreted to mean the Vedic altar in the house of the Rishi. *iha* means our world, this Earth or in the esoteric interpretation, the inner body of the sacrificer.

ā + vakṣhati: brings. The function indicated here is a continuation of the one indicated in the epithet *hotṛ* (summoning priest) in (1.1.1); Agni brings the Gods located in Heaven to a location on Earth which is the body of the human aspirant.

1.1.3: Endows Inner Plenitude

By Agni one enjoys an inner plenitude that increases day by day.

It is glorious and full of hero-power.

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥ ३

agninā rayim ashnavat poṣameva
divedive

by Agni, inner felicity, enjoys, increasing,
day by day,

yashasam vīravattamam
glorious, full of hero power.

Details: *rayim*: indicates inner plenitude or felicity. Only an inner treasure can have the descriptor 'increases day by day'. *yashas* (glory) is an adjective to the treasure. The inner treasure is endowed with a force so powerful that it enables the human to overcome the obstacles, caused by adverse powers, that prevent the enjoyment of bliss. The aspirant obtains this treasure by the grace of Agni who summons other Gods and makes way for the manifestation of their powers in man.

vīra: the hero-power which battles the assaults of ignorance and falsehood. S translates it as a son.

yashasam: conquering glory. It is derived from *yash*, to strive. S translates it as, 'fame coming from charities'.

1.1.4: Yajña as a Journey

O Agni, the yajña-pilgrimage that is
surrounded by you on all sides,
That alone reaches the Gods.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इदेवेषु गच्छति ॥ ४

agne yam yajñam adhvaram vishvataḥ
paribhūḥ asi

Agni, that, yajña, path, on every side,
surrounding, are,

sa it deveṣhu gachchhati
that, alone, to the Gods, goes.

Details: *yajñam adhvaram*: yajña-pilgrimage. Agni gives the path of ascent to the Rishi or the aspirant. The yajña or sacrifice is viewed in the Veda as a pilgrimage or a sacred journey that begins with our material body, the destination being *sva*, which is the Heaven or the habitation of the Gods. The concept of *sva* has a counterpart in the inner body of the yajamāna. The human aspirant joyously gives all he has in the yajña to attain the condition, *sva*. In such an endeavour there will always be adverse forces which can be overcome only by Agni who insures that the attempt to reach the inner world of Gods will be successful. So in the esoteric interpretation, the word *adhvara* has a fixed meaning of journey or pilgrimage throughout the Veda. Agni is said to be the guide or charioteer of this journey in (1.44.2). In the traditional commentaries however, the word is given different meanings such as journey, free from harm, free of killing, etc., in different mantrās.

adhvara: gives or makes the path for yajamāna
adhva: path; *rā*: to give.

1.1.5: Agni is Seer-will

Agni, the summoning priest, the Seer-will, a God, is the Truth; he has the power of granting super-normal powers of audition to the aspirant.

May he come with the Gods.

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरागमत् ॥ ५

agniḥ hotā kavikratuḥ satyaḥ chitra
shraṇvastamah

Agni, summoning priest, Seer-will, truth,
variegated, rich auditions,

devo devebhiḥ āgamat
a God, Gods, come.

Details: *kavi*: Seer. This keyword with its variants occurs more than two hundred fifty times. *kavi* in classical Sanskrit means a poet, but in the Veda it denotes a Seer, one who sees beyond the realm of senses (*krānta-darshi*). *kavi* is open to the action of felicities of inspiration, intuition, revelation and audition. This meaning is consistent with the meanings of related words like *akavi* or *kāvya*. *akavi* occurs in RV (7.4.4) where it can only mean, 'one without vision', the prefix 'a' denoting negation. The word *kāvya* occurs about fifty times in the RV and the generally held meaning, 'literary composition' is inappropriate. The correct meaning for *kāvya* is Seer-wisdom, the wisdom revealed by supraphysical visions or auditions. For instance, RV (10.87.21) reads, 'protect us by thy Seer-wisdom, (*kāvyena*)'. An ordinary literary composition or poetry is not endowed with any power of protection. RV (4.3.16) states, '*nivachana kavaye kāvyāni*', 'Seer wisdoms that utter their inner meaning to the Seer.' Only the supraphysical Seer-wisdom has the power of protection and the secret inner meaning.

kratuḥ: It is explained by ritualists as intelligence, act or sacrifice. In the esoteric interpretation, it is given the fixed meaning of, 'unshakable or a determined conscious force capable of execution'. *kratuḥ* is the will associated with wisdom or vision and the force which makes its execution possible. The related Word *sukratum* occurs about ten times in the RV and it means 'strong of will' as in RV (8.19.3). In addition, the word *kratuḥ* occurs in the Upanishads. For instance, in the Shāndilya Vidya of the Chhāndogya U. (III.14), there is the phrase '*sa kratum kurvīta*'

which is interpreted by the great commentator Sri Shankara as, 'he should make the resolve or he should make up his will'.

kavikratuḥ: This word, which occurs about ten times in the RV as an epithet for the deity Agni, has the meaning 'Seer-will'. Thus Agni is the Divine Will who has not only the vision of suprasensible realms, but is also endowed with the force to manifest that vision of perfection in the worlds within us and without. Since the knowledge comes by Truth-Consciousness, there is no possibility either of misapplication or error in Agni's actions.

satyaḥ: Truth of the Divine Being; True in knowledge. This Word and its variants occur about two hundred times. See (1.1.8) for the distinction between *satya* and *ṛtam*.

shravas: power of suprasensual audition or hearing. The Word *chitra* indicates an infinite variety and *tamaḥ* indicates excellence. Thus *satyash-chitra-shravas-tamaḥ* means that Agni whose audition is suprasensible and is of many types can make the seeker hear wonderful audition. Obviously Agni can be contacted by lauds and chants. Recall that the first mantra began with the phrase *agnim īle*, 'adore Agni.' If Agni were a mere physical fire, contacting him through chanting would not make much sense.

1.1.6: The Truth of Agni

O Dear Agni, the auspicious happiness
(*bhadra*) you shall create for the giver,
That is the truth of you alone, O Aṅgiras.

यद्भङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।

तवेत् तत् सत्यमङ्गिरः ॥ ६

yat anga dāshuṣhe tvam agne bhadraṁ
karishyasi

that, brilliant, to the giver, you, Agni,
auspicious happiness, shall do,

tavet tat satyam angiraḥ
you alone, that, truth, O Aṅgira.

Details: *aṅga*, *aṅgiras*: These epithets of Agni indicate the quality of pre-eminence, flaming or glowing.

dāshuṣhe: giver. The person who performs the yajña gives offerings and hence is called the 'giver'. He gives not only material gifts but also the results of his actions and enjoyments to the appropriate cosmic powers. yajña is an arrangement for the distribution of the activities.

bhadra: It is a keyword in the Veda. Griffith translates it as blessings. According to S it signifies wealth in the form of progeny, animals, etc. *Bhadra* and its variants occur more than one hundred times in the RV and its precise meaning can be grasped by studying all these mantrās. Such a study has been done in [17, Vol.4]. The present mantra states that *bhadra* is the auspicious happiness that Agni creates for the sacrificer or the human aspirant and that is the Truth of Agni alone. What could that Truth be? In many mantrās, *bhadra* is used as something exalted connected with Truth in contradistinction to the evil and calamities associated with false knowledge. For instance, RV (5.82.5) declares, 'O Savitr, send far away all calamities, send us only what is *bhadra*, good'. *Bhadra* is used as a power of Truth (*satya*), which opposes all the misfortunes arising out of evil and false knowledge signified by the deity Nirriti. In RV (10.164.2), *bhadra* is used to ward off the effects of evil dream, '*bhadra* or auspicious happiness do they elect'. *Bhadra* is used as an adjective to signify Agni's own home: 'vast, great and happy, *bhadra*, is thy house of refuge', RV (5.1.10). *Bhadra* is frequently used as an adjective for mind, 'Send us a happy mind, *bhadram mano*', RV (10.25.1).

This mantra, RV (1.1.6), states that this *bhadra* is Agni's truth alone. *Bhadra* confers both happiness and spiritual Good and hence is called here as auspicious happiness. Note that what is pleasing may not necessarily bring us near to the Spirit. Recall the distinction made in Katha U. (1.2.2) between *shreyas*, the good and *preyas*, the pleasing, which yields only momentary happiness. *Bhadra* has the same connotation as *shreyas*.

1.1.7: Obeisance by Thought

O Agni, day by day, in the night and in the light,
We approach you carrying our obeisance
(*nama*) by our thought (*dhiya*).

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् ।

नमो भरन्त एमसि ॥ ७

upa tvā agne divedive doṣhāvastah
dhiyā vāyam

., to, thee, Agni, day by day, night and day,
by the thought, we,

namo bharanta emasi

obeisance, carrying, (with upa) we
approach.

[The placement of, '(with upa) we approach', below the word, '*emasi*' means that '*emasi*' with the prefix (*upa*) has the meaning, 'we approach'. This pattern is used everywhere.]

Details: The purport is that the means to seek Agni is through spiritual practice which is rooted in meditation; a meditation that continues under all conditions, those of illumination or otherwise. Note that the ritual or rite is not mentioned, clearly indicating the esoteric nature of the yajña. The adoration of Agni and the constant meditation on him, while engaged in all activities, is the definitive sign of contact with Agni.

dhiyā: plural of *dhi*, meaning thought, understanding or intelligence. This corresponds to the later word *buddhi*. It is given a variety of meanings like, 'water', 'work', 'sacrifice', 'food', 'thought', etc., by S. But its natural interpretation given here fits in all the verses of Veda where it occurs.

nama: obeisance or a spirit of self-surrender. It is not a physical act, but an act of thought. S translates it as 'food' most of the time. It occurs more than 250 times in the RV.

1.1.8: Agni's Own Home

Agni reigns over pilgrim-yajñās, he is the luminous guardian of Truth.

His power of manifestation is increasing in his own home.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।

वर्धमानं स्वे दमे ॥ ८

rājantam adhvarāṇām gopām ṛtasya
dīdivim

master, pilgrim-yajñās, guardian, of the
truth, luminous,

vardhamānam sve dame

increasing, own, home.

Details: This mantra affirms the association between Agni and Truth mentioned earlier in mantrās RV (1.1.5) and RV (1.1.6).

sve dame: Agni's own Home. It is not the altar of the ritual fire as the ritualists and the moderns claim. Agni's abode is characterised in RV (1.75.5) and other verses of RV, and also in Atharva Veda (12.1.1) by three phrases: Absolute Truth (*satyam*), Truth in action or manifestation (*ṛtam*) and Vast (*bṛhat*). Every aspect of manifestation in this universe and others are characterised by a truth, all of which are included in the Word *ṛtam*. This abode has absolutely no limitations

of any sort, physical, psychological, etc. Hence, it is characterised as Vast. In this verse, Agni is described as the guardian of the Truth in manifestation. In RV (1.12.7), Agni is described as, 'he whose law of being is Truth', *satyadharmānam*.

Wilson, following S, gives the following explanation for *sve dame*: 'the chamber in which the fire worship is performed and in which the fire increases by the oblations poured upon it'.

rtam: Truth in action, Truth in movement. *rtam* is the Truth in manifestation, the projection of the Truth in Being (*satya*) into the plane of becoming, the plane of time and space. It is the Truth of divine being both in seeing, hearing and conscious action without any touch of falsehood. This word occurs more than 500 times. *rtam* is sometimes mistranslated as the 'lower Truth'. In Veda, both *satya* and *rtam* have equal weight. *rtam* has gone out of currency in the post-vedic literature.

vardhamānam: increasing. Agni is described as increasing in his own home. Clearly the physical flame cannot increase forever, even by consuming all the ghee. The phrase 'Agni increasing in his own home' implies that Agni's power, both physical and psychological, increases in all aspects of manifestation including human beings.

rājantam: king. By means of the path (*adhvara*) of the yajña, Agni takes the human aspirant to the home of Truth, the plane of the Vast. Thus, Agni is described as the king of these paths. Agni himself carries out the sacrifice or yajña because he wants to establish the supreme Truth in the yajamāna.

1.1.9: Agni as Father

As a father onto his son, be of easy access to us.

Cling to us so that we can maintain our happy state.

स नः पितेव सूनवेऽग्रे सूपायनो भव ।
सचस्वा नः स्वस्तये ॥ ९

sa naḥ piteva sūnave agne sūpāyano bhava

you, our, like a father, a son, Agni, easy of access, be,

sachasvā naḥ svastaye
cling, to us, for our happy state.

Details: The human aspirant prays to Agni like a son appealing to a loving father, with the hope that Agni would eliminate all false consciousness, the basis of misery. This is the profound Truth of Agni mentioned earlier in RV (1.1.6). The seed of the yoga of devotion elaborated in later texts like Bhagavad Gīta, Bhāgavatam and other purāṇās, is evident here.

svasti: the good or happy state. It is similar to the word *bhadra* discussed earlier in RV (1.1.6).

Next Sūkta to Agni: 1.12

Hymn 1.2: Vāyu, Indra, Mitra and Varuṇa

- 1: Handsome Vāyu
- 2: Knowers of the Chant of Light
- 3: Vāyu Accepts Soma
- 4: Gifts to the Seeker
- 5: Become Conscious
- 6: Perfect Gift of the Soma
- 7: Purified Understanding
- 8: Increase of Truth
- 9: The Discrimination in Activity

The hymns of the Rig Veda Samhitā have been arranged so that the first three or four hymns serve as an introduction to the entire text.

Hymn 1.1 indicates the goal of the yajña namely the attainment of Truth and the gain of supreme beatitude. Hymns 1.2 and 1.3 deal with the work of deities Vāyu, Indra, Ashvins, Mitra, Varuṇa and Sarasvatī and the collective of All-Gods, in culturing the body and the mind of man so that it is fit to bear the pressure of the work of Agni and accept the supreme Delight, Soma.

This hymn is made up of three sub-hymns addressed to the deities Vāyu, Indra-Vāyu and Mitra-Varuṇa, each having three riks.

We will summarise the purport of hymn 1.2. In the first sub-hymn, the Soma or the delight of existence is activated by the acts of yajamāna and it is purified by the declaration, 'It is not mine'. To receive the Soma, the delight of existence in the nervous regions or vital being of man, the lord of the vital being, Vāyu, is lauded in the first three riks.

Then comes the preparation of the mental plane for which Indra and Vāyu are jointly lauded.

The third sub-hymn deals with culturing of the mental being so that the *ṛta*, the manifestation of Truth, can take place. For this Mitra and Varuṇa, who are capable of establishing luminous intelligence in our subtle bodies are lauded.

Vāyu: (1.2.1 - 1.2.3)

Vāyu is the lord of life-energies, inspirer of the breath or the dynamic energy called Prāṇa. He is also known as Mātarishvan since he breathes or acts (*shva*) in the midregion (*mātari*). He supports the organisation of the nerve channels and the *chakrās* mentioned in

tāntrik books and their activities in human beings which are the basis of the mental energies.

Since all the mantrās deal with Soma, we give a brief explanation.

Soma: It is the distilled essence (delight) of all experiences (*sarvam anūbhūti rāsam*). It is the delight of existence, Ānanda, whose home is *ṛta-chit*, Truth-consciousness. Soma juice which is produced from the Soma-creeper in the rituals is only an external symbol of the eternal Soma. The Soma as essence of Delight, the *rasa*, is hidden in the sense objects and sense experiences, in the plants and growths of the Earth-nature. By his actions, the sacrificer extracts the *rasa* or the Delight in the experience of the sense objects, purifies them and offers them to the Gods. Purification means divesting these actions or experiences from any personal claim. This purified Soma is the food of the Gods. Indra and other Gods are energised by this Soma and conquer the realms of inconscience controlled by the titans who cover the knowledge. We may recall the Bhagavad Gita verse (15-13) 'Becoming the Godhead of Soma, full of *rasa* (the sap in the Earth-mother), I nourish all the plants and herbs.' The classic book on ancient Indian herbs is the Sushruta Samhitā and it describes twenty-four varieties of the Soma plant in its Chapter 27. But nowhere is its intoxicating property mentioned [17, vol. 4, p. 169]. It is only the modern imaginative minds who assume that Soma is an intoxicating beverage and that the Seers, intoxicated with the Soma drink, laud the deity. Even a casual perusal of all the hymns on Soma will indicate its symbolic character.

We will quote here a verse on Soma from RV (10.85.3):

"One thinks one has drunk the Soma,

After one has crushed the herb;
None ever drank of the Soma,
Known to the men of wisdom”

Another quotation from RV (8.79.2):

“He clothes the naked, doctors the sick,
By his grace, the blind see and the lame
walk.”

arankṛtāḥ: the word *alam* or *aram* has 2 meanings: a sense of enough and a sense of decoration or purification. In this context, purifying is appropriate i.e., divesting it of all personal claims.

1.2.1: Handsome Vāyu

O Vāyu, handsome, come; the Soma is
purified and ready.
Drink it; hear our call.

वायवा याहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ॥ १

vāyo āyāhi darshateme somā arankṛtāḥ
Vāyu, come, handsome, Soma, purified,
teṣhām pāhi shrudhī havam
them, drink, hear, call.

Details: Vāyu is lauded as handsome because he endows humans with a harmonious development of nervous energies which renders their physical and vital bodies beautiful.

shrudhī: hear; the Gods are not abstract entities but are concrete personalities who hear our calls made through the chants and render the appropriate help.

1.2.2: Knowers of the Chant of Light

O Vāyu, the lovers laud you with their
chants turning to you.
They, the Soma-pressers and the knowers
of light, (laud you).

वायं उक्थेभिर्जरन्ते त्वामच्छा जरितारः ।
सुतसोमा अहर्विदः ॥ २

vāya ukthebhir jarante tvām achchhā
jaritārah
Vāyu, by their lauds, (they) praise, you,
turning to, singers,
sutasomā aharvidah
Soma-releasers, knowers of the light.

Details: *uktebhiḥ*: lauds, which have the power of manifesting the particular God in the seeker yajamāna.

jaritārah: a synonym of a singer who pines for the deity. This usage is common in RV.

sutasomā: persons who press or release the Soma; the *rasa* or delight in all objects or growths of Earth which is released by actions done in a spirit of dedication. Without action, Soma is not released. The ritualists translate the phrase as those who crush the Soma-herb.

aharvida: knowers of the Day or Light (*ahah*). This phrase clearly indicates the esoteric character of Soma. Anybody can press the Soma-herb. But only the illumined persons know how to release the concealed Delight in nature.

1.2.3: Vāyu Accepts Soma

O Vāyu, your filling stream of speech,
moves towards the giver,
(It is) widening to drink the Soma.

वायो तव प्रपृञ्चती धेना जिगाति दाशुषे ।
उरूची सोमपीतये ॥ ३

vāyo tava prapṛñchatī dhenā jigāti
dāshuṣhe
Vāyu, your, filling, speech, goes, to the
giver,

urūchī somapīṭaye
expanding, for drinking the Soma.

Details: Even though the chant is coming out of the mouth of the giver or yajamāna, it is inspired by the God Vāyu who himself is moving towards the giver to drink the Soma prepared by the yajamāna. Thus the mantra recitation invokes the Gods and also simultaneously serves as the medium through which the Gods accept the offering in the inner sacrifice.

dhenā: it is a synonym of speech. But it retains the sense of flow having nourishing properties. In the esoteric sense, the meaning of a nourishing stream of speech is valid throughout the Rig Veda. Ritualists translate it in various ways in different places as speech, women, river, etc.

Indra-Vāyu: (1.2.4 - 1.2.6)

This hymn deals with the preparation of the mental plane for the manifestation and play of the Truth-consciousness. The deity Indra is the lord of the Divine Mind which has many planes in it including the sense-mind, i.e., the aspect of mind that interacts with the five senses of touch, sight, hearing, smell and taste. The word Indra is derived from *indriya*, sense. The activity of Vāyu who represents life-energies is not complete without the sanction of the God of the mind. It is said that Indra is the charioteer of Vāyu. The Muṇḍaka Upanishad (2.2.8) states, '*manomaya prāṇasharīra neta*' "mind leads the body of life-energies, *prāṇa*". This indicates the guidance given by Indra and the sharing of Soma by the life-force embodied in the physical nervous organism.

Vāyu works in conjunction with Indra. Hence there is a sub-hymn jointly to Indra-

Vāyu since Indra, being the lord of mental activities, actively supports the work of Vāyu as the following mantra (5.7.6) states: "Him the mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; He takes the taste of all foods and builds a house for the being." The house is the life-sheath or *prāṇamaya kosha* of man. Its counterpart in the macrocosm is the midregion *antarikṣha*.

1.2.4: Gifts to the Seeker

O Indra-Vāyu, here are the Soma pressings; come with your satisfying things.

The gladdening Somas desire you.

इन्द्रवायू इमे सुता उप प्रयौभिरा गतम् ।
 इन्द्रवो वामुशन्ति हि ॥ ४

indravāyū ime sutā upa prayobhiḥ
 āgatam

Indra and Vāyu, these (Soma), pressed out, .., pleasing (gifts), (with upa) come, indavo vām ushanti hi
 gladdening, you both, desire, ..

Details: When Indra and Vāyu come to accept the Somas which eagerly await their partakers, they also come with gifts (*prayobhiḥ*), things or glories that are pleasing to the yajamāna. A continual exchange between the Gods and man is a characteristic feature of the Veda.

1.2.5: Become Conscious

O Vāyu and Indra, who have the plenitude, become conscious of the Soma pressings.

You both approach us speedily.

वायविन्द्रश्च चेतथः सुतानां वाजिनीवसू ।
तावा यातमुप द्रवत् ॥ ५

vāyavindraḥ cha chetathaḥ sutānām
vājinīvasū

Vāyu and Indra, and, know, the pressed
Soma, plenitude of wealth,
tau āyātam upa dravat
you both, (with upa) approach, ., speedily.

Details: The earlier mantra states that, 'the Somās desire you (the Gods)': This mantra states, 'become conscious of the Soma.'

vājinīvasū: plenitude of wealth, plenty of all types of wealth, like physical wealth, health, emotional felicities, mental abilities etc. In the esoteric interpretation, *vāja* means always fullness or plenitude of objects such as food, wealth or qualities like strength, generosity, kindness, etc. See also (1.4.8). *vasu* is always taken as wealth namely spiritual, material, aesthetic, etc. For S, *vāja* has ten or more different meanings, including food, battle etc.

1.2.6: Perfect Gift of the Soma

O Vāyu and Indra, the Soma presser is
ready with the perfected gift; come soon,
Along with the right intelligence, O
leaders.

वायविन्द्रश्च सुन्वत् आ यातमुप निष्कृतम् ।
मक्ष्वित्था धिया नरा ॥ ६

vāyavindraḥ cha sunvata āyātam upa
niṣhkṛtam

Vāyu and Indra, and, Soma presser, (with
upa) come, ., fully accomplished or
perfected,
makṣhu itthā dhiyā narā
soon, thus, with intelligence, leaders.

Details: When the Soma is accepted both by Vāyu and Indra as co-partners, the Soma flows both in the life-body and mind-body of the seeker yajamāna and there commences the play of the consciousness of Immortality in the mortal. This activity is fully accomplished or perfected as declared in the mantra.

dhi: thought or intelligence. It is roughly equivalent to *buddhi*, the discriminating mind of the Upanishads. See (1.1.7)

Mitra and Varuṇa: (1.2.7 - 1.2.9)

This sub-hymn deals with the accomplishment of the activity of *ṛta*, the Truth in the mental being by which the intellect shall be cultured and the activity rendered ample.

After the birth of the Seer-will, Agni, in the seeker, Indra and Vāyu have been prayed to come with the luminous and sustaining thought.

But in the manifestation of Truth-consciousness, *ṛta-chit*, there are two obstructions. The first one is the obstruction in the seeker yajamāna caused by his inability to discriminate between Truth and Falsehood, good and evil. Varuṇa is the God of the Vast and purity who destroys all evil. The second obstacle is the disharmony in the yajamāna which strikes at the well-coordinated activities of the intelligence and thus causes futility in its operations. The God Mitra brings about the state of harmony and benevolence, consequent to the establishment of purity by Varuṇa.

Varuṇa is the God of all infinities, the ocean, space etc. His characteristic is vastness (*brhat*) which does not allow for any narrowness. According to the Vedic sages, all impurities are caused by narrowness, narrow outlook such as limiting the benefits to a limited circle of friends etc. Varuṇa removes all the impurities.

1.2.7: Purified Understanding

I call Mitra of purified understanding and
Varuṇa who destroys our hurters,
Together effecting a clear and luminous
intelligence.

मित्रं हुवे पूतदक्षं वरुणं च रिशदसम् ।
धियं घृताचीं साधन्ता ॥ ७

mitram huve pūtakṣham varuṇam cha
rishādasam

**Mitra, I call, with purified understanding,
Varuṇa, and, destroyer of hurters,
dhiyam ghṛtāchīm sādhanā
intelligence, luminous, effecting.**

Details: *dakṣham*: discernment, discrimination, understanding. Even though its usual meaning is strength, still it is the strength or skill in discernment, i.e., an intelligence which discriminates between good and bad, truth and falsehood, etc. See also (1.89.3).

ghṛtāchīm: luminous. The root *ghṛ* has also a sense of flow from which its common meaning of ghee or clarified butter is derived. In this mantra, it is the adjective of *dhi*, sustaining thought or intelligence and hence can take only the meaning of luminous. Throughout the Veda in the esoteric interpretation, this Word *ghṛta* has this fixed meaning of clarity, mental offering of light.

1.2.8: Increase of Truth

Mitra and Varuṇa increase the
manifestation of truth and are in touch
with truth.

They enjoy a vast will-power by the truth.

ऋतेन मित्रावरुणावृतावृधावृतस्पृशा ।
ऋतुं बृहन्तमाशाथे ॥ ८

ṛtena mitrāvaruṇau ṛtāvṛdhau ṛtasprishā
**by the truth, Mitra and Varuṇa, increase the
truth, touch the truth,
kratum bṛhantam āshāthe
will-power, vast, pervade or enjoy.**

Details: Mitra and Varuṇa effect the manifestation of one or more aspects of Truth. They increase the beauty, harmony, degree of perfection and wideness in every aspect of manifestation such as a flower, a painting, a prāṇāyāma exercise, a computer, bravery, calmness etc. Since their habitation is in the Truth-world, they are said to be in touch with the Truth. They enjoy a vast will-power to effectuate the manifestation of Truth.

ṛta: Truth in movement. Discussed in (1.1.8). It is a keyword in the Rig Veda. Its distinction from *satya* which is also translated as Truth should be noted. *Satya* stands for the Truth in Being. *ṛta* stands for Truth in manifestation, Truth as it manifests in this and other worlds. *ṛta* is translated also as Right. *ṛta-chit* is Truth-consciousness.

kratu: power of will accompanied by wisdom which effectuates action as discussed earlier in RV(1.1.5).

bṛhant: vast, an adjective of *kratum*.

1.2.9: The Discrimination in Activity

Mitra and Varuṇa are Seers, who are born
in many ways and dwell in wideness.
They uphold the discriminating intellect in
activity.

कवी नो मित्रावरुणा तुविजाता उरुक्षया ।
दक्षं दधाते अपसम् ॥ ९

kavī no mitrāvaruṇā tuvijātā urukṣhayā
**Seer, our, Mitra and Varuṇa, born in many
(ways), dwelling in wideness,**

dakṣham dadhāte apasam

skill of discrimination, uphold, effecting action.

Details: Gods manifest themselves in many ways in the yajamāna, in their own form or in their activities. The beginning of the manifestation of the power of a God in a human being is stated as the birth of that God in that person. The person, in whom the God is born, regards the God as his child. The power of the God in a human being is like a seed which grows into a complete plant. Just as a seed grows into a plant, the seed of the God is said to grow in the person. *tuvi* means many.

tuvijātā: born in many ways; they take birth in human beings and also in places where friendship is prominent.

kavī: always stands for a Seer of extended vision which transcends the senses. *kavī* can be translated as a poet who hears or sees things beyond the range of the physical senses, as discussed earlier in RV(1.1.5).

dakṣham: see RV (1.2.7).

urukṣhayā: *uru* means wide or spreadout. The dwelling of the Gods is in the plane of *bṛhat*, vast. There is no narrowness or constriction there.

Hymn 1.3: Ashvins, Indra, All-Gods and Sarasvatī

- 1: Superb Enjoyers
- 2: Manifold Action
- 3: Rapid Movement
- 4: Purified Delights
- 5: Luminous Thinkers Move Indra
- 6: Hold the Delight Firmly
- 7: Apportion the Soma

8: Speeding the Waters

9: Moving Everywhere in Knowledge

10: Sarasvatī, Full of Plenitude

11: Awakener of Right Thoughts

12: Vast Flood of Truth

It consists of four sub-hymns addressed to Ashvins, Indra, the All-Gods and the Goddess Sarasvatī, each sub-hymn having three riks. In the last sub-hymn, a laudation on Sarasvatī, “we have the clear and unmistakable indication of the Truth-consciousness as the goal of the sacrifice, the object of Soma-offering and the culmination of the work of the Ashvins, Indra and the All-Gods, in the vitality and the mind [Sri Aurobindo, SV].

Ashvins: (1.3.1 - 1.3.3)

The name Ashvins is derived from ash, energy, which is also the root for *ashva*, horse, a symbol of strength, energy and life force. They are described in the Veda as full of capacity for enjoyment and drinkers of the honey of Soma. They are known for their speed. Their primary function is to effect action and enjoyment; they are performers of action with luminous and energetic understanding. They hold in the mentality the delight of life by a special thought power or power of understanding. They ferry the human seeker (yajamāna) across all obscurities. They are also divine physicians who cure humans of ailments, physical, vital and mental.

Since both Vāyu and Ashvins deal with life-force, it is important to distinguish their roles in the inner sacrifice. In the second hymn the God Vāyu is declared as one who collects and makes ready the steeds representing the powers of life. The Ashvins are called to mount the steeds of life-power

and harness them so that they can speedily accept the Soma, sap of delight which is being prepared by the yajamāna. The Ashvins preside over the energies relating to the sacrifice and are instruments for the execution of the sacrifice. In (1.3.2) they are called upon, 'to take joy in our words' because they have the ability to make speech one in nature with thought abounding with the strength. They are known for rendering any activity fruitful. See also the essay in Part II.

1.3.1: Superb Enjoyers

Ashvins are the executors of yajña and lords of bliss; they are swift in their movements.

O Abundant enjoyers, may you take delight in the energies (of the yajña).

अश्विना यज्वरीषो द्रवत्पाणी शुभस्पती ।
पुरुभुजा चनस्यतम् ॥ १

ashvinā yajvarī īṣho dravatpāṇī
shubhaspatī

Ashvins, executors of yajña, impelling
energies, swift-footed, lords of bliss,
purubhujā chanasyatam
abundant enjoyers, enjoy.

Details: The Ashvins are called upon to preside over the energies that impel the human and which are the instruments for the execution of the inner yajña. For S *iṣhaḥ* is food.

1.3.2: Manifold Action

O Ashvins, you are leaders effecting manifold action, with the firm and brilliant intelligence.

May you take joy in my words of praise.

अश्विना पुरुदंससा नरा शवीरया धिया ।
धिष्ण्या वनतं गिरः ॥ २

ashvinā purudamsasā narā shavīrayā
dhiyā

Ashvins, of manifold action, leaders, along
with strength, with intelligence,
dhiṣṇyā vanatam girah
upholders of the intellect, enjoy, words of
praise.

Details: The yajña happening in our subtle bodies is complex involving numerous steps. Only Ashvins with their capacity for many-sided action can preside over the yajña.

shavīrāya dhiyā: sustaining thought throbbing with strength.

1.3.3: Rapid Movement

O Fulfillers of action, powers of rapid movement, the potent Soma is prepared; and the seat is ready.

Come with fierce speed to our yajña.

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः ।
आ यातं रुद्रवर्तनी ॥ ३

dasrā yuvākavaḥ sutā nāsatyā vṛkta
barhiṣaḥ

fulfillers of action, vigorous Soma, pressed,
Gods of rapid movement, emptied (of
unwanted material), seat of yajña,

āyātam rudravartanī

come, whose course is fierce.

Details: The purport of the sub-hymn is as follows: The seat of yajña is ready, the Soma is pressed and is potent. Ashvins should come in order to enjoy the Soma and the words of praise. Ashvins establish words in thought, give them a thought form, endow them with

strength and accept them. They render activity fruitful speedily.

nāsatyā: of rapid movement; root is *nas* meaning movement. It is a common name for Ashvins.

yuvākava: Soma; root is *yuva*, potency.

vrktabarhiṣhaḥ: the seat of yajña emptied of all unholy material. *barhi* is the sacred seat of the yajña, altar in the outer ritual, the inner being in the esoteric interpretation. *vrkta* means emptying. The Word indicates the readying of the inner being for the arrival of Gods by emptying all useless thoughts.

Indra: (1.3.4 - 1.3.6)

Here the Seer desires the favour of Indra, the God of pure mentality, after obtaining the grace of Ashvins. For the performance of right action in the right place, entry into the domain of pure thought is indispensable. Hence Indra is prayed to. First of all, the Soma, the delight in action, has to be cleared of such impurities such as attachment, ill-will, etc. Indra is prayed to purify them with the subtle powers of thought. The Seer prays Indra to accept the mantras, come to the Rishi and to uphold and make others uphold the Delight in the Soma offerings.

1.3.4: Purified Delights

Come, O Indra of manifold lustres; desiring you is this pressed Soma. (This Soma) is made pure by subtle powers and extended (in the outer consciousness).

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः ।
अण्वीभिस्तना पूतासः ॥ ४

indra āyāhi chitrabhāno sūtā ime
tvāyavaḥ

Indra, come, of varied lustres, prepared,
these, desiring you,

aṇvībhiḥ tanā pūtāsaḥ

by subtle powers, extended, made pure.

Details: Soma, the delight, released or pressed by our actions has psychological impurities such as attachment. Hence it has to be purified before being offered to Indra. The purification is done by the subtle powers of thought. Further, they have to be extended to reach our outer physical consciousness. Similar ideas are in (9.26.1), (9.15.1), (9.15.2), (9.1.6), (9.1.7). Comparison with the commentary of S is done in detail in [17, Vol. 4].

aṇvi: subtle. So S explains it in several other places, even though he translates it as “fingers” in this mantra.

tvāyavaḥ: desiring you; clearly the physical Soma juice pressed from a plant cannot desire. The symbolism of Soma is obvious.

1.3.5: Luminous Thinkers Move Indra

O Indra, impelled by the thought and moved by the illumined thinkers, come to the chants (*brahmāṇi*) of mine, the Soma-preparer.

I seek to express (*upa*) the soul-thoughts in speech (*vāghataḥ*).

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः ।
उप ब्रह्माणि वाघतः ॥ ५

indra āyāhi dhiyeṣhito viprajūtaḥ
sūtāvataḥ

Indra, come, impelled by thought, moved by
the illumined thinker, Soma-preparer,

upa brahmāṇi vāghataḥ

to attain, mantrās, of the lauder.

Details: Indra is lauded to accept the mantrās of the chanter who has prepared the Soma. Impelled by the illumined thought and its force, Indra comes to the mantrās of the Seer.

vipra: illumined thinker; one whose mind is pure, clear and open.

brahmāṇi: mantrās. *brahma* in the Veda means only mantra. The Purāṇik deity Brahma is not mentioned in Rig Veda.

vāghatam: lauder, one who expresses his soul thoughts in the form of *vāk*, the potent speech.

1.3.6: Hold the Delight Firmly

Come, O Indra, speedily with your steeds,
to my soul-thought (mantrās).

Hold firm for us the delight in the Soma.

इन्द्रा याहि तूतुजान् उप ब्रह्माणि हरिवः।

सुते दधिष्व नश्चनः॥ ६

indra āyāhi tūtujāna upa brahmāṇi
harivah

Indra, come, most speedy, to attain,
mantrās, along with the steeds,
sute dadhiṣva naḥ chanah
Soma, hold firm, for us, happiness.

Details: Ashvins establish the delight of Soma in the vital being and nervous systems sustained by the life-force Vāyu. Now it is to be delivered to Indra in the mental Heaven. He holds it firmly so that it permeates all the levels of the human mind.

harī: Indra's steeds. For its esoteric interpretation, see RV (1.5.4).

All-Gods: (1.3.7 - 1.3.9)

Vishvedevāḥ is the name for the collective of all the Gods. When the human seeker (yajamāna) sets forth on his inner journey or sacrifice, every God is called upon to perform

a particular task namely, the life-substance is prepared by Ashvins, mental substance is processed by Indra, etc. It is not possible to list all the functions of all the deities individually. All the Gods, mentioned or not mentioned, known or unknown, are invited to the inner yajña and support it so that the inner sacrifice is completed. Hence the reference is to the collective of the Gods. The goal of the yajña is the attainment of Truth-Consciousness. See also (1.89) and (1.90).

1.3.7: Apportion the Soma

O All-Gods, who foster and uphold the
strivers (*charṣhaṇi*), come (here).

You apportion appropriately the Soma
prepared by the giver.

ओमांसश्चर्षणीधृतो विश्वे देवास आगत ।

दाश्वासो दाशुषः सुतम् ॥ ७

omāsaḥ charṣhaṇī dhṛto vishvedevāsa
āgata

those who foster, doers or activists,
upholders of, all-Gods, come,
dāshvāmso dāshuṣhaḥ sutam
appropriate apportioners, of the giver,
Soma.

1.3.8: Speeding the Waters

O All-Gods, who pour the waters, come
hastening to the Soma offering,
Like cows to their place of rest.

विश्वे देवासो अमुः सुतमा गन्त तूण्यः ।

उस्रा इव स्वसराणि ॥ ८

vishvedevāso apturaḥ sutam āganta
tūrṇayah

All-Gods, who pour the waters, to our
prepared Soma, come, hastening,

usrā iva svasarāṇi
cows, like, cow-pens.

Details: *apturaḥ*: givers of waters. Waters include the gifts of lustre, strength, enjoyments, etc., not merely rain. Another meaning is, “those who lead across the waters or oceans”.

1.3.9: Moving Everywhere in Knowledge

O All-Gods, who never err, are harmless,
free-moving in your forms of knowledge,
Take delight in this sacrifice as its
upholders.

विश्वे देवासो अस्त्रिध एहिमायासो अद्रुहः।
मेधं जुषन्त वह्नयः ॥ ९

vishvedevāso asridha ehimāyāso
adruhaḥ
all-Gods, unexhausted, free-moving, one
without treachery,
medham juṣhanta vahnayaḥ
sacrifice, do take delight, upholders.

Details: A characteristic of Vedic Gods is that they never harm nor deceive those that are devoted or open to them. They fight only the titans or those persons under their influence. The stories in the Purāṇās about Gods like Agni or Indra are inappropriate to describe the Vedic Gods, even though they have the same name. Many of the Gods of the Purāṇās belong to the vital world, whereas the Vedic Gods reside in the world of Truth and Light.

The Gods are typical beings; hence they are never exhausted. They move freely as needed since they are endowed with an all-sided knowledge.

ehimāyāso: endowed with an all-round intelligence capable of movement everywhere.

adruhaḥ: without treachery.

Sarasvatī: (1.3.10 - 1.3.12)

Sarasvatī in RV is the Goddess of inspiration or the Goddess of speech, Vāk, who gives the inspiration needed in all our activities. She manifests as poetry or inspired speech from the mouth of the Rishi. For more details, see the essay ‘Sarasvatī’ in Part II. Also see the book, “Sarasvatī, the Goddess of Inspiration” [19] for understanding all the mantrās on Sarasvatī in the Rig Veda.

1.3.10: Sarasvatī, Full of Plenitude

May the purifying Sarasvatī, with plentiful
types of plenitudes and
Rich in the substance made by the
thoughts, desire our yajña.

पावका नः सरस्वती वाजैभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥ १०

pāvakā naḥ sarasvatī vājebhiḥ vājīnīvātī
purifying, us, Sarasvatī, with various types of
plenitudes, one with plenitude,
yajñam vaṣṭu dhiyāvasuḥ
yajña, desire, (rich in) substance of thought.

Details: The above translation and the Word meanings imply that Sarasvatī is a Goddess of knowledge or a Goddess of speech, *vāk* or *vāg devata*. By using only the first line, we can declare that Sarasvatī is a river; reading all the lines gives a different impression.

pāvaka: purifier. The central idea of life and ourselves from which we start is a falsehood which contaminates everything. Sarasvatī, the Goddess of speech and inspiration, is full of luminous plenitudes and rich in the substance by thought-movements. Sarasvatī purifies us by inspiring in us the true inspiration as mentioned in the next mantra.

vāja: plenitude, plenty of opulences; discussed in (1.4.8) and (1.4.9).

dhiyā: thought or intelligence everywhere in Veda.

The translation by Wilson, following S: 'May Sarasvatī, the purifier, the bestower of food, the recompenser of worship with wealth, be attracted by our offered viands to rite'. The word-meanings assigned are:

vajinīvatī: bestower of food;

vajebhih: offered viands or offerings in the yajña.

dhiyā vasuḥ: who gives wealth *vasuḥ* in return for the act of worship, *dhiyā*.

The variety of meanings offered by S for *vāja* mentioned here and in (1.4.8) and (1.4.9) and the meaning to *dhi* are to be noted. His aim was to get somehow or the other a ritualistic interpretation.

1.3.11: Awakener of Right Thoughts

She is the impeller of auspicious truths
and the awakener of all happy thoughts.
May that Sarasvatī uphold the yajña.

चोदयित्री सूनृतांनां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ॥ ११

chodayitrī sūnṛtānām chetantī
sumatīnām

impeller, of auspicious truths, awakener in
consciousness, of happy thoughts,
yajñam dadhe sarasvatī
yajña, upholds or supports, Sarasvatī.

Details: *sūnṛtānām*: speech that is both pleasant and true. She nourishes the sacrifice which is a form of the surrender of all human activities as a result of which all human actions, words, feelings would follow in

accord with the Truth. This is what is meant by the phrase, "awakener of right mental movements."

1.3.12: Vast Flood of Truth

Sarasvatī awakens the great flood (of truth) by the perception of revelation (in the consciousness).

She illumines entirely all the thoughts.

महो अर्णः सरस्वती प्र चेतयति केतुना ।
धियो विश्वा वि राजति ॥ १२

maho āṛṇaḥ sarasvatī prachetayati
ketunā

vast, ocean or flood, Sarasvatī, awakens, by
the ray of knowledge or perception (of
revelation),

dhiyo vishvā virājati
with thoughts, all, illumines.

Details: In the first mantra of the sub-hymn, she effects the purification by elimination of sin. In the second, she nourishes and upholds the sacrifice which is a form of surrender of all activities of humans as a result of which all human actions are in accord with Truth (impelled to happy Truth, awakener to right mentalisings). At the end, she pours her own revelation, impelling the human with the illumination of *arṇam*, the flood of Truth-consciousness.

arṇaḥ: flood or sea, the vast movement of Truth or *rtam*. Sri Aurobindo has discussed at length the related words like *samudra* (ocean), *urmiḥ*, (wave), etc., and has shown their psychological character. (SV, Ch. X).

ketu: ray, perception that reveals. This is a keyword in the Rig Veda and this meaning is fixed throughout. S assigns several different meanings to it including banner. See (1.6.3).

The translation by Wilson, following S:

"Sarasvatī makes manifest by her acts a mighty river and enlightens all understandings". He interprets *arṇah* as the river. He translates *prachetayati* as manifest, even though *chetayati* always means 'to awaken in the consciousness'.

Thus S regards Sarasvatī in the first two verses as the Goddess of speech and in the third as a river.

Hymn 1.4: Indra, Giver of Light

- 1: Fashioner of Perfect Forms
- 2: Indra Showers Light
- 3: Show not Beyond Us
- 4: Ask the God of Clear-seeing Mind
- 5: Restrainers
- 6: Collaborators
- 7: Indra Gives Joy as a Friend
- 8: Vṛtra-Slayer
- 9: We Enrich Indra
- 10: Indra as Friend

This Sūkta of ten verses is the first in the Rig Veda devoted entirely to Indra. Consequently, it summarizes some of the key qualities of Indra, the Master of Luminous Mind. The Rishi invokes Indra in the process of the offering of Soma for obtaining the growth of the Indra-power in the Rishi or the human aspirant.

In the first Mantra the Seer calls Indra, 'the fashioner of perfect forms' who is capable of effecting good mental movements or good actions and increasing them day by day. Indra is invoked every day.

Nourished and joyous by accepting the Soma, Indra, the Lord of Divine Mind showers his Rays of spiritual Light [Mantra 2].

In Mantra 3, the Seer prays to Indra, 'not to show beyond us.' This is a key idea of the Veda that every practitioner of yoga can only benefit from a teaching which is appropriate to his station in the many-tiered hill of progress. Giving a teaching beyond the comprehension of the student is not beneficial. This teaching is the basis behind the concept of fitness of a candidate to study particular books, *adhikāra vāda* of later times.

In Mantra 4, the Rishi addresses his own mind or a comrade worshipper and asks it or him to pass beyond the obstruction and question the Divine intelligence, Indra, to attain the right path already given to others.

In Mantra 5, he prays that the restrainers in the path of yoga themselves may assent to his progress to the next higher peak and state, "you are competent to go higher strive on, entrusting the work to Indra".

In the next mantra 6, the divine collaborators are prayed to bless the Seer in his endeavor.

In Mantra 7, the Seer calls himself Indra's friend, who carries forward Indra, the source of Delight.

Mantra 8 indicates two important acts of Indra, namely the destruction of the demonic force, Vṛtra, the coverer, who holds up the divine energies from reaching the Earth and the protection of the opulences of all the worshippers.

Mantra 9 calls upon Indra to enjoy the riches of the Seer.

The final Mantra declares Indra as a continent of bliss and a friend of man.

It should be noted that each verse is related to its successor and the hymn is not a jumble of disparate ideas, as alleged in the

translations of modern indologists. We also give excerpts from the commentary of S indicating its shortcomings.

For more information on Indra and the Divine Mind, see the relevant essays in Part II.

1.4.1: Fashioner of Perfect Forms

O Fashioner of perfect forms, everyday we call you for the growth (of your powers in us),
Like a milkmaid calls a well-yielding milch-cow.

सुरूपकृत्तुमूतये सुदुघामिव गोदुहे ।

जुहूमसि द्यविद्यवि ॥ १

surūpa kṛtnum ūtaye sudughāmiva goduhe

perfect forms, fashioner of, for increase, like a good milk-yielder, one who milks the cow, juhūmasi dyavidyavi
we call, day by day.

Details: The Rishi prays for the growth of the powers of Indra such as the Divine intelligence in himself. The phrase used is *ūtaye*, to increase, which occurs frequently in the Veda. In other hymns, the Seer calls upon Indra to plant a seed of his power in himself (Seer), so that the seed continuously grows into a full-fledged plant of his power. Since the Rishi carries in himself the seed of the Indra-power, Indra is said to be born in the Rishi in many verses. For example, see (1.11.4) where the word *ajāyata*, born, is used.

The illustration is important. The person who milks the cow (*go*) is the caller or yajamāna. Indra is the milch-cow being milked. The resultant milk serves to increase the spiritual knowledge or the Indra-power in the yajamāna. The same type of illustration is

used in several places. RV (8.1.10) states, 'Today I call the yielder of milk, Indra, the easily yielding milch-cow'. RV (8.52.4) (or Vāḷakhilya (4.4)) states, 'Like milkers of cow, we call you, desirous of hearing.' Some other relevant mantrās are (8.1.10) and (8.54.3).

Also note that just as a cow will not yield milk without pressing its teats, Indra does not release the knowledge without effort. The laud indicates the effort.

Go stands for the animal cow as well as a Ray of spiritual Light. Similarly *sudugham* stands for milk and the product of knowledge.

ūtaye: it is derived from *av*, meaning increase everywhere, even though occasionally the meaning of protection is possible. The increase refers to the Indra-power of knowledge and not to any physical wealth. See (1.33.1) where it is stated, "Indra increases our needed thought, *pramati*".

surūpakṛtnu: *kṛtnu* means a doer or a craftsman. The phrase means the fashioner of perfect forms, particularly fashioner of perfect thought forms. Recall that Indra is the master of the Luminous Mind without the nervous obstructions characteristic of the human mind. Hence, Indra creates perfect thought forms which are later transformed into material objects. Even though this word occurs only once in RV, the idea occurs in several places in RV. For instance, consider (6.47.18): "To every form, he has remained the counter-form: that is for us to face and see. Indra by his *māya* powers (creative conscious powers) moves on endowed with many forms; for yoked are his thousand steeds". This mantra is reproduced in the Brh.U. (2.5) in the Section on Madhu Vidya, the doctrine of the Delight. It declares that all Form is himself, Indra, his creation, a mould of his substance. He is the Divine counterpart of every form.

1.4.2: Indra Showers Light

O Soma drinker, come to our Soma offerings; drink the Soma.

The increase in us of Indra in his rapture is indeed light-giving.

उप नः सवना गंहि सोमस्य सोमपाः पिब ।

गोदा इद्रेवतो मदः ॥ २

upa naḥ savana āgahi somasya somapāḥ piba

near, our, Soma offerings, (with upa) come near, Soma, O Soma-drinker, drink, godā it revato madah donor of knowledge or light, alone, you who have increased, delight.

Details: In the first mantra, the greatness of Indra is mentioned. Here he is invited to accept the Soma.

The God Indra's power in the human aspirant increases with the intake of Delight, signified by Soma. As a consequence, Indra showers the Rays of spiritual Light on the human aspirant. Spiritual commerce is happening continuously between the yajamāna and the God in the Veda.

S translates the latter half as:

"The intoxication of you, wealthy one, is cow-giving", i.e., Indra, getting intoxicated by the drink of Soma, gives away plenty of cows just as an intoxicated man gives away gifts easily.

Soma is the Delight of existence and not a physical drink of intoxication. The intoxication is not physical, but spiritual and symbolic. See (1.2.1)

godā: the giver of *go*, spiritual knowledge or Light, not a mere giver of the cattle. In the Veda, *go* or *gau* always stands for a ray of light, not cattle. For details, see the essays in Part III.

revataḥ: you who have increased. Indra's power in the yajamāna increases as Indra accepts the delight poured out by the caller.

1.4.3: Show Not Beyond Us

Then may we know a little of your innermost right-thinkings.

Show not beyond us; come to us.

अथा ते अन्तमानां विद्याम सुमतीनाम् ।
मा नो अति ख्य आ गंहि ॥ ३

athā te antamānām vidyāma sumatīnām then, of your, innermost, may we know, of happy thinkings.

mā no ati khyā āgahi no, us, beyond, show, come.

Details: *vidyāma*: may we know. The human aspirant can never know all the thinkings of the God Indra. S/he is praying for Indra to reveal at least a small portion of his thoughts.

mā no ati khyā: reveal thyself only as far as our vision permits. If you should show yourself beyond our limited capacity, we will not be able to see.

Translation of S: 'Do not show thyself to others, come to us alone'. It is not only grammatically inappropriate, as discussed in (17, vol. 4, p. 69T), but gives a low opinion of the Vedic Seer which is unwarranted.

sumati: *mafi* in Veda means thinking, including its emotional aspects. *sumati* is a thought endowed with Light accompanied by gladness and kindness in the soul. Indra not merely dazzles us with his Light but is also a fashioner of right thought-formations.

1.4.4: Ask the God of Clear-seeing Mind

Go far; the speedy and unharmed Indra of the clear-seeing mind is to be questioned.

He brings the highest Good to your comrades.

परैहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम् ।
यस्ते सखिभ्य आ वरम् ॥ ४

parehi vigram astṛtam Indram pṛchchhā
vipashchitam
go beyond, speedy, unharmed, Indra,
question, clear-seeing,
yas te sakhibhya ā varam
who, to your, comrades, brings, the highest.

Details: Note the systematic way in which the Rishis approach Gods. The Gods are concrete powers who can be contacted and questioned systematically, obtaining from them the required answers. The Gods are not tardy or vague in their answers. They are speedy and have clear-seeing mind. They regard Rishis as their comrades and bring them the highest Good.

The translation of Wilson who closely follows S: "Come and question me (the singer) whether I have praised him (Indra) correctly or not." The impression of Indra conveyed by S is that of a petulant human being who becomes angry even if there is a slight variation in the praise.

vipashchitam: clear-seeing intelligence that can recognise the forces, favourable or otherwise in the inner yajña and take appropriate action. This phrase indicates that Indra is the lord of Divine Mind.

1.4.5: Restrainers

May those who restrain us declare, "Strive on, even in other fields,
Reposing in Indra alone your activity."

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत ।
दधाना इन्द्र इदुवः ॥ ५

uta bruvantu no nido niḥ anyataḥ chit
ārata

besides, may tell, to us, those who restrain,
., others, even, (with niḥ) strive,
dadhānā indra it duvaḥ
reposing, Indra, alone, activity.

Details: Note the second half of the verse, "reposing in Indra alone your activity", indicates the seeds of the Karma yoga or the yoga of work, which was developed in detail in later scriptures like Bhagavad Gīta.

nidaḥ: A class of censurers in the path of yajña. They are the forces who pose obstructions in the path of yajña so that the yajamāna may become more perfect in his actions. Unlike the titans, Vṛtra or Vala, the Nidaḥ are not purveyors of falsehood, stealers of Light or revilers of the path of yajña. The Nidaḥ impede the Rishi in his journey by bringing to light the defects in his personality and declare, 'we will not allow you to go forward till you correct all these defects.' Only Indra can give the additional light or power which removes these defects.

1.4.6: Collaborators

May the collaborators declare us entirely
blessed, O achiever of action.

May we abide in Indra's peace and
happiness.

उत नः सुभगौ अरिर्वोचेयुर्दस्म कृष्टयः ।
स्यामेदिन्द्रस्य शर्मणि ॥ ६

uta naḥ subhagān ariḥ vocheyuḥ dasma
krṣṭayaḥ

also, us, blessed, fighter, may say, O
achiever of action, strivers,
syāmait indrasya sharmaṇi
may we abide, of Indra, in happiness.

Details: Note the connection with the previous mantra which states, 'strive on, reposing in Indra your activity.' This mantra states, 'may we abide in Indra's peace and happiness.'

S translates the mantra as, "may even our enemies speak of us of having good wealth", translating *ari* as enemy.

ari kṛṣṭayaḥ: *ari* means one who fights (for us), capable of *arana*, fight. Typically it means yajamāna or the seeker as in (1.9.10). Veda rarely has the meaning of enemy for *ari*. *kṛṣṭayaḥ* means doers of actions. The two words together refer to the collectivity of powers or emanations of the Divine who help humans in their ascent. Hence the two words together have been translated as, 'collaborators.'

1.4.7: Indra Gives Joy as a Friend

To the intense Indra bring the Soma, the glory of yajña, blissful to the Gods.
(Soma) carries forward (the power of)
Indra, the friend who gives joy.

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् ।
पतयन् मन्दयत्सखम् ॥ ७

ā im āshum āshave bhara yajñashriyam
nṛmādanam

., this, Soma, to the intense Indra, (with ā)
bring, glory of yajña, blissful to the Gods,
patayan mandayat sakham
carrying forward or making it go, giving joy,
his friend.

Details: Here the Rishi who offers the inner sacrifice is also the companion to Indra and he carries forward (*patayan*) Indra. RV (1.4.10) explicitly states that Indra is the friend of the one who offers Soma and he carries him safely.

In the earlier two mantrās, it is seen that the Rishi has overcome his/her defects and the divine collaborators have blessed his yoga-journey. The quality of the Soma, the Delight of Existence, pressed by him in his actions is also much more intense than before and Indra is eager and intense to accept the Soma to give ecstasy to all.

nṛmādanam: intoxicating to the Gods. *nṛ* or *nara* in Veda refers to both God and humans. The intoxication caused by Soma has nothing to do with the effect felt on imbibing alcoholic drinks. Recall the note in (1.2.1) on Soma. The gradations of the effects of bliss are detailed in the Taittiriya Upanishad (2.8) from which we will reproduce the first few lines (Sri Aurobindo's translation).

"Let there be a young man, excellent and lovely in his youth, a great student; let him have fair manners, and a most firm heart and great strength of body and let all this wide Earth be full of wealth for his enjoying. That is the measure of bliss of one human being".

"Now a hundred and a hundredfold of the human measure of bliss is the one bliss of men that have become angels in Heaven. This is the bliss of the Veda wise whose soul the blight of desire touches not."

1.4.8: Vṛtra-Slayer

O Indra of a thousand activities, drinking this Soma, you become a slayer of the Vṛtrās.

(You) protect the opulent in their opulences.

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः ।
प्रावो वाजेषु वाजिनम् ॥ ८

asya pītvā shatakrato ghanō vṛtrāṇām
abhavaḥ
of (Soma), drinking, Indra, destroyer, of
Vṛtrās, becomes,
prāvo vājeṣhu vājinam
protects excellently, in the riches, he who is
rich.

Details: Vṛtrās: a family of demonic or evil forces. They cover the Truth with falsehood. They hold up the divine energies or waters from reaching the humans. They are enemies of persons doing the yajña.

The destruction of Vṛtra is achieved by all the divine powers together, with Indra being the prominent one. In this action, Soma, the Delight of Existence, plays a key role. The delight enhances Indra's might and makes the killing possible.

RV (1.32) gives a detailed account of the symbolic battle between Indra and Vṛtra. See also (1.4.9), (1.7.5) and the essay in Part II.

vāja: always indicates fullness or plenitude, plenty of all types of riches, especially the Rays of Spiritual Light, luminous Might, etc. It is closely related to the Word *rayi* or *rādha*, mentioned in RV (1.1.3). This Word stands for all types of riches, physical as well as psychological or inner felicities like happiness, appreciation of beauty, good thoughts about others, absence of the six 'foes', like anger, greed, jealousy, arrogance etc. See also (1.2.5).

shatakratuḥ: Doer of thousand activities, a common epithet for Indra.

kratuḥ is will or action. Here action is appropriate.

1.4.9: We Enrich Indra

You opulent in the opulences, we enrich you again, O doer of a thousand activities.

May we enjoy our riches guarded by you,
O Indra.

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो ।
धनानामिन्द्र सातये ॥ ९

tam tvā vājeṣhu vājinam vājayāmaḥ
shatakrato
you, of this kind, in the plenty, opulences,
(we) increase, doer of hundred deeds,
dhanānām indra sātaye
of the riches, Indra, for the enjoyment.

Details: *vājayāmaḥ*: (we) increase or enrich you; obviously a human being cannot enrich Indra who is a cosmic power. Whenever such phrases are used, they mean that the Rishi strives to increase the degree of manifestation of Indra in the Rishi's subtle body or increases the Indra-power within himself. The idea of Gods increasing in humans occurs frequently in Veda.

sātaye: for attainment of enjoyment and guarding what is attained.

In the earlier verse (1.4.8), S explains *vājinam* as 'fighter in the fights'. The same Word *vāja* which occurs three times in this verse, he translates in three ways, namely 'battle', 'strength', 'food'. This is a typical example of the deliberate inconsistency in the method of S. In this book *vāja* is explained as fullness, plenitude, plenty of everything.

1.4.10: Indra as Friend

He, in his vastness, is a continent of bliss;
he is the friend of the Soma-giver whom
he carries safely through.
To that Indra raise the chant.

यो रायोऽवनिर्महान्तु सुपारः सुन्वतः सखा ।
तस्मा इन्द्राय गायत ॥ १०

yo rāyaḥ avaniḥ mahānt supāraḥ
 sunvataḥ sakhā
 who, of wealth, Earth or support, vast,
 reaches safe, Soma-presser, friend,
 tasmā indrāya gāyata
 to that, Indra, chant.

Details: *sakhā*: friend (of Indra): recall the phrase *mandayat sakhā* in (1.4.7).

rāyaḥ avaniḥ: first word means inner wealth or bliss, the second means continent of support, a common name for Earth. Together it is translated as a continent of bliss. See *rayi* in (1.1.3).

Hymn 1.5: Yoga and the Arrival of Indra

- 1: Carrier of the Chants
- 2: Indra Becomes Manifold
- 3: Yoga
- 4: Horses of Indra
- 5: Indra Manifests in the Human Aspirant
- 6: The Happy Doer, Indra
- 7: Forward-acting Awareness
- 8: The Stoma and the Rik
- 9: Unimpaired Growth in Man
- 10: Indra Wards off Destruction

1.5.1: Carrier of the Chants

Come quickly here and be seated; sing
 forth to Indra,
 O companions, conveyors of the chants.

आ त्वेता निषीदतेन्द्रमभि प्र गायत ।

सखायः स्तोमवाहसः ॥ १

ātvetaṇiṣīdata indram abhi pragāyata
 come quickly, take seat, Indra, facing,
 chant well,
 sakhāyaḥ stoma vāhasaḥ
 O friends, chant, carriers.

Details: *stoma vāhasaḥ*: They are the carriers of the lauds, the suprasensible powers who reach the lauds to Indra. They are also companions of the Rishi.

stoma is an affirming laud whose definition will be clarified in (1.5.8).

ā tvetā: ā + tu + ā + itā; ā ā ita: come. *tu* denotes the sense of quick.

1.5.2: Indra Becomes Manifold

Indra becomes manifold (in the human aspirant) and is the lord of many cherished bounties.

Him I call when the Soma is prepared.

पुरुतमं पुरुणामीशानं वार्याणाम् ।
 इन्द्रं सोमे सचा सुते ॥ २

purūtamam puruṇām īshānam
 vāryāṇām
 becoming manifold, of many, lord, desirable things,
 indram some sachā sute
 Indra, Soma, along with, pressed or prepared.

Details: Indra becoming manifold means that many different aspects of Indra-power manifest in the human aspirant.

The first verse calls the 'friends' to sing the song and states the object of the singing.

purūtamam: becomes manifold. S translates this phrase in (6.6.2) this way, whereas in this verse he translates it as "subdues or exhausts the foes". There is no mention of foe in this verse.

1.5.3: Yoga

May he be favourable to us in yoga; may he be favourable in riches and in abundant knowledge.

May he come to us with plenty of all riches.

स घा नो योग आ भुवत् स राये स पुरंध्याम् ।
गमद्वाजैभिरा स नः ॥ ३

sa ghā no yoga ābhuvat sa rāye sa purandhyām

he, ., us, union, (let him be) in front (favourable), him, wealth, him, in the knowledge,

gamat vājebhiḥ ā sa naḥ

(with ā) may he come, with plenty of everything, ., he, to us.

Details: *yoga*: Union with the Divine. The idea of yoga in Veda is the reaching out of the being in us to unite itself with the being expressed in other persons, objects or forces (Sri Aurobindo, SV, p. 493). It also refers to the methods of attaining the unattained objects, forces, ideals, etc.,

vāja: see (1.4.8).

1.5.4: Horses of Indra

In his presence in battles, the horses are not restrained by the enemies.

To that Indra chant forth.

यस्य संस्थे न वृण्वते हरी समत्सु शत्रवः ।
तस्मा इन्द्राय गायत ॥ ४

yasya samsthe na vr̥ṇvate harī samatsu shatravaḥ

whose, presence or site, not, restrain, horses, in battles, enemies,

tasmā indrāya gāyata

that, to Indra, chant.

Details: *harī*: the two horses of Indra. The root is *har*, in the sense of gain, charm and lustre. They are not the four-legged animals but denote special powers of inner sight, the divine manifestations of knowledge which are

intimately connected to the Word, *brahma* in the Veda. This viewpoint is explicitly mentioned in RV itself in several mantrās. RV (2.11.6) has the phrase '*sūryasya ketu*' intuitive rays of the Sun ('we laud your steeds, intuitive rays of Sūrya'). Again, hymns RV (1.84.3) and (1.7.2) state, 'the steeds are yoked by the Word'; RV (3.35.4), states 'These friendly horses that are yoked by Word, I harness by Word.' RV (8.2.27) states, 'Bring the steeds yoked by the Word.' Another relevant reference is RV (4.51.5) with the phrase *ṛtayugbhir ashvaiḥ*, (horses yoked by Truth). The steeds are also mentioned in the hymn RV (1.16).

Regarding the symbolism of the tail of a horse, see RV (1.10.3).

1.5.5: Indra Manifests in the Human Aspirant

To Indra, the Soma recipient, goes this purified Soma for his advent in the yajamāna,

The Soma, mixed with subtle intellect.

सुतपावने सुता इमे शुचयो यन्ति वीतये ।
सोमांसो दध्याशिरः ॥ ५

sutapāvne sutā ime shuchayo yanti vītaye

to the recipient of Soma, prepared, these, purified, go, pervasion or advent (in the human seeker),

somāso dadhi āshiraḥ

Soma, curds (subtle intellect), mixed with.

Details: By drinking the Soma, the God Indra spreads or grows in the human seeker i.e., the power of Indra manifests in the human seeker by his offering of Soma, the Delight of Existence, after it is purified and assimilated with Knowledge.

dadhyāshiraḥ: mixed with curds, *dadhi*; in the ritual, Soma juice is mixed with milk, curds and barley. The esoteric meaning of the three are the rays of the original knowledge, subtle intellect and dense external knowledge, respectively.

sutapāvne: to the drinker of Soma namely Indra. It has the alternate meaning of 'distilled for purification'. The Soma is purified in the sense that all the claims of the individual for the work involved are given up.

1.5.6: The Happy Doer, Indra

By the drink of the prepared Soma, you
increase in us at once
For the pre-eminent work (in us), O Indra,
O happy doer.

त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः ।
इन्द्र ज्यैष्ठ्याय सुक्रतो ॥ ६

tvam sutasya pītaye sadyo vṛddho
ajāyathāḥ
you, of the pressed (Soma), to drink, at
once, grown, born,
indra jyaiṣṭhyāya sukrato
Indra, for pre-eminent action, O happy
doer.

Details: The growth of the Indra-power in the Rishi or seeker is referred to as the increase of Indra in the first line.

In (1.5.5) Indra manifests in the seeker. In this verse he carries out the pre-eminent work.

1.5.7: Forward-acting Awareness

May the pervading Somās enter you, O
Indra, who is adored by lauds.
May they be happy and peaceful to you in
your awareness.

आ त्वा विशन्त्वाशवः सोमांस इन्द्र गिर्वणः ।
शं ते सन्तु प्रचेतसे ॥ ७

ā tvā vishantu āshavaḥ somāsa indra
girvaṇaḥ
., you, (with ā) may enter, pervading,
Somās, Indra, adorable by lauds,
sham te santu prachetase
happy, your, become, in your forward-acting
awareness.

Details: In the earlier mantra, Soma empowered Indra for eminent work. Here Somās enter Indra forming superb knowledge.

prachetase: forward-acting awareness. "The epithet is not merely ornamental The most serious obstacle of the *sādhaka* or Rishi is the difficulty of combining action with a basis of calm; When intense forces enter the system and is put out in activity, it brings eagerness, disturbance. . . It is easy to avoid this when *ānanda* is merely enjoyed, not utilised [for work]. Indra, as mental force, has to be *prachetas*, consciously active, putting his consciousness forward in thought and action; he has to absorb the Soma-Wine and lose nothing of its fire, yet preserve the peace of the liberated soul." [Sri Aurobindo, SV, P.498.]

1.5.8: The Stoma and the Rik

Stoma chants have increased you and so
the rik, O doer of a hundred deeds.
May our words of praise increase you.

त्वां स्तोमा अवीवृधन् त्वामुक्था शतक्रतो ।
त्वां वर्धन्तु नो गिरः ॥ ८

tvām stomā avīvṛdhan tvām ukthā
shatakrato
you, *stoma* chants, increased, you, the rik
mantrās, Indra,
tvām vardhantu no girah
you, increase, our, words.

Details: Sri Aurobindo and Kapāli Sāstry clearly differentiate the several terms dealing with lauds or chants namely *stoma*, *ukthā*, *shamsa* and *gāyatra*, some of which appear in this hymn, some later. *stoma* is derived from *stu*, to establish firmly. *stoma* is the expression of these qualities in the deity which the Seer aspires to bring out in his own being and activity. *Stoma* is the hymn which establishes or confirms in habitual action the desired power or qualities.

The texts for the *stoma*-chant are the verses from the Sāma Veda, they are sung in the musical format associated with Sāma Veda. The texts of most of the verses of Sāma Veda are same as those of the corresponding RV mantrās.

ukthā is the prayer which desires or wills, involving a particular type of a rik or mantra from Rig Veda called *shāstra*. *gāyatra* is a hymn which is sung, typically in the fashion of Sāma Veda chanting. It brings up an idea and sets it in motion. *Shamsa* is used for other verses whose purpose is to bring the thought into the field of expression.

arkam appearing in (1.10.1) is a rik, a verse from the RV, which also means a verse of illumination. *arch* means to shine.

A common idea in the Veda is that the chants in the form of mantrās increase the occult growth or manifestation of Gods in the worshipper. See also (1.7.1).

1.5.9: Unimpaired Growth in Man

Unimpaired in his expansion in us; may
Indra safeguard this myriad wealth
In which all our strengths (are
established).

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् ।
यस्मिन् विश्वानि पौस्या ॥ ९

akṣhitotiḥ sanet imam vājam indraḥ
sahasriṇam

he with undiminished growth, safeguard,
this, plenitude, Indra, thousandfold,
yasmin vishvāni paumsyā
in which (plenitude), all, strengths.

Details: The translation of S is, 'Let Indra, whose protection is undamaged, enjoy this food thousand-numbered, in which food are all strengths.' He, as usual, takes *vāja* as food. The coherence is to be searched for.

akṣhitotiḥ: *akṣhitā* + *utiḥ*, unimpaired growth in the yajamāna or seeker.

1.5.10: Indra Wards-off Destruction

May not our enemies harm our bodies, O
Indra, adored by chants.

O lord, may there be no harm (to our
bodies).

मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः ।
ईशानो यवया वधम् ॥ १०

mā no martā abhidruhan tanūnām indra
girvaṇaḥ

not, our, mortals, harm, bodies, Indra,
adorable by chants,

īshāno yavayā vadham
the lord, separate, destruction.

Details: Vedic Seers had a high regard for the human body because it is an instrument in the attainment of immortality. The Seers call upon Indra to ward off death or harm to their bodies caused by any agent, human or non-human. Note the connection of this rik to the earlier one (1.5.9) which mentions Indra's energies.

According to Sri Aurobindo, we see here the source of the *tāntrik* idea of the prayer

stoma or *stotra* acting as a *kavacha* or mental armour around the body which keeps off the attacks of suffering, calamity, diseases, death, etc. The Rishi prays to Indra, the lord of mental force, to enable us to isolate ourselves from the forces of destruction by the force of mantra. Translation of S is, 'ward off the blow for you can.'

martā: mortals; it also could mean slayer according to Sri Aurobindo.

Hymn 1.6: Indra and Maruts

- 1: Eternals Yoke Indra's Car
- 2: They Yoke the Steeds
- 3: Gives Knowledge
- 4: Birth of Maruts
- 5: Actions of Maruts
- 6: Seekers and Seers Laud Indra
- 7: Laud to the Maruts
- 8: The Seeker Gets a Special Light
- 9: Prayer for Indra's Presence
Everywhere
- 10: Praise of Indra

Mantrās four through seven are addressed to Maruts or Maruts and Indra together. The rest of the mantrās are dedicated to Indra. In (1.6.5) is the first mention of the great symbolic battle between the Gods and the titans like Vṛtra, Vala etc. See also the note at the end of this hymn.

1.6.1: Eternals Yoke Indra's Car

They (the eternal) yoke the broad and shining (car); they stand around as it moves.

The luminous stations gleam in Heaven.

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥ १

yuñjanti bradhnām aruṣham charantam
pari tasthuṣhaḥ
yoke, great, shining, moving, around,
standing,
rochante rochanā divi
gleam, shining, lights or stations in Heaven.

Details: The car or chariot symbolizes the movement of the Divine energy which moves to the human to do his work or moves towards the psychological hostiles to vanquish them. The mantra itself does not say who yokes the car. It is to be understood to be the eternal. Again the word 'car' is to be understood from the words like yoke, moving etc. Note that the (Indra's) chariot signifies a divine movement, both broad and bright for his advent in man. The next mantra deals with the horses yoked to the car, horses symbolising the special powers of insight. The details of the advent of Indra is described in the third mantra (1.6.3).

1.6.2: They Yoke the Steeds

They (the eternal) yoke Indra's charming horses (inner sight), deep red, vehement, carrying the God, and
Stand on either side of the chariot.

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे ।
शोणा धृष्णू नृवाहसा ॥ २

yuñjanti asya kāmā harī vipakṣasā
rathe
they yoke, his, charming, horses, on either
side of, chariot,
shonā dhṛṣṇū nṛvāhasā
deep red, vehement, carrying the God or
power.

Details: As in the earlier mantra, 'they' stand for the eternals of shining wisdom residing in Heaven who can yoke these horses, not physically, but by the power of the Word.

harī: the horses of Indra; see (1.5.4).

1.6.3: Gives Knowledge

O Strong one, you manifest knowledge for one who has it not and form, for one who has no form.

You are born with the rays of the dawn of knowledge.

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे ।

समुषद्भिरजायथाः ॥ ३

ketum kṛṇvan aketave pesho maryā apeshase

knowledge, creating, one without knowledge, form, O strong one, one without form,

sam uṣhadbhir ajāyathāḥ

gathering, with the rays of the dawn of knowledge, are born.

Details: *ketu* means ray or banner in the external sense, but in the spiritual sense, it signifies the vision or the eye of knowledge born of inner understanding. Indra is the lord of divine mind. He gives the vision of the supraphysical to the Rishi, thus manifesting knowledge for the Rishi who earlier had no knowledge, *aketu*. Rayless or bannerless does not make much sense for *aketu* in this mantra or others. This mantra is used in the Navagraha worship for invoking the deity Ketu, conveying the symbolism of this deity.

The second half of the mantra clearly states that Indra manifests himself or Indra is born in the sacrificer with the subtle body, *rūpa*, made up of the rays of the divine illumination. Indra manifests the subtle body

in the seeker. The subtle body can sustain the divine revelation and the Rishi can feel Indra's vision continuously.

uṣhadbhiḥ: Usha is the Divine Dawn, not merely the physical; her rays are the illuminations of the dawning divine consciousness.

This mantra with its straightforward spiritual meaning can be explained in the context of nature-god theory, only with great difficulty. For instance, Wilson's translation is silly, "Indra is here again identified with the sun whose morning rays may be said to reanimate those who have been dead in sleep through the night".

Maruts: (1.6.4 - 1.6.7)

The following four mantras deal with Maruts. "Maruts are the powers of will and thought characterized by fierce speed and brilliance. They impel all thought and speech and they battle towards the Light, Truth and Bliss of the supreme consciousness" (Sri Aurobindo). (1.31.1) declares that Maruts are Seers acting by knowledge and they are born as a result of the great deeds of Agni. We should not confuse them with the Purāṇic deities of the same name.

The Indologists regard Maruts as storm-Gods. The adjective 'storm' is to be understood in the psychological sense. Their fury against the titans in the symbolic battle is one of their characteristics. See also the essay on Maruts in Part II.

1.6.4: Birth of Maruts

According to their own self-law, the

Maruts were born later,

Upholding the sacrificial name.

आदहं स्वधामनु पुनर्गर्भत्वमैरिरे ।
दधाना नाम यज्ञियम् ॥ ४

ādaha svadhām anu punar garbhatvam
erire

later, their own self-law, according to,
again, birth, came,

dadhānā nāma yajñiyam
upholding, name, sacrificial.

Details: The Rishi seeks the help of Maruts, after the birth of Indra and hence they are born, i.e., they manifest their power in the Rishi. Note the birth of Maruts in man is the second birth of Maruts, their first birth being in the collective creation of all Gods.

svadhā: In the Veda, *svadhā* denotes the law that promotes each entity in existence to uphold its own nature. All the varieties of existence, physical or otherwise, put forth their action according to their own self-law.

nāma: name; it denotes the personality of the Godhead. The godhead responds when called by that name in the yajña. It is regarded both as sacred and secret, because its power is not revealed to anyone arbitrarily.

1.6.5: Actions of Maruts

The breakers of strong places carry you to
the caverns aided by you
For finding the (hidden) knowledge, O
Indra.

वीलु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः ।
अविन्द उस्त्रिया अनु ॥ ५

vīluchit ārujatnubhiḥ guhā chit indra
vahnibhiḥ

strong, breakers, cave, .., Indra, carriers,
avinda usriyā anu
has obtained, rays of knowledge or cows,
following.

Details: Here is the first mention of the symbolic battle between Indra and the other Gods and helpers versus the titanic hostiles headed by Vṛtra and others. This myth has been mentioned in numerous mantrās of the Rig Veda. This mantra deals only with one aspect of the battle. For a detailed description of the battle we refer to Sūktās 1.32 and 1.33.

Consciousness in the Veda is described using two different sets of images. One is that of a river or a stream signifying a movement of consciousness. It is also described as a ray, symbolised by the cow. Each ray or cow contains the unique power of the divine.

A common spiritual experience is one of consciousness trapped by the matter making its manifestation in other realms like life, mind difficult. This trapping of the consciousness in matter is done by adverse forces represented by demons like Vṛtra and this act is symbolically represented as the imprisonment of cows or rays in the cave signifying the inscient. Indra represents the divine mind and one of his chief tasks is break the trap and allow the rays to fully manifest in the realms of life and mind in every individual. This task is physically symbolized by the breaking of the cave and releasing of the cows or the rays of consciousness. Maruts help Indra literally in carrying him to the cave, help him battle the adversaries like Vṛtra, Vala, break the cave and release the cows.

usriyāḥ: *usrah*, rays derived from the *vaśṭi*, in the sense of lustre. Another, more popular, meaning is cows. In the Veda, cow is a symbol for rays of knowledge.

arujatnubhiḥ: the breakers; the Gods Maruts break the strong places, referred have as *vīlūḥ*.

vīlūḥ: strong; refers to the strong places or the hill which symbolizes the consciousness

completely submerged in matter, the so called material inconscient.

1.6.6: Seekers and Seers Laud Indra

The seekers of the Gods chant in front of Indra for obtaining the inner wealth, Even as the Seers realized the great God perceivable by the divine Word (*shruti*).

देवयन्तो यथा मतिमच्छा विदद्रसुं गिरः ।
महामनूषत श्रुतम् ॥ ६

devayanto yathā matim achchhā vidad vasum girah

seekers of Godhead, even so, Indra, in front, finding, the riches, chanters, mahām anūṣhata shrutam great, praise, perceivable by divine Word,

Details: *devayanta*: seekers of the God; they are not the Maruts, as some imply.

1.6.7: Laud to the Maruts

O Maruts, you are fully seen with the fearless Indra, with whom you collaborate well.

Rapturous are you both and equal in splendour.

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा ।
मन्दू समानवर्चसा ॥ ७

indreṇa sam hi dṛkṣhase samjagmāno abibhyuṣhā

with Indra, ., ., (with sam) fully seen, appropriate companion, fearless, mandū samāna varchasā rapturous, equal, splendour.

Details: Here both Indra and Maruts are lauded together. Laud of Maruts is

appropriate in view of the help received from them in breaking the mountain. Maruts, deities of the vital domain, work closely with Indra in his forceful actions dealing with mind.

1.6.8: The Seeker Gets a Special Light

Enveloped with the all-pervading light the seeker forcefully chants the riks to Indra. Along with the desirable and faultless Maruts.

अनावद्यैरभिद्युभिर्मखः सहस्वदर्चति ।
गणैरिन्द्रस्य काम्यैः ॥ ८

anavadyair abhidyubhiḥ makhaḥ sahasvat archati

faultless, light which is all around, sacrificer, forcefully, utters the rik, gaṇair indrasya kām्यaiḥ hosts of Maruts, by Indra, desirable.

Details: By the sight of Indra with the Maruts, the Seer or yajamāna receives a special light and he utters a rik in praise as part of yajña.

abhidyubhiḥ: the light, signified by *dyu*, is spread around the sacrificer.

1.6.9: Prayer for Indra's Presence Everywhere

O All-pervading, come to us from the Heaven or from the luminous world beyond.

Fulfill our words of praise.

अतः परिज्मन्ना गहि दिवो वा रोचनादधि ।
समस्मिन्नृते गिरः ॥ ९

ataḥ parijman āgahi divo vā rochanāt adhi

hence, All-pervading, come, Heaven, or, luminous world, higher,

sam asmin ṛñjate girah

., in this (my sacrifice), (with sam) make them accomplished, words of praise.

Details: Indra is All-pervading and is present in all the stations. Indra's advent along with the glories of each station promotes the divine's advent in the inner being of the Seer.

1.6.10: Praise of Indra

For obtaining the enjoyable felicities, we desire Indra to manifest in us either from Heaven or Earth,
Or from the great midworld.

इतो वा सातिमीमहे दिवो वा पार्थिवाद्धि ।

इन्द्रं महो वा रजसः ॥ १०

ito vā sātim īmahe divo vā pāṛthivāt adhi

here, or, felicities to be attained, (we) desire, Heaven, or, Earth, from, indram maho vā rajasah
Indra, great, or, midworld.

Review of this hymn:

KS demonstrates the style of the Rishīs in his commentary on this hymn. Each Sūkta reveals much and also conceals much. A teacher explained the concealed part orally to his disciples in the Vedic days.

In the first rik, the Seer states "They yoke". Who are the persons or beings standing? What is moving? In the third rik, what is the connection between the birth of Indra and the 'rays of knowledge'?

What is the 'birth' in the 4th rik?

In the fifth, what is the connection between the 'breakers', 'carriers' and the gain of cows by Indra? In the sixth who are those 'desirous of God' who adored the great one?

In the seventh who is addressed as, "seen along with Indra", 'of like splendour'. In the eighth rik, who are the hosts dear to Indra? In the ninth, who is invited, 'who goes everywhere'? Only in the tenth verse, it is explicitly stated that we desire Indra.

The answers to all these questions has been guarded intentionally by the Seer. Without deep meditation and *tapas*, it is not easy to arrive at the correct answers. Hints have been scattered here and there in the riks, covertly or overtly. Ancient works like Bṛhatdevata or Anukramaṇika give some hints. Even among ancients, there is difference of opinion. The great time-lag between the ages of the Seers of the mantrās and the later authors of the aphorisms of Shrāuta and Kalpa is the main cause of controversy.

In the Anukramaṇika or existing RVS texts, the verses 1,2,3 and 10 are to Indra, verses 4,6,8,9 to Maruts and verses 5 and 7 to both. Our assignment is given earlier.

Next Hymn to Maruts: 1.19

Hymn 1.7: Indra Breaks the Hill and Removes the Cover

- 1: Three Types of Mantrās
- 2: Steeds Yoked by the Word
- 3: Indra Bursts the Hill and Raises the Sun
- 4: Indra's Protection
- 5: Call to Indra
- 6: Remove the Cover on Our Consciousness
- 7: No Adequate Praise for Indra
- 8: Indra, the Impeller
- 9: The Lord of the Five Worlds
- 10: Our Sole Object of Worship

This hymn, among other things, brings out the symbolic character of Indra's horses and Indra's breaking the hill of the adversaries. The deep meaning of the last mantra is diluted in the translations of both S and the moderns.

1.7.1: Three Types of Mantrās

Indra is glorified by the Sāma chanters with the Bṛhat-sāma mantrās and by the reciters of the rik mantrās with the riks. (Indra is also glorified) by the singers of the remaining verses (yajus).

इन्द्रमिद्राथिनो बृहदिन्द्रमर्केभिरकिणः ।

इन्द्रं वाणीरनूषत ॥ १

indramit gāthino bṛhat indram arkebhiḥ arkiṇaḥ

Indra himself, Sāma chanters, vast (Sāma),
Indra, by rik mantrās, singers of riks,
indram vāṇiḥ anūṣhata

Indra, (rest of) verses, have chanted.

Details: This is the first mention in the Rik Samhitā of the three types of persons who chant in three different ways, namely Hotṛ, Advaryu and Udgatṛ and of the three types of mantrās, namely Rik, Yajus and Sāman. Riks, the verses from the Rig Veda Samhitā, are mantrās in metrical forms. When the Rik mantra is set to music and chanted, it is Sāman. The rest of the mantrās in rhythmic prose are Yajus. But all the mantrās are in one or more of the four collections or Samhitās namely Rig Veda Samhitā, Yajur Veda Samhitā, Sāma Veda Samhitā and Atharva Veda Samhitā. There is substantial overlap among these four collections. Almost all the mantrās in the Sāma Veda Samhitā are in the Rig Veda Samhitā.

In the esoteric interpretation, Rik is the Word which brings illumination, Yajus is the esoteric or inner Word which guides the sacrificial act, and Sāman is the Word which gives ecstasies. See also (1.5.8).

1.7.2: Steeds Yoked by the Word

Indra comes along with his steeds which are yoked by the Word.

Indra harmonises, and thunders; he has the golden (radiance).

इन्द्र इद्ध्योः सचा समिष्ठ आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः ॥ २

indra it haryoḥ sachā sammishla ā vachoyujā

Indra, certainly, horses, along with, one who harmonises, comes, yoked by the Word,

indro vajrī hiraṇyayah

Indra, holder of Vajra or one who thunders, golden.

Details: Vajra: Indra's divine weapon made of the potent Word and Light. Thunderbolt is a symbol of this divine weapon. Vajra is not a physical weapon with which Indra fights the enemies, as repeatedly mentioned by several indologists for over a century. Vajra is derived from vāj meaning to go. Verse RV (1.121.12) states, "Vajra, which Uṣhanas, son of Kāvya, gave you (Indra)". Uṣhanas is one of the pre-eminent Seer-poets of RV, mentioned in the Bhagavad Gīta as supreme among Seer-poets. It is hard to imagine a great poet fashioning a material weapon. Uṣhanas can only fashion an occult weapon with his potent Words. (6.39.2) explicitly states that Indra fights the Paṇis (demons) with Words, '*paṇin vachobhiḥ abhi yodad indra*'. Several more references can be given to confirm the occult character of Vajra.

vajrī: holder of Vajra, an epithet for Indra. It can be translated also as one who thunders, with the understanding that the thunder is the potent Word which breaks obstacles.

haryah: steeds; see (1.5.4). The horses clearly are not the four-footed animals in view of the phrase 'yoked by the Word'.

sammishlah: He whose integration, *mishlah*, is good. Indra integrates all things properly.

1.7.3: Indra Bursts the Hill and Raises the Sun

For the eternal vision (of the truth-light),
Indra raised the sun in Heaven.
By the rays he burst the hill of ignorance.

इन्द्रो दीर्घाय चक्षस आ सूर्य रोहयद्वि ।
वि गोभिरद्रिमैरयत् ॥ ३

indro dīrghāya chakṣhasa ā sūryam
rohayat divi

Indra, far-reaching, vision, ., sun, (with ā)
raised, in the Heavens,

vi gobhiḥ adrim airayat
., by his rays, hill of ignorance, (with vi)
burst.

Details: This is the first reference in the RV to the great deed of Indra in destroying the forces of ignorance. It is clear in the mantra that the word *go* stands only for Rays of Knowledge or spiritual Light and not for cows. With cows one cannot burst a hill.

adri ordinarily means hill. It is difficult to see how one can burst a hill, a structure of hard matter, by using the animal cow. Hence the translators assign arbitrary meanings to words to get the meaning they like to get. Griffith mistranslates *gobhiḥ*, which is in instrumental case, by the phrase, 'for getting the cows' and states Indra burst the hill for getting the cows. In Griffith's translation there

is no connection between the two parts of the verse. Wilson following S translates *adri* as cloud and *gobhiḥ* as waters and states that Indra charged the clouds with the waters. To connect the whole paragraph, S states 'after the rain, the Sun became clear'. The pattern should be evident. These translators are taking complete liberty with the text to convey the impression that the Vedic verses have no deep meaning.

The second half means 'Indra destroys the forces of ignorance using the Rays of spiritual Light.'

This task is appropriate for Indra since all the epithets in the Veda for him imply that he is the Lord of the Divine Mind, i.e. the possessor and controller of all the mental aspects in their purity unmixed with other turbidities. This destruction of ignorance is especially relevant to the individual i.e., the power of Indra, established in the subtle body of Rishi with the aid of spiritual practices, destroys the structure of ignorance and falsehood inside the subtle body of the Rishi.

Now there is a natural connection between the first and the second halves of the translation of (1.7.3). Sun, Sūrya, in the RV is at the peak of the hierarchy of Vedic Gods. There is a Supreme Sun, within each one of us, within the microcosm. When the ignorance is destroyed, the Sun inside becomes visible and illumines all the aspects of our inner life. Thus, the Sun is raised so that all the aspects inside can have the vision of Sun and can be influenced by the Sun.

In all cultures, hill (*adri*) represents something having no flexibility, no subtlety, something very difficult to change. It is the natural symbol for representing the result of the forces of ignorance, both at the individual level as well as the cosmic level. Recall the meaning of a Ray of spiritual Light or

experience for the word *go*. Each different spiritual experience is different and distinct a ray of the Spiritual Light (*go*).

There is a verse (1.51.4), very similar in meaning to (1.7.3), with the word *adri* replaced by *Vṛtra*, the demon who covers knowledge by ignorance. This should confirm our assignment of the meaning of ignorance to *adri*. In (1.7.3) there is the bursting of hill. In (1.51.4) there is the killing of *Vṛtra*, the demon embodying the force of ignorance and inconscience.

“O Indra, only when you have slain *Vṛtra*, the coverer, with your luminous strength, You raised the Sun in Heaven for vision”.

“The hill *parvata* was within the insides, *jathareṣhu*, of *Vṛtra*”. (1.54.10)

Note that the hill is within the titan *Vṛtra*, indicating that it is not physical. Only the force of ignorance is trapping the flow of the dynamical energies in human beings. In the hymns to Indra there are many references for bursting the hill, (*adri* or *parvata*).

1.7.4: Indra's Protection

O Indra, unassailable, protect us in the plenitudes (gained by us), even in the thousandfold treasures,
With your unassailable protections.

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च ।

उग्र उग्राभिरूतिभिः ॥ ४७

indra vājeṣhu naḥ ava sahasra pradhaneṣhu cha

Indra, in the plenitudes, us, protect, thousand, treasures, and,

ugra ugrābhiḥ ūtibhiḥ

unassailable, by the unassailable, protections.

Details: *pradhaneṣhu*: excellent treasures. These are the spiritual felicities like knowledge, vision, power.

ava: protect. The protection requested is from the Paṇis and others who are the enemies of the Seers and the Gods. These enemies steal the spiritual treasures.

1.7.5: Call to Indra

We call Indra for the great wealth and also call Indra for the little wealth.
He joins us along with his Vajra for battling *Vṛtrās*.

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे ।

युजं वृत्रेषु वज्रिणम् ॥ ५

indram vayam mahādhana indram arbhe havāmahe

Indra, we, for the great wealth, Indra, little (wealth), we call,

yujam vṛtreṣhu vajriṇam

who joins us, for (battling) *Vṛtras*, along with Vajra.

Details: The wealth (*dhana*) is both psychological as well as physical. See (1.1.3) and (1.4.8).

havāmahe: call, take refuge in every way.

Vṛtra: adversaries: derived from the root *vṛ* to tear, to envelop. They are not the physical clouds or members of another tribe, but supraphysical beings, demons, opposed to both the humans and the Gods. Recall notes in (1.4.8).

1.7.6: Remove the Cover on Our Consciousness

O One who showers (the gifts of might and knowledge), remove the cloudy movements of mind and life seen in front,
O Generous giver (of power and knowledge).

Reveal yourself to us, O one who cannot
be covered (or hidden).

स नो वृषन्मुं चरुं सत्रादावन्नपा वृधि ।

अस्मभ्यमप्रतिष्कृतः ॥ ६

sa no vṛṣhan amum charum satrādāvan
apāvṛdhi

you, for us, one who showers (the gifts of
might and knowledge), seen in front, cloudy
movement, donor of many qualities, disclose
or reveal,

asmabhyam apratiṣkutaḥ

for us, one who cannot be veiled or hidden.

Details: This mantra is echoed in Īsha U. (15).
The Upanishad uses *apāvṛṇu* instead of
apāvṛdhi, used here in line one. The prayer is
“remove the cloudy movements caused by
our mind and emotions and make us see you,
who are ever present in our front”.

charum: literally means cloud. In the esoteric
sense, it stands for the constantly active
movements of mind and life which cover the
inner Light like a cloud covering the Sun.

satrādāvan: *satra*, together; *dāvan*, donor;
simultaneous donor of power, knowledge, etc.

vṛṣhan: Indra, who showers both worldly and
spiritual gifts. Ritualists and others interpret it
as the power behind the shower of rain, the
rain-god. See the explanation of *vṛṣhabha* in
(1.59.6).

1.7.7: No Adequate Praise for Indra

At each impulsion, superb lauds arise in
me for Indra, one who thunders.
Still I can find no adequate praise for him.

तुञ्जेतुञ्जे य उत्तरे स्तोमा इन्द्रस्य वज्रिणः ।

न विन्दे अस्य सुष्टुतिम् ॥ ७

tuñjetuñje ya uttare stomā indrasya
vajriṇaḥ

at each impulsion, they, superb, lauds, of
Indra, one with Vajra,

na vindhe asya suṣṭutim

no, find, his, adequate praise.

Details: The purport is that every time the
impulsion seizes me, I laud superbly. Still
these praises are not adequate to describe
Indra. The mantra is the seed for similar ideas
abundant in later devotional literature. For
instance, ‘O Devī, how can we describe your
form which cannot be grasped by the mind’.
(Mārkaṇdeya Purāṇa, Devī Mahātmya, 4.6)

tuñje: force of impulsion or inspiration
received by the Rishi. According to S, it has
other meanings of sacrifice, food, strength,
speed, etc.

1.7.8: Indra, the Impeller

Just as the bull of charming stride excites
the herd, he impels the strivers with his
potent power,

Indra, the lord who cannot be covered.

वृषा यूथेव वंसगः कृष्टीरियत्योजसा ।

ईशानो अप्रतिष्कृतः ॥ ८

vṛṣhā yūtheva vamsagaḥ kṛṣṭīr iyarti
ojasā

Indra, like herds, one with charming stride,
strives, impels, with power,

īshāno apratiṣkutaḥ

the lord, uncoverable or eternally visible.

1.7.9: The Lord of Five Worlds

The Sole Lord of the Seers rules over the
varied wealth.

He is the king of all the five worlds.

य एकश्चर्षणीनां वसूनामिरज्यति ।

इन्द्रः पञ्चक्षितीनाम् ॥ ९

ya ekaḥ charṣhaṇīnām vasūnām irajyati
he, the one, Seers who act with wisdom,
varied wealth, rules over,
indraḥ pancha kṣhitinām
Indra, five, of dwellings.

Details: The wealth is of many types, physical, emotional, intellectual, psychological etc. Indra rules over all the types of wealth and gives them to his devotees.

pañcha kṣhiti: five worlds or planes: There are five worlds or planes like Earth arranged one on the top of another as described in the Taittirīya Upanishad, with our Earth as the foundation

Alternately, the five worlds could be the three Earths, the midregion, *antarikṣha*, and Heaven, *dyaus* [Sri Aurobindo, HMF, p.24].

S regards the five peoples, as the four castes with the fifth being the forest dwellers, *niṣhādās*. This is doubtful to say the least. The commentator Yāska gives several meanings for this word. This topic about the supposed reference to the outcast has been extensively discussed by the great poet Vāsiṣṭha Gaṇapati Muni, the first disciple of the sage Sri Ramaṇa, in his Sanskrit essays. For details refer to (17, Vol.1., p.47) or the English translation [25].

charṣhaṇīnām: Seers, those who observe and act with wisdom.

1.7.10: Our Sole Object of Worship

Indra, standing above all, is called by seekers.

May he be the exclusive object of our worship.

इन्द्रं वो विश्वतस्परि हवामहे जनैभ्यः ।

अस्माकमस्तु केवलः ॥ १०

indram vo vishvataḥ pari havāmahe
janebhyah
Indra, for you, above all, standing above,
call, from men,
asmākam astu kevalaḥ
our, may he be, exclusive object of worship.

Details: This mantra is addressed by the Rishi to his fellow aspirants. Wilson following S translates the second half as, "May he be exclusively our own". Griffith translates this phrase as "Ours and none others, may he be." Such a translation portrays the Rishis as narrow and petty.

The Seer prays that Indra may be the exclusive object of his worship and that nothing (no other thought) may come between him and his worship. The Seer wants to have a unique relationship with the Lord among all his other relationships. Mantrās like this are the seeds of the mode of adoration which later became *Bhakti* yoga, the yoga of devotion. Note the close connection between the second foot of this mantra and the second foot of (1.4.3), 'Do not show beyond us.' This mantra is used for invoking the deity Shukra in the Navagraha worship.

kevalaḥ: uncommon, adorable, exclusive object of worship.

Hymn 1.8: Help Given by Indra

- 1: Indra Brings the Wealth
- 2: Foes are Deterred
- 3: We Wield the Vajra
- 4: Missile Throwers
- 5: Adoration of Indra

- 6: Benefits of the Worship
- 7: Soma and Indra
- 8: Indra and the Goddess Mahī
- 9: Increase the Human Aspirant
- 10: Sāma Mantrās

1.8.1: Indra Brings the Wealth

O Indra, bring the wealth that is delightful, enduring, and which overpowers the foes forever.

(He) matures it for our growth.

एन्द्रं सानसिं रयिं सजित्वानं सदासहम् ।
वर्षिष्ठमूतये भर ॥ १

ā indra sānasim rayim sajitvānam
sadāsaham

., Indra, enjoyable, wealth, uniformly
conquering or enduring, over-powering,
forever,

varṣiṣṭham ūtaye bhara

full-grown, for our increase, (with ā) bring.

Details: *rayim*: the wealth of Indra, in the form of Light and strength, which conquers and overpowers all the enemies; hence it is mature or full grown, *varṣiṣṭham*.

1.8.2: Foes are Deterred

With that wealth, using the fist-blows, we shall completely deter the Vṛtra foes.

We are (guarded) by you and well-powered with the steed-energies.

नि येन मुष्टिहत्यया नि वृत्रा रुणधामहै ।
त्वोतासो न्यर्वता ॥ २

ni yena muṣṭi hatyayā ni vṛtrā
ruṇadhāmahai

fully, by which (wealth), fist, blows, ., the
enemies, (with ni) we shall deter fully,

tvotāso ni arvatā

guarded by you, fully, endowed with the
steed (life energies).

Details: fist-blow: the phrase symbolises the use of an intense psychological force to overcome the psychological foes, Vṛtrās.

yena: by which, referring the wealth of light and strength described earlier.

vṛtra: the foe of that name, the darkness which covers the light of Sun. See (1.4.8), (1.7.5), (1.32).

arva: steed; always symbolises life energies.

1.8.3: We Wield the Vajra

O Indra, guarded by you, may we (wield)
the Vajra heavily and

Conquer the foes in battle completely.

इन्द्र त्वोतास आ वयं वज्रं घना ददीमहि ।
जयैम सं युधि स्पृधः ॥ ३

indra tvotāsa ā vayam vajram ghanā
dadīmahi

Indra, guarded by, ., we, Vajra, concretely,
(with ā) may we obtain,

jayema sam yudhi sprdhah

(with sam) conquer completely, ., in battle,
the enemies.

Details: Vajra: See (1.7.2)

1.8.4: Missile Throwers

O Indra, yoked to you may we conquer
the brave missile throwing (foes).

(May we overpower) the foes desiring
battle.

वयं शूरेभिरस्तृभिरिन्द्र त्वया युजा वयम् ।
सासह्याम पृतन्यतः ॥ ४

vayam shūrebhiḥ aśtr̥bhiḥ indra tvayā
yujā vayam
we, heroic, missile throwers, Indra, by you,
joined by, we,
sāsahyāma pṛtanyataḥ
overpower, (enemies) desiring battle,

Details: *astra*: missiles; from the root *asu*, to throw. It is not a physical weapon, but an occult one, powered by the potent Word. Even a casual look into the later epics like Rāmāyaṇa or Mahābhārata reveals the occult character of these missiles (*astra*).

1.8.5: Adoration of Indra

Indra is mighty and supreme; we invoke his greatness, one who thunders (one with Vajra).

May his luminous might be as ample as the Heaven.

महौ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे ।
द्यौर्न प्रथिना शवः ॥ ५

mahān indraḥ paraḥ cha nu mahitvam
astu vajriṇe
mighty, Indra, supreme, and, ., greatness,
be his, he with Vajra,
dyauḥ na prathinā shavaḥ
Heaven, like, ample or large, luminous
might.

Details: The prayer is, “may he bestow on us his luminous might.”

mahitvam astu: The God’s greatness (*mahān*) has already been mentioned. The additional phrase denotes the devotee’s invocation of the Lord by his qualities of mightiness and supremacy.

1.8.6: Benefits of the Worship

The heroes obtain victory in battle and also obtain Heavenly progeny.

The wise ones aspiring for intelligence are also fulfilled.

समोहे वा य आशत नरस्तोकस्य सनितौ ।
विप्रांसो वा धियायवः ॥ ६

samohe vā ya āshata naraḥ tokasya
sanitau

in battle, or, which, have attained or
obtained, heroes, children, for getting,
viprāso vā dhiyāyavaḥ
the wise ones, or, aspiring for intelligence.

Details: *toka*: literally, progeny. In the esoteric sense, it is the birth of the Godhead in the Rishi. When the Indra-power or Agni-power becomes manifest in the Rishi or yajamāna and begins to grow in him/her, then Indra or Agni is said to be born in him/her. Hence Gods like Agni or Indra who manifest their power in the Seer are described as the children of the Seers. Only this meaning coheres with the latter part of the verse.

1.8.7: Soma and Indra

Superbly drinking the Soma, his belly swells like a sea.

It is (fresh) like the divine waters from the summits.

यः कुक्षिः सौमपातमः समुद्र इव पिन्वते ।
उर्वीरापो न काकुदः ॥ ७

yaḥ kukṣiḥ soma pātamaḥ samudra iva
pinvate

whose, belly, Soma, drinker in plenty,
ocean, like, increases,

urvīḥ āpo na kākudāḥ
wide, waters, like, summits.

Details: Indra's power in the human aspirant increases by his partaking of the Soma, the Delight of Existence, prepared by the human aspirant through his actions and this increase is metaphorically represented by the growth of the belly. His belly has a sense of freshness and wideness like the divine Waters from the summits.

Just as a human belly swells with the intake of food or drink, Indra's powers in the yajamāna also swell with the intake of Soma, the delight of existence.

Indra is not the greedy God portrayed in the Purāṇās, eager for the drinking of Soma. The acceptance of the Soma by Indra promotes the growth of Light in the seeker and Indra himself takes birth in the inner being of the seeker and promotes an overall spiritual growth of the Rishi or the seeker.

See also the note on Soma and Delight in (1.2), (1.4.2), (1.4.7) and the essay on Soma in Part II.

1.8.8: Indra and the Goddess Mahī

Goddess Mahī with happy speech flowing freely, full of rays of knowledge, Comes happily to Indra like the branch of a ripe fruit to the giver.

एवा ह्यस्य सूनृता विरप्शी गोमती मही ।
पक्वा शाखा न दाशुषे ॥ ८

evā hi asya sūnṛta virapshī gomatī mahī
thus, ., of him, true speech, flowing abundantly, full of rays of light, Mahī,
pakvā shākhā na dāshuṣhe
of ripe fruit, branch, like, the giver.

Details: *sūnṛta*: speech that is both happy and true.

Mahī: a Goddess. Also named Bhārati. She is frequently associated with the other two Goddesses, Ilā and Sarasvatī. She denotes the vastness of the Light of Truth. See (1.13.9).

gomatī: full of rays of knowledge. *go* stands for ray of spiritual Light.

1.8.9: Increase the Human Aspirant

O Indra, your glories increase persons like myself

And other givers or sacrificers at once.

एवा हि ते विभूतय उतय इन्द्र मावते ।
सद्यश्चित् सन्ति दाशुषे ॥ ९

evā hi te vibhūtaya ūtaya indra māvate
indeed, ., your, glories, one who increases, Indra, for those like myself,
sadyaḥ chit santi dāshuṣhe
at once, also, become, the giver or the yajamāna.

Details: When the Rishi adores Indra, Indra takes birth in the human adorer and manifests his powers in a variety of ways. The lauder is said to increase with the onrush of the Indra-power in him/her.

1.8.10: Sāma Mantrās

The desirable Sāma chants and riks are to be sung for Indra, indeed,
So that he may drink the Soma.

एवा ह्यस्य काम्या स्तोम उक्थं च शंस्या ।
इन्द्राय सोमपीतये ॥ १०

evā hi asya kāmā stoma uktham cha shamsyā
indeed, ., his, desirable, *stoma* lauds, riks, and, to be sung,

indrāya somapītaye
for Indra, for his drinking of Soma.

Details: *stoma*: denotes the affirmative lauds to be sung, the Sāma chants. *uktham*: denotes riks, the words of illumination. See (1.5.8).

Hymn 1.9: Descent and Ascent

- 1: Soma-limbed Gods
- 2: Soma Capable of Good Action
- 3: Gladdening Sāma Chants
- 4: Three Steps in the Chants
- 5: Descent of Consciousness
- 6: Ascent of Consciousness
- 7: Universal Life in the Individual
- 8: Light Enjoyable by Many
- 9: Increase of Felicities (in us)
- 10: The Fixed Dwelling in Svar

1.9.1: Soma-limbed Gods

Come, Indra, be delighted with the foods
and with all the Soma-limbed Gods
present here;
Overcome the foes with your strength.

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः ।
महाँ अभिष्टिरोजसा ॥ १

indrehi matsyandhaso vishvebhiḥ
somaparvabhiḥ

**Indra come, to be delighted, foods, all
Soma-limbed Gods,
mahān abhiṣṭīḥ ojasā
mighty, overcome (the foes), with (your)
strength.**

Details: *somaparvabhiḥ*: literally those whose limbs are full of Soma, the Delight of Existence, namely the Gods. *parva* is limb.

1.9.2: Soma, Capable of Good Action

Pour to Indra the purified and delightful
Soma which impels actions which is the
cause of delight and
The doer of all actions.

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने ।
चक्रि विश्वानि चक्रये ॥ २

ā im enam sṛjatā sute mandim indrāya
mandine

., ., this, (with ā) release, Soma that is
purified, delightful, for Indra, the cause of
delight,
chakrim vishvāni chakraye
capable of good action, all, actions.

Details: This verse is addressed to the colleagues of the Rishi. Both *mandim* and *chakrim* are adjectives of Soma. Soma, the essence of Delight, is also the cause of good action. In Veda, the Delight is said to be the cause of the manifestation of all universes, both subtle and gross. By offering the purified Soma to Indra, the sacrificer allows Indra to make him ascend to the higher levels in his inner being.

Indra does all actions, using the human aspirants as instruments. This idea is the forerunner of similar ideas in Karma-yoga.

1.9.3: Gladdening Sāma Chants

O Fair of face, be delighted with these
felicitous Sāma chants, O Seer of all.
Come to this yajña along with the Gods.

मत्स्वा सुशिप्र मन्दिभिः स्तोमैर्बिर्विश्वचर्षणे ।
सचैषु सर्वनेष्वा ॥ ३

matsvā sushipra mandibhiḥ stomebhiḥ
vishvacharṣhaṇe

be delighted, fair of face, with felicitous,
stoma chants, all-seer (Indra),
sachā eṣhu savaneṣhu ā
along with, in these, to the yajña, come.

Details: Note that for the Seers of the RV, the primary mode of contacting the Gods is the laud or recitation. The chants gladden Indra and other Gods and they manifest themselves in the inner being of the reciter along with their powers of knowledge, work, etc.

1.9.4: Three Steps in the Chants

I have created the chants for you, O Indra,
which went upwards to you.
You have accepted them, O protector and
generous giver.

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत ।
अजौषा वृषभं पतिम् ॥ ४

asṛgram indra te girahḥ prati tvām ut
ahāsata
created, Indra, to you, chants, towards, you,
upwards, went,
ajōṣhā vṛṣhabham patim
(you) have accepted, one who showers
(gifts), protector.

Details: Note the three steps. The Seer creates the chants, they seek Indra and he accepts them. The idea of the chants seeking Indra occurs in many other places in RV such as (3.39.1) "The thought expressing itself from the heart, becomes the *Stoma* and goes towards Indra, its Lord."

Another way of interpreting the three steps is in (1.10.9).

The word (*ut*) upwards (or down) is used in the psychological sense. The creation is

said to be in seven planes; the lowest plane, the Earth, is gross, being made of matter. Going to the higher plane means taking our inner being to the higher realms of this ascending ladder. Once we reach a certain plane, we are endowed with the properties of that plane. There is a suggestion of going from one psychic centre or *chakra* to the higher one, common in many yogic methods.

vṛṣhabha: Indra: one who showers the currents of Light and might (on the seeker); the mighty one.

1.9.5: Descent of Consciousness

Indra, impel toward us your varied and
superb wealth,
Pervasive and intense.

सं चौदय चित्रमर्वाग् राधं इन्द्र वरेण्यम् ।
असदित् तै विभु प्रभु ॥ ५

samchodaya chitram arvāk rādha indra
vareṇyam
impel well, varied, towards us, wealth,
Indra, best,
asadit te vibhu prabhu
it is indeed, yours, spread out or pervasive,
intense.

Details: Note that the wealth (*rādhah*) is not merely material, like cows. It is both supreme and also pervades everywhere. The wealth cannot be obtained unless Indra himself impels the wealth towards the Seer or the yajamāna. The descent of wealth is described in later literature, especially *tāntrik*, as the descent of consciousness (*sudhā - sarābhī - varṣhīṇī*, one who showers the torrents of nectar, *Lalita Sahasra Nāma*, 39). Further, the descent does not take place all at once; it occurs in several steps.

1.9.6: Ascent of Consciousness

Impel us well to the wealth, which is rapid
in movement and celebrated,
O Many-lustred Indra.

अस्मान्सु तत्र चोदयेन्द्र राये रभस्वतः ।
तुर्विद्युम्न यशस्वतः ॥ ६

asmān su tatra chodaya indra rāye
rabhasvataḥ

us, excellently, there, (with su) impel
excellently, Indra, wealth, fast in speed;
tuvi dyumna yashasvataḥ
many, lustered, celebrated.

Details: The two adjectives 'rapid in movement' and 'celebrated' refer to the 'wealth' and not to *asmān*, us, as stated by some commentators. The correctness of this assignment is clear from the next mantra also.

In the earlier mantra, the prayer was to impel the wealth towards us. In this mantra the Seer prays that he may be impelled towards the supreme wealth located in the high planes of *sva*, i.e., may the Seer ascend towards the high regions of his inner being. This ascent will not happen unless Indra impels the Rishi to move upwards.

Thus, both in the descent of consciousness and in the ascent of consciousness, Indra's help is necessary. Note again that the wealth has the capacity for rapid movement. It is not merely static peace, but retains its celestial character even in movement which gets reflected in the outward dynamic actions of the Seer.

The next mantra also deals with this process of ascent and descent.

Some may say, 'What is the need for the distinction between ascent and descent? The final result is that we should be united with

the wealth.' Sri Aurobindo has answered this question in great detail. The ascent and descent are two completely different processes and they involve different strategies for attainment. The first step is the aspiration of man towards the higher goal. This aspiration is typified by the God Agni, who is active even when the outward being does not seem to care about any of the so-called spiritual matters. When the fire of aspiration burns owing to the spiritual practices, Agni himself becomes the leader and leads the *jīva*, the inner being, towards the higher being. Then he impels the *jīva*, to be in a mode of surrender, often termed *namobhiḥ* in the Veda, and prays for the descent of the higher consciousness so that every part of the being of man can be divinised.

1.9.7: Universal Life in the Individual

O Indra, join us to the luminous and
opulent wealth, the extensive and the
mighty sound of divine inspiration.
(Join us) to the undecaying life of all.

सं गोमदिन्द्र वाजवदस्मे पृथु श्रवौ बृहत् ।
विश्वायुर्धेहि अक्षितम् ॥ ७

sam gomati indra vājavat asme pṛthu
shravo brhat

., full of knowledge-rays, Indra, opulent, us,
large or extended, hearing or sound, vast,
vishvāyuh dhehi akṣhitam
life of all, (with sam) join, undecaying.

Details: The Seer prays that Universal Life (*vishvāyuh*), may be established in him. This phrase and its variants occur more than twenty-five times in the Rig Veda Samhitā. This universal life is characterised by continuous divine inspiration. No community can function successfully unless each member

has this force in him, at least to some extent. The ideal of human society is well described in the last hymn, RV (10.191).

1.9.8: Light Enjoyable by Many

O Indra, manifest in us the power capable of hearing (the divine sound) and the light enjoyable by thousands.

(Manifest in us) the fast-moving divine impulses.

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् ।
इन्द्र ता रथिनीरिषः ॥ ८

asme dhehi shravo bṛhat dyumnam
sahasra sātāmam

to us, establish, hearing, vast, light,
thousands, enjoyed by,

indra tā rathinīḥ iṣhaḥ

Indra, those, fast-moving, impulses.

Details: *rathinīḥ iṣhaḥ*: fast-moving impulses; *ratha*, chariot indicates the fast movement. Ritualists translate the Word *iṣhaḥ* as food. *iṣhaḥ* is translated as impulses everywhere in this book.

1.9.9: Increase of Felicities (in us)

Indra, the protector of wealth, is called by us with chants and worshipped with riks. We call Indra who is eager to come for the increase of felicities in us.

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्तं ऋग्मियम् ।
होमं गन्तारमृतये ॥ ९

vasoḥ indram vasupatim gīrbhiḥ gṛṇanta
ṛgmīyam

felicities, Indra, protector of wealth, chants,
praising with, worshipped with the rik
mantrās,

homa gantāram ūtaye

we call, who is eager to come, for the
increase (or growth).

1.9.10: The Fixed Dwelling in Svar

Wherever there is Soma preparation for
Indra, the mighty one with the fixed
dwelling,

The seeker lauds the mighty Indra (*bṛhata*)
and praises his great (*bṛhat*) strength.

सुतेसुते न्योकसे बृहद् बृहत एदरिः ।
इन्द्राय शूषमर्चति ॥ १०

sutesute nyokase bṛhat bṛhata et ariḥ
wherever Soma is prepared, one with fixed
dwelling, mighty, mighty Indra, ., seeker or
sacrificer,

indrāya shūṣham archati
for Indra, strength, praises.

Details: *svar*: the world of the dwelling of all the Gods also called the Sun-world. It is above the lower triple worlds consisting of Earth or matter (*bhūmi*), the midworld of vital energies (*antarikṣhaḥ*) and Heaven or the plane of Mind. (*dyu*).

ariḥ: the spiritual seeker or sacrificer; the meaning of foe is rare in RV; see also (1.4.6).

et: metrical filler

Hymn 1.10: Creation and Progress of Seers

- 1: Seers Ascend Indra
- 2: The Vistas of Progress
- 3: Hear Our Words
- 4: Cry Out Your Response
- 5: Mantrās Increase Indra
- 6: Strong by Giving Wealth

- 7: Release the Knowledge
- 8: Impel the Rays Towards Us
- 9: Three Steps of the Chant
- 10: Outpouring of Plenitudes
- 11: Increase Our New Life and Create Seers
- 12: Love is the Secret

1.10.1: Seers Ascend Indra

The singers hymn you with Sāma chants;
others with rik mantrās.
O thousand-powered one, the Seers climb
you like a ladder.

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रतु उद्वंशमिव येमिरे ॥ १

gāyanti tvā gāyatriṇo archanti arkam
arkīṇaḥ

hymn with Sāma chants, you, the singers,
laud, adorable, chant with rik mantrās,
brahmāṇaḥ tvā shatakrata ut
vamshamiva yemire

Seers, you, doer of many conscious actions,
up, like a bamboo, (with ut) climb.

Details: Indra is like a vast bamboo stairway with many steps. Every spiritual experience is like climbing one step in this stairway. This meaning is confirmed in the next mantra.

Griffith thinks that the mantra is obscure. The commentator S or the indologist Wilson translate it as follows: "They elevate Indra or the clan just as acrobats raise a bamboo." Where is the Word in the text for acrobat?

arkam: rik mantrās. For distinction between rik and *stoma* see (1.5.8).

brahmāṇaḥ: Seers who have realized the mantrās; *brahma* in Veda means always a mantra. There is no mention of the hereditary

brahmin caste in the Rig Veda and brāhmins as a group are mentioned only once in RV (10.90.12).

1.10.2: The Vistas of Progress

When the worshipper climbs from peak to peak, he realises the progress that is yet to be achieved.

Then Indra awakens in him the purpose of the journey and manifests with his troop to aid (the devotee in the journey).

यत्सानोः सानुमारुहद् भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥ २
yat sānoḥ sānum āruhat bhūri aspaṣṭa
kartvam

when, from a peak, to another peak, climbs,
much, realises, (work) to be done,

tat indro artham chetati yūthena vṛṣṇiṇi
ejati

then, Indra, purpose (of ascent), awakens,
with the company of the Gods, one who
showers, moves.

Details: This is a key mantra of the RV. The intimate connection between this mantra and the earlier one becomes clear. When one starts the spiritual journey, called *adhvara* in the Veda, one has only vague intimations of the final goal. The devotee gets spiritual experiences one by one. He does not see far. Each step indicates that he is far from the state of perfection and much remains to be done. Then the God Indra awakens in him the nature of his final objective and personally manifests to lead the devotee to the final destination.

Only when the devotee aspires towards the spiritual goal, even though he may be unaware of the nature of the goal, does Indra come

forward to lead him. Here is the Vedic view of connection between grace and effort. The devotee should take the first step. Based on his sincerity, the God himself comes to help him in the journey.

vr̥ṣṇāḥ: one who shower knowledge and power, Indra who aids the devotee in various ways.

1.10.3: Hear Our Words

Yoke the powerful and maned horses with well developed limbs, who increase (the strength of the singer).

O Indra, drinker of Soma, come within the hearing of our words.

युक्त्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥ ३

yukṣhvā hi keshinā harī vr̥ṣṇāṇā kakṣhyaprā

yoke, ., with mane, horses, who increase, (their force) of developed limbs,

athā na indra somapā girām upashrutim chara

then, our, Indra, Soma-drinker, words, close hearing, come.

Details: Indra's hearing of the Word (*upashruti*) is basically a response, the divine Mind answering with its Word of Truth to the human Word that seeks the Truth. The next verse (1.10.4) makes this idea clear with the phrase, "cry out the response". In (1.82.1) the phrase used is, "*mā atathā iva*" meaning, "do not seem to give another than the right answer"; "do not confuse our minds with error."

keshinā: mane of the horse. Just as a quadruped uses the mane to ward off irritating objects like flies, the mane in the inner sense shakes off the forces of inertia. See also the

discussion of the horses in (1.5.4). In the esoteric interpretation, horses are powers of inner sight endowed with force, who pour their strength on the singers. Hence the adjective *vr̥ṣṇāṇa*, to pour or to increase.

1.10.4: Cry Out Your Response

O Indra, come and approve our praises, speak them out on all sides and cry out the Word of approval (like Om).

O Treasure, increase (the power of) our mantra and that of our yajña also, O Indra.

एहि स्तोमौ अभि स्वराभि गृणीत्या रुव ।
ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥ ४

ehi stomān abhi svara abhigṛṇīhi āruva
come, our praises, front, sound of approval,
speak the Word, cry,
brahma cha no vaso sachā indra yajñam
cha vardhaya
mantra, and, us, treasure, with, Indra,
yajña, and, make it increase.

Details: There are three actions of Indra in this rik. First, Indra is called upon to sound the Word of approval for the laud (*stoma*) of the worshipper. Secondly, the Rishi realises that Indra himself is chanting the hymn through the mouth of Seer, hence he is asked to speak the Word or hymn. This idea is reminiscent of the one in (1.1.1) where the Seer recognises the God Agni himself as the one who conducts the yajña. Next, the Seer calls upon the deity Indra to cry out the response (*āruva*).

The devotee prays to Indra to increase both mantra as well as yajña. Mantra is the means of acquiring knowledge. Mantra is also obtained by means of knowledge. Yajña is the continual self-giving, done both ritually and

otherwise also, following the discipline of yoga, termed Karma Yoga in the later literature.

abhi gr̥ṇīhi: speak the Word on all sides; a similar phrase occurs in (1.15.3), (2.9.4), etc.,

āruva: cry out the response.

brahma: mantra (not the Purāṇik deity).

svara: a special Word of approval, like the mantra *om* in the Chhāndogya Upanishad.

abhisvara: (our praises) facing us, sound your approval.

1.10.5: Mantrās Increase Indra

Indra should be praised with rik mantrās that increase (in the seeker) the power of Indra, the destroyer of foes.

May Indra, the capable, be delighted with us as we do among our sons and friends.

उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिषिधे ।

शक्रो यथा सुतेषु णो रारणात् सख्येषु च ॥ ५

uktham indrāya shamsyam vardhanam puruniṣṣhidhe

rik mantra, for Indra, is to be praised, one who increases, destroyer,

shakro yathā suteṣhu ṇo rāraṇat sakhyeṣhu cha

Indra the capable, as, among sons, us, delight or sport, among friends, and.

Details: Indra accepts the Soma, the Delight prepared by the singers through their actions.

suteṣhu: sons. The alternate meaning of Soma pressings is also valid in the context.

1.10.6: Strong by Giving Wealth

We desire Indra in friendship, him in delight and him in strong energy.

He, the mighty Indra, becomes strong, distributing his wealth to us.

तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।

स शक्र उत नः शक्रदिन्द्रो वसु दयमानः ॥ ६

tamit sakhitva īmahe tam rāye tam suvīrye

the same, for friendship, (we) desire, him, wealth, him, auspicious capacity or energy, sa shakra uta naḥ shakat indro vasu dayamānaḥ

he, mighty, and, for us, becomes strong, Indra, treasure, spreading.

Details: A characteristic of Vedic Gods is that they become strong by distributing their powers to man. Power never decays. This is in contrast to the myths in Purāṇa books where the power obtained by askesis (*tapas*) decays by the giving of boons.

1.10.7: Release the Knowledge

O Indra, your glory is patent and able to manifest well; it has been thoroughly cleansed by you.

Open the gate of the home of the knowledge; get the wealth (or delight) for us, O Master of the hill.

सुविवृतं सुनिरजमिन्द्र त्वादातमिद्यशः ।

गवामप ब्रजं वृधि कृणुष्व राधो अद्रिवः ॥ ७

suvivṛtam sunirajam indra tvādātam it yashaḥ

patented or well unveiled, able to spread, Indra, cleansed by you, ., glory,

gavām apa vrajam vṛdhi kṛṇuṣva rādho adrivaḥ

rays, ., dwelling place, (with apa) open its doors, make, wealth or delight, master of the hill.

Details: *tvādātām*: cleansed by you. Indra has cleansed the atmosphere by the removal of the purveyors of evil like Vṛtra.

yashaḥ: the glory is the spiritual Light or Delight that is spread around.

adrivah: master of the hill; it refers to Indra since he has captured it from the titans. *adri*, hill, denotes the Inconscient, the source of all inertia and ignorance. Recall (1.7.3).

1.10.8: Impel the Rays Towards Us

Indra, both Heaven and Earth, cannot encompass you when you are formidable.

You win the luminous waters of the *sva*-world; impel towards us the rays of knowledge.

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।

जेषः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥ ८

na hi tvā rodasī ubhe ṛghāyamāṇam invataḥ

do not, ., you, Heaven and Earth, two, formidable, encompass,

jeṣhaḥ svarvatīḥ apaḥ sam gā asmabhyam dhūnuhi

wins, luminous ones of the *sva*, waters, ., rays of knowledge, for us, (with sam) impel.

Details: Indra breaks the hill of inertia (*tamas*) in the form of the titan Vṛtra and releases the hidden luminous powers, symbolised by Waters. The Rishi prays that may Indra impel the Rays of knowledge towards all the parts of his being.

jeṣhaḥ: wins. It is in the present tense because the conquest is going on continuously in every individual at all times.

svarvatīrapaḥ: Waters from *sva*; the Divine energies belonging to the *sva* world discussed

in (1.9.10), the fixed dwelling of Indra and other Gods.

1.10.9: Three Steps of the Chant

O Indra of wide ears, who listens from everywhere, hear my call; hold (in your mind) my praises.

Stay near this laud of mine, who is attached to you.

आश्रुत्कर्ण श्रुधी हव नूचिदधिष्व मे गिरः।

इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥ ९

āshrut karṇa shrudhī havam nū chit dadhiṣhva me girah

he who listens from everywhere, ears, listen, to my call, soon, ., bear, my, lauds,

indra stomam imam mama kṛṣhvā yujah chit antaram

Indra, laud, this, mine, make, attached to you, ., very close.

Details: There are three steps in the laud: first Indra hears the call, next he accepts the praise and bears it in his mind; third, he comes to the place where the laud is recited. Recall the notes in (1.9.4) and (1.10.4).

1.10.10: Outpouring of Plenitudes

O Indra, we know you as the superb giver of plenitudes and as one who hears our call.

We invoke you who gives plentifully (causing) the thousandfold increase (of your powers in us).

विद्वा हि त्वा वृषन्तमं वाजेषु हवनश्रुतम् ।

वृषन्तमस्य हूमह ऊतिं सहस्रसातमाम् ॥ १०

vidmā hi tvā vṛṣhantamam vājeṣhu
 havana shrutam
 we know, ., you, outpouring of, plenitude,
 of call, hearer,
 vṛṣhantam asya hūmaha ūtim
 sahasrasātāmām.
 who gives plentifully, of you, we call, the
 increase, thousandfold.

1.10.11: Increase Our New Life and Create Seers

Indra, son of Kushika, come quickly to us
 and drink the delightful Soma.
 Increase superbly our new life; create the
 Seer and the thousandfold enjoyer.

आ तू न इन्द्र कौशिक मन्दसानः सुतं पिब ।
 नव्यमायुः प्र सू तिर कृधी सहस्रसामृषिम् ॥ ११
 ā tū na indra kaushika mandasānaḥ
 sutam piba
 come, quickly, to us, Indra, son of Kushika,
 delighting, Soma, drink,
 navyam āyuh pra sū tira kṛdhī
 sahasrasām ṛshim
 fresh, life (ours), ., ., (with pra sū)
 increase superbly, do, thousand, Seer.

Details: Note that Indra is called upon to, “increase our new life” and “create the Seer”. When Indra takes birth in the poet, he gives him new life. Indra manifests in him the various powers such as extended Vision and Hearing, etc. Hence Indra creates a Seer.

In this book we use the words Rishi, the person to whom the ṛk is revealed Seer, sage and poet equivalently. The human aspirant, yajamāna, and a patron of the yajña, is a seeker of the spiritual riches who has not attained the status of a Seer.

Kaushika: Son of Kushika. In many of the hymns of the Rig Veda, the Seer or poet calls the deity by his own name. Since the adored deity takes birth in the inner being of the Seer, the deity is regarded as the son of the Seer and hence the deity is given the same family name. In this hymn, the family name of the poet is Kushika and hence Indra is addressed by that name.

S quotes the story of the prayer to Indra by Kushika, son of Eshiratha. Responding to the prayer, Indra himself is born as a son to Kushika. This son is Vishvāmitra.

1.10.12: Love is the Secret

O One who delights in our lauds, may my
 chants attain to you on every side.
 The chants make us follow you more and
 more; you lengthen our life; may the
 chants, accepted with love, become the
 cause of love.

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।
 वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥ १२
 pari tvā girvaṇo gira imā bhavantu
 vishvataḥ
 around, you, one who delights in our lauds,
 chants, mine, may attain, all around,
 vṛdhāyum anu vṛddhaya juṣṭā
 bhavantu juṣṭayah
 of lengthened life, following, increasing,
 accepted with love, become, causes of love.

Details: The love of the deity for us is the cause of our love for the deity. This is the secret.

The Gods want the human beings to progress perpetually. Hence, they bestow a long life on the seeker. Early death of the seeker happens when his/her body is unable to bear the force bestowed by the Gods.

Hymn 1.11: Indra: Destroyer of Foes
Riṣhi: Jetā Mādhuchchhandasah

- 1: Lord of All Existence
- 2: Indra's Friendship
- 3: Growths Diminish Not
- 4: Destroyer of Cities of Titans
- 5: Open the Cave of Vala
- 6: Flowing with the Eternal Sap
- 7: Shuṣṇa who Dries up Sap
- 8: Indra's gifts are Plentiful and Varied

1.11.1: Lord of All Existence

All lauds have increased Indra, pervading like the sea.

(He is) superbly speedy among the charioted, the lord of riches and the lord of all existence.

इन्द्रं विश्वा अवीवृधन्त् समुद्रव्यचसं गिरः ।
 रथीतमं रथीनां बाजानां सत्पतिं पतिम् ॥ १

indram vishvā avīvṛdhant samudra vyachasam girah

Indra, all, have increased, ocean, pervading, lauds,

rathītamam rathīnām vājānām satpatim patim

superbly charioted or speedy, in the midst of car-owners, plenitudes, lord of all existences, lord of.

Details: *ratha*: derived from *ramh*, it indicates movement in the psychological sense.

1.11.2: Indra's Friendship

O Indra, opulent in your friendship, may we have no fear, O lord of luminous strength.

We laud you excellently from all sides; you are a conqueror and undefeated.

सख्ये तं इन्द्र वाजिनो मा भैम शवसस्पते ।
 त्वामभि प्र णौनुमो जेतारमपराजितम् ॥ २

sakhye ta indra vājino mā bhema shavasah pate

in friendship, yours, Indra, one with plenitude, no, fear, luminous strength, lord of,

tvām abhi praṇonumo jetāram aparājitam

you, on all sides, excellently, laud, conqueror, undefeated.

Details: *jetāram*: Riṣhi uses his own name as an epithet for the deity being praised.

1.11.3: Growths Diminish Not

Plentiful are the gifts of Indra, the growths (of wealth) diminish not,

Even if the treasure endowed with rays is given to the singers by Indra.

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः । यदी
 बाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥ ३

purvīḥ indrasya rātayo na vidasyanti ūtayaḥ

many, of Indra, gifts, not, diminish, growths,

yadī vājasya gomataḥ stotṛbhyo mamhate magham

if, of plenitude, endowed with rays of knowledge, for the singers, gives, treasure.

Details: *na vidasyanti*: do not diminish. There is no diminution in the riches of Indra, in spite of his daily gifts, since they are ever-increasing. The nature of the wealth is stated by the use of Word *gomat*, luminous with

knowledge, and *vāja*, plenitude, plenty of everything.

rātayaḥ: gifts derived from *ra* to give.

1.11.4: Destroyer of Cities of Titans

He, the destroyer of cities (of evil forces), young, Seer and who is unlimited in strength, was born in the seeker.

Indra is the sustainer of all actions in the universe; (he sends out) the thunder and he is praised by many.

पुरां भिन्दुर्युवां कविरमितौजा अजायत ।

इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुषुतः ॥ ४

purām bhinduh yuvā kaviḥ amitaūjā ajāyata

cities (of titans), breaker, youthful, Seer, of immeasurable strength, born, indro vishvasya karmaṇo dhartā vajrī puruṣtutah

Indra, universal, actions, sustainer, sends out the thunder or one with Vajra, praised by many.

Details: *ajāyata*: born in the seeker: This phrase is discussed in (1.4.1) and (1.8.6). It means that Indra-power is born in the seeker.

purām: cities of the *rākṣhasās* like *Vṛtra*, also called *adri*. These cities are not physical, but formations in our vital body (*prāṇamaya kośha*).

kavi: Seer, an epithet usually given to Agni.

dhartā: sustainer of the inner *yajña* in humans.

yuva: ever young.

1.11.5: Open the Cave of Vala

You thrust open with the rays the cave of Vala, O breaker of the hill.

The fearless Gods came to you speeding.

त्वं बलस्य गोमतोऽपावरद्रिवो बिलम् । त्वां
देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ ५

tvam valasya gomataḥ apāvaḥ adrivo bilam

you, of (the titan) Vala, with rays, uncover, O breaker of the hill, the cave,

tvām devā abibhyuṣhaḥ tujyamānāsa āviṣhuḥ

you, Gods, fearless, speedy, entered.

Details: Vala literally means enclosure. The titan Vala stole the Rays of spiritual knowledge (*gau*) and lodged them in mountain caves completely dark, denoting the inconscient. These caves are within the subtle body of every human being.

Vala's followers are *Paṇis*, the traffickers in sense-knowledge. Indra destroys Vala and releases the hidden spiritual Light.

The adjective *gomataḥ* for Vala is not out of place. Vala's body is made of Light as mentioned later in (10.68.9) (*govapusho valasya*). Translating *valasya gomataḥ* as Vala of the cows is misleading as the meaning of the word *gomataḥ* is misrepresented. Note *go* is a ray of Light (see Part III).

After Indra's victory, the other Gods enter the subtle body of *yajamāna* and manifest their respective powers.

The victory over Vala is a joint activity of all the Gods. There are many verses, for instance (1.62.3), which declare that *Bṛhaspati* slew Vala and attained the Rays (*gām*). (1.62.4) indicates different names for Vala like *adri*, *phaliga*.

adrivaḥ: The owner of hill, Indra. Derived from the fact that Indra destroyed the hill *adri*.

1.11.6: Flowing with the Eternal Sap

O Hero, you are flowing like a river; by
your grace, I come chanting towards you.
O Adorable by praise, serving you are the
chant-creators who know your (glory).

तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥ ६

tava aham shūra rātibhiḥ prati āyam
sindhūm āvadan
your, I, hero, gifts or grace, towards, come,
flowing like a river, chanting,
upātiṣṭhanta girvaṇo viduḥ te tasya
kāravah
wait upon you, delighter in praises, know,
your, that (glory), the chant-creators.

Details: The purport is: I have the need of the
strength and valour obtained by your grace; I
have attained to you who are ever flowing
with the eternal sap like the river, unscorched
by the titans who dry up the Soma-essence in
our body, life and mind.

sindhūm: a river or a ocean; Indra is flowing
like a river.

1.11.7: Shuṣṇa who Dries Up Sap

O Indra, with your varied intelligence, you
have slain the cunning Shuṣṇa.
The wise Rishīs know this (your glory);
increase their divine hearings.

मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
विदुष्टे तस्य मेधिरास् तेषां श्रवांस्युत्तिर ॥ ७

māyābhiḥ indra māyinaṁ tvam
shuṣṇam avātiraḥ
varied intelligence, Indra, the titan of deceit,
you, Shuṣṇa, killed,

viduḥ te tasya medhirāḥ teṣhām
shravāmsi uttira
know, your (glory), of this, the wise Seers, of
these (Rishīs), divine hearings, increase.

Details: The repetition of the phrase, '*viduḥ te
tasya kāravah*', in (1.11.6) and (1.11.7), with
medhirāḥ replacing *kāravah*, provides the
continuity.

Shuṣṇa: a demon who dries up the essence
or sap of all things.

māya: intelligence which could be used in any
way.

shrava: hearing, the sound of Divine
inspiration.

1.11.8: Indra's Gifts are Plentiful and Varied

Indra who rules by his might is praised by
the stoma-chanters in front.

Thousands are his gifts, which are also
variedly abundant.

इन्द्रमीशानमोजसाभि स्तोमां अनूषत ।

सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥ ८
indram īshānam ojasā abhi stomā
anūṣhata

Indra, ruler, with might, in front, the stoma-
chanters, praise,

sahasram yasya rātaya uta vā santi
bhūyasīḥ

thousands, of which, gifts, are, or, are,
abundant or manifold.

Details: His gifts of wealth are of various
types, none of which diminish.

Next Hymn to Indra: 1.16

Section II: Sūktās (1.12-1.23)

Riṣhi: Medhātithiḥ Kāṇvaḥ

Metre: 1.12-1.16, 1.18-1.22, Gāyatrī

Sūkta	Hymn title	Page
1.12	Agni, The Envoy (10)	136
1.13	Agni, The Powers that Fill (12)	141
1.14	Agni, All-Gods, Soma and Spouses (12)	146
1.15	Divine Timing and Other Gods (12)	149
1.16	Indra Accepts Soma and Showers the Light (9)	154
1.17	Indra and Varuṇa (9)	157
1.18	Brahmaṇaspati and Others (9)	159
1.19	Maruts and Agni (9)	162
1.20	Ṛbhūs Make Four out of One (8)	165
1.21	Indra and Agni: Givers of Refuge (6)	169
1.22	Goddesses, Ashvins, Viṣṇu and Savitr (21)	170
1.23	Waters, Pūṣhan and Other Deities (23)	177

The Seer Medhātithiḥ continues the work of the Seer Madhuchchandas in introducing the deities. He introduces the deity associated with *ṛtu*, the divine timing of events, Brahmaṇaspati (or Gaṇapati), Varuṇa, Maruts, Ashvins and Ṛbhūs, the Divine artisans. In the *āpri* Sūkta (1.13), various deities are mentioned including the three famous Goddesses *Īlā*, *Sarasvatī* and *Bhāratī* in

(1.13.9), and the divine doors who manifest through Agni. In (1.16), he explores the relationship between Indra, the Lord of Divine Mind and Soma, the Lord of Delight. The spouses of Gods like Agnāyi, the God Savitr and Ashvins are mentioned in (1.22) and (1.23). Of special interest are the six mantrās in (1.22) to Viṣṇu, the all-pervading deity, known as *shadvaishṇavam*. In (1.23), the Divine Energies or Waters are adored. In the same Sūkta, are three mantrās to Pūṣhan, the nourisher and the one who leads the yajamāna on the right path. In (1.20) is the first Sūkta to Ṛbhūs, the divine artisans who fashion the subtle body in man.

In the essay 5 in Part I, we discuss the relationship among the famous trio of Brahmaṇaspati, Viṣṇu and Rudra-Shiva. Note Brahmaṇaspati mantrās are in (1.18), (and 1.40 in Section V), those of Viṣṇu in (1.22) in this Section, and those of Rudra are in (1.43) in Section V and (1.114) in Section XI.

Three mantrās in this Section namely (1.22.15), (1.22.17) and (1.23.20) are used in Navagraha worship.

Hymn 1.12: Agni: the Envoy

- 1: Performer of Yajña
- 2: Carrier of Offerings
- 3: Born in the Human Aspirant
- 4: Agni Awakens the Gods

- 5: Burn the Demons
- 6: Agni is Invoked by Agni
- 7: Destroyer of Afflictions
- 8: Increases the Human Aspirant
- 9: Purifier
- 10: Bring the Gods
- 11: Bestow Felicity
- 12: Accept this Hymn

1.12.1: Performer of Yajña

We serve Agni, the all-knower, who as our envoy invites the Gods.

(He is) the auspicious performer of yajña.

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्रतुम् ॥ १

agnim dūtam vṛṇīmahe hotāram
vishvavedasam

Agni, messenger, wait upon, one who
summons, knower of all,

asya yajñasya sukratum

this, of yajña, effective will or auspicious
doer.

Details: *kratu:* will accompanied with knowledge and power to accomplish a desired task. Since the adjective all-knower is present, *kratum* is translated in the sense of action and *sukratum* as auspicious performer. It can be understood as the effective will behind yajña.

dūtam: envoy or messenger to the Gods. Agni goes as envoy on behalf of the human aspirant and invites the Gods to the yajña happening in the subtle body of the seeker. It occurs about one hundred times in RV.

vishvavedasam: all-knowing or omniscient. Agni knows entirely all the beings in all the worlds, especially all their previous births.

This epithet occurs about twenty times. A closely related epithet is *jātavedas*, one who knows of all things born, discussed in RV (1.44.1).

This mantra is used in Navagraha worship for invoking Āditya.

1.12.2: Carrier of Offerings

Agni himself is invoked continuously with hymns, he, the guardian of the people. (He is) the conveyor of offerings and the beloved of many.

अग्निमग्निं हवीमभिः सदा हवन्त वि॒श॒पतिम् ।
ह॒व्य॒वाहं॑ पु॒रु॒प्रि॒यम् ॥ २

agnimagnim havīmabhiḥ sadā havanta
vishpatim

Agni himself, by hymns of call, always, call,
guardian of the people,

havya vāham purupriyam

offerings, carrier, beloved of many.

Details: *havimabhiḥ:* by hymns of call. *havi* or *havis* has also the meaning of oblation or offering almost everywhere.

havyavāham: conveyor of offerings; *havya* according to ritualists is the material offering like ghee presented to the fire. In the esoteric sense, the offering is always the actions of mind and body (*karma*) offered to the Gods for their enjoyment. Agni conveys all the offerings to the respective Gods or cosmic powers.

1.12.3: Born in the Human Aspirant

Bring the Gods here, O Agni; being born (in the seeker), conduct the Gods to him who has the seat ready.

You are our adored summoning priest.

अग्ने देवाँ इहा बह जज्ञानो वृक्तबर्हिषे ।
असि होता न ईड्यः ॥ ३

agne devān iha āvaha jajñāno
vr̥ktabarhiṣhe

O Agni, Gods, here, bring, being born,
made the seat ready,
asi hotā na īdyah
are, summoning priest, our, adorable.

Details: *jajñāna*: Agni first takes birth or manifests in the subtle body of the aspirant. Then he summons all the other Gods or powers to the body of the seeker.

barhi: literally means grass and *vr̥kta* means shearing or plucking. In the external ritualist process, *vr̥ktabarhiṣah* means readying the altar with the blades of grass shorn of roots. In the inner yajña, it means preparing the seat in our inner being by removing unwanted thoughts for the manifestation of Gods.

1.12.4: Agni Awakens the Gods

Awaken the lovers of yajña, when you go
as our envoy, O Agni.
Take your seat on the (inner) altar along
with the Gods.

ताँ उ॒शतो वि बो॒धय॒ यद॒ग्ने यासि॑ दू॒त्यम् ।
दे॒वैरास॑न्ति ब॒र्हिषि॑ ॥ ४

tān ushato vibodhaya yad agne yāsi
dūtyam

them, lovers of yajña, awaken, since, Agni,
goes, embassy,
devaih āsatsi barhiṣi
Gods, sit, in the seat.

Details: *vibodhaya*: awaken. In the inner yajña, Agni is the first power to manifest in man and all the other powers or Gods are dormant as it were. Agni awakens these powers or Gods.

ushata: The Gods, lovers of mankind and lovers of offerings.

āsatsi: sit; Agni takes his seat in the subtle body of the seeker and directs all the activities.

1.12.5: Burn the Demons

O Shining One, who is invoked by
luminous thought, burn up the opposing
foes,
The demons, O Agni.

घृता॑हवन दी॒दिवः॑ प्रति॒ ष्म रि॒षतो॑ दह ।
अग्ने॒ त्वं रक्ष॑स्विनः ॥ ५

ghṛtāhavana dīdivaḥ prati ṣhma riṣhato
daha

called by illumined thought, shining,
actively, oppose, foes, burn,
agne tvam rakṣhasvinah
Agni, you, demon-possessed or confiners.

Details: *ghṛta*: This Word along with its case variants occurs more than 100 times. In addition it occurs at least 50 more times compounded with other words. In classical Sanskrit, it means ghee or the melted butter with impurities removed, called clarified butter. However, this meaning does not fit in most of the places in the RV. Its correct meaning is derived from the root *ghṛ* meaning shining or luminous. Its generic meaning is clarified or illumined thought and this fits all throughout the Veda. The ghee is a material that has a luminous property. See also (1.2.7).

ghṛtāhavana: one who is called by luminous thought. *havana* always means 'to call by hymns'. It, along with its variants, is a popular Word in the Veda. *havana* is often mistranslated as oblation or offering. The coupling of these two words, *ghṛta* and

havana, again confirms the assigned meaning of *ghṛta*.

daha: burn. Burning human enemies is never mentioned in any book dealing with Indian culture. This phrase again indicates that the foes are not human, but demons as explicitly mentioned by the phrase *rakṣasvinaḥ*.

1.12.6: Agni is Invoked by Agni

Agni is perfectly kindled only by Agni, the Seer, the lord of the house, youthful and the courier.

(He) has the flame-tongue for his mouth.

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा ।

हव्यवाङ् जुह्वास्यः ॥ ६

agninā agniḥ samidhyate kaviḥ
grhapatih yuvā

by Agni, Agni, is well-kindled, Seer, lord of the house, young,

havyavāt juhvāsyah

carrier of the offerings, tongue as his mouth.

Details: Agni is obtained from Agni just like *tapas* is obtained from *tapas* as stated in the Taittirīya Upanishad (*tapas* is Brahman, seek to know it by *tapas*; 3.3.1, 3.4.1, 3.5.1).

grha: house, a symbol for the gross and subtle human body.

juhva: tongue, symbol for speech. Agni, becomes the speech and intones the mantras on behalf of the human singer. 'Agni becoming speech' is in the Aitareya Upanishad (1.2.4).

grhapati: Agni becomes the master of the entire being of *yajamāna* including his physical body.

yuvā: Agni is described as the eternal youth.

havyavāt: courier of the offerings; Agni carries the offerings of the aspirants and conveys

them to the various cosmic powers. For ritualists, Agni is the fire which carries the oblations *havya* like ghee to the other Gods.

1.12.7: Destroyer of Afflictions

Approach and chant the praise to Agni, the Seer whose law is the Truth.

He is shining in the pilgrim-journey (pointing the way); he destroys afflictions (in the seekers).

कविमग्निमुपस्तुहि सत्यधर्माणमध्वरे ।

देवममीवचातनम् ॥ ७

kavim agnim upa stuhi satyadharmāṇam
adhvare

Seer, Agni, approach, praise, whose law is Truth, in the pilgrim-journey,

devam amīvachātanam

shining, destroyer of afflictions.

Details: *satyadharmāṇam*: one whose Dharma is the Truth; *dharma* is the divine Law which upholds everything. The phrase occurs in the Isha Upanishad (15), *satyadharmāya dṛṣṭaye*.

amīvachātanam: destroyer of diseases. A similar epithet is in RV (4.27.9). In the RV, the twin Gods, Ashwins are the Divine Healers. But that does not exclude Agni from having the function of healing.

adhvara: see (1.1.4)

1.12.8: Increases the Human Aspirant

To the master of the offerings, who worships you, the envoy, O God Agni, You profusely grant the Agni-powers.

यस्त्वामग्ने हविष्यतिर्दूतं देव सपर्यति ।

तस्य स्म प्राविता भव ॥ ८

yaḥ tvām agne haviṣpatih dūtam deva
saparyati
who, you, Agni, the owner of the offerings,
envoy, God, worship (you),
tasya sma prāvitā bhava
him, ., (with sma) one who increases
excellently, become.

Details: Agni is responsible for the manifestation of the various powers in the seeker. In addition to manifesting his own power, Agni goes as envoy on behalf of the aspirant to the Gods to bring them to the yajña.

haviḥ: oblation or offerings.

1.12.9: Purifier

For the seeker who serves Agni in the
Yajña with the offerings for the advent
of the Gods,
Grant happiness, O Purifier.

यो अग्निं देववीतये हविष्मँ आविवांसति ।
तस्मै पावक मृळय ॥ ९

yo agnim devavītaye haviṣmān
āvivāsati
he who, Agni, advent of Gods, with
offerings, attends on,
tasmai pāvaka mṛḷaya
to him, O purifier, grant him happiness.

Details: *pāvaka*: purifier. As he knows of all our births, Agni purifies our entire being. This is a common epithet for Agni. The entire hymn (1.97) is dedicated to Agni, the purifier.

deva vītaye: the yajña in which the Gods arrive, i.e., the Gods manifest in the inner being of seeker. The arrival of Gods is same as their manifestation.

1.12.10: Bring the Gods

O Agni, purifier, luminous One, bring the
Gods here to us,
To our yajña and to our offerings.

स नः पावक दीदिवोऽग्रे देवाँ इहा बंह ।
उप यज्ञं हविश्च नः ॥ १०

sa naḥ pāvaka dīdivaḥ agne devān iha
āvaha
you, to us, purifier, luminous one, Agni,
Gods, here, carry,
upa yajñam haviḥ cha naḥ
near, yajña, offering, and, our.

1.12.11: Bring Felicity

Adored by fresh Gāyatri hymns, you bring
us
The riches, the power of impulsion and the
heroic strength.

स नः स्तवान् आ भर गायत्रेण नवीयसा ।
रयिं वीरवतीमिषम् ॥ ११

sa naḥ stavāna ābhara gāyatrena
navīyasā
you, to us, lauded, bring, by Gāyatri hymns,
new or fresh,
rayim vīravatīm iṣham
riches or felicity, with hero-strength,
impelling power.

Details: *iṣham*: force of impulsion; ritualists translate it as food. However, the assigned meaning is better in all the verses where it occurs.

1.12.12: Accept this Hymn

O Agni, with a pure white lustre, accept
the hymns that call the Gods.
Be delighted with this hymn of affirmation.

अग्ने शुक्लेण शोचिषा विश्वाभिर्देवहूतिभिः ।

इमं स्तोमं जुषस्व नः ॥ १२

agne shukreṇa shochiṣhā vishvābhiḥ
devahūtibhiḥ

Agni, with pure, with lustre, with all, with
the hymns that summon the Gods,

imam stomam juṣhasva naḥ

this, Word of affirmation, accept or take
delight, our.

Details: “*stubb* or *stoma* is the Word considered as a power that affirms and confirms the settled rhythm of things. That which has to be expressed is realised in consciousness, affirmed, and finally confirmed by the power of the Word. Rk is connected with the word *arka* which means Light or illumination; it is the word considered as a power of realization in the illuminating consciousness” (SA, SV, p.310). See also *stoma* in (1.5.8). *Stoma* also means the Sāma recitation.

Hymn 1.13: The Powers that Fill

- 1: Well-kindled
- 2: Born in the Body of Yajamāna
- 3: He Creates the Offering
- 4: Established by Mantra
- 5: Vision of the Eternal God
- 6: Divine Doors Open
- 7: Night and Day
- 8: Two Powers Conduct Yajña
- 9: Ilā, Sarasvatī and Mahī
- 10: Tvaṣṭṛ
- 11: May the Giver have Knowledge
- 12: Call the Gods

This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. “For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will” [17, Vol.1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in several *riks* such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the *yajña* offered by the *jīva* and summons all other Gods, who then not only manifest but also give their powers to the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the *yajamāna* or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: “May Agni, who knows everything, fill us from all sides with his powers”. An extensive English commentary on this hymn can be found in [17, Vol.1].

1.13.1: Well-kindled

O Well-kindled Agni, bring the Gods to us
who have the offerings.

O Summoning-priest and purifier, perform
the yajña.

सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते ।
होतः पावक यक्षि च ॥ १

susamiddho na āvaha devān agne
haviṣmate

(you) well-kindled or beautiful, to us, bring,
God, Agni, (to us) with the offerings,

hotaḥ pāvaka yakṣhi cha

one who calls (the Gods), purifier, perform
yajña, and.

Details: *su* denotes auspicious. *samit* means fuel, both physically and symbolically. The flame of Agni, the flame of aspiration, is slender in the beginning, but fuelled by chanting, meditation, *tapas*, surrender, etc., it grows in size.

1.13.2: Born in the Body of Yajamāna

O Son of the body of the aspirant, O Seer,
to the delightful yajña among the Gods
Lead us now for their advent.

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे ।
अद्या कृणुहि वीतये ॥ २

madhumantam tanūnapād yajñam
deveṣhu naḥ kave

delightful, son of the body, yajña, among the
Gods, our, Seer,

adyā kṛṇuhi vītaye

now, lead, for their advent.

Details: Because Agni is born in the body of the human aspirant, he is termed as his/her son. Agni grows in the yajamāna and manifests his powers.

1.13.3: He Creates the Offering

I call here to this yajña the beloved
Narāshamsa.

(He) has the honeyed-speech and creates
the offerings.

नराशंसमिह प्रियमस्मिन् यज्ञ उप ह्वये ।
मधुजिह्वं हविष्कृतम् ॥ ३

narāshamsam iha priyam asmin yajña
upa hvaye

Narāshamsa, here, beloved, our, yajña,
here, I call,

madhujihvam haviṣkṛtam

honey-tongued or honeyed speech, and
creates the offerings.

Details: *Narāshamsa*: a name of Agni, the one who lauds the leading Gods.

priyam: delight (both to the Gods and to the human aspirant).

madhujihvam: honeyed speech; Agni becomes the speech by which the delightful hymns are chanted. See *jihva* in (1.12.6).

haviṣkṛtam: The offerings made by the seeker are rendered fruitful by Agni alone. Agni, by means of the luminous path, *adhvara*, has the power to reach the offerings to the Gods. Here he creates the offerings. This phrase complements the phrase honeyed-speech, showing Agni's main role in the yajña.

1.13.4: Established by Mantra

O Adorable Agni, bring the Gods here in
your delightful car.

You summon the Gods and establish them
in us by the mantra.

अग्ने सुखतमे रथे देवाँ ईळित आ वह ।
असि होता मनुर्हितः ॥ ४

agne sukhata me rathe devān īlita āvaha
O Agni, in the delightful, car, Gods, adored,
bring,
asi hotā manurhitah
are, one who summons, established by
mantra.

Details: *ratha*: car: it always denotes rapid movement. The car is said to be delightful because its sight causes delight to the seeker and it contains the felicities which causes delight in the aspirants.

manurhitah: Even today, *manu* is well-known as mantra in the books dealing with the tantrās. Agni has been established for the conduct of yajña by the potent Word, mantra, arising from the speech in the heart. *mana*: knowledge; *manu*: is that which is known.

1.13.5: Vision of the Eternal God

In the true order is spread the holy seat
with a luminous surface, O wise
comrades.

Here is the vision of the God eternal.

स्तृणीत बर्हिरानुषग् घृतपृष्ठं मनीषिणः ।
यत्रामृतस्य चक्ष्णम् ॥ ५

strṇīta barhiḥ ānuṣhak ghṛtaprṣṭham
manīṣiṇaḥ

spread out, sacred grass, fastened in an
order, with surface luminous, O wise
comrades,

yatra amṛtasya chakṣhaṇam
where, of the God eternal, vision.

Details: The seat on the inner altar in the heart becomes the station for the vision of the immortal God Agni.

ghṛta: see (1.12.4)

barhirānuṣhak: The seat inside the heart arranged in the appropriate order. For ritualists, it is the seat of grass. See also (1.12.3).

1.13.6: Divine Doors Open

O Gods who increase the manifestation of
Truth, may the Divine Doors in the
seeker remain open and not stuck up.
Open them now without fail for the yajña.

वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः ।
अद्या नूनं च यष्टवे ॥ ६

vishrayantām ṛtāvṛdho dvāro devīḥ
asashchataḥ

may they get opened, who increase truth,
doors, Divine, not stuck up,
adyā nūnam cha yaṣṭave
now, without fail, and, for the yajña.

Details: The doors, also referred to as the knots or bonds, are located in the subtle body; they also appear in RV (1.25.21), a hymn to God Varuṇa, 'Release our upper bond, loosen our middle, untie those below for our living'. The bottom bond is that of our physical body, the middle bond is that of our emotional conflicts and cravings, the upper bond is that of the narrowness of our mental conceptions, ideas, goals etc. The doors inside the subtle body of the person who does not perform yajña are closed. The opening of the doors indicates the upward journey of the yajamāna himself, symbolized by yajña. The sacrifice or yajña always goes upwards to the cosmic Gods. In all the *āpri* hymns, the phrase, 'open the divine doors', occurs. The opening of the doors is discussed extensively in the yogic and tāntrik texts.

1.13.7: Night and Day

Night and day, beautiful of form, I call in
this yajña,
To come to our seat.

नक्तोषासां सुपेशसाऽस्मिन् यज्ञ उप ह्वये ।
इदं नो बहिरासदै ॥ ७

naktoṣhāsā supeshasā asmin yajña
upahvaye
Night and day, beautiful of form, our, yajña,
here I call,
idam no barhiḥ āsade
this, by us, seat, to arrive.

Details: *nakta*: the night; indicates our normal unilluminated consciousness, while *uśhas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, 'He who knows That as both in one, the Knowledge and Ignorance ...'

1.13.8: Two Powers Conduct Yajña

I call the two deities of auspicious speech,
Divine, invokers and Seers.
May they conduct the yajña.

ता सुजिह्वा उप ह्वये होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमम् ॥ ८

tā sujihvā upahvaye hotārā daivyā kavī
they two, of auspicious speech, I call,
invokers, divine, Seer,
yajñam no yakṣatām imam
yajña, our, let them conduct, this.

1.13.9: Ilā, Sarasvatī and Mahī

Ilā, Sarasvatī and Mahī, the three
Goddesses, are the creators of delight.
(May they) come unharmed to the seat.

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बहिः सीदन्त्वसिधः ॥ ९

ilā sarasvatī mahī tisro devīr
mayobhuvah
Ilā, Sarasvatī, Mahī (or Bhārati), three,
Goddesses, creators of delight,
barhiḥ sīdantu asridhah
the seat, may they arrive, unharmed.

Details: Ilā is the Goddess of sight or revelation. (She has no connection to Ilā, the male head of lunar dynasty mentioned in Purāṇās). Ilā confers on the sage the power or the consciousness to envision all the different planes of manifestation.

Sarasvatī is the Goddess of audition who bestows on the Seer the capacity capable of hearing the Truth. In the purely physical interpretation, she is a river.

Mahī is the Divine Power associated with the concept of vastness which does not allow any limitation at any level, aesthetic, emotional, psychological, mental, etc., According to the Vedic sages, all conflict is due to a limitation of one or more powers. Removal of these conflicts ushers an overall harmony. She brings the Seer the sense of vastness. Her vastness is mentioned in several hymns.

The three Goddesses appear in all the *āpri* hymns and several others: 1.142.9, 1.188.9, 2.3.8, 3.4.8, 5.5.8, 7.2.8, 9.5.8, 10.70.8, 10.110.8.

The last line, 'come to our seat, unharmed' means 'May their power manifest in full in us'. Dasyus and other titans harm the ability of the person to accept the manifested powers. Goddesses by themselves cannot be harmed.

1.13.10: Tvaṣṭṛ

I call here Tvaṣṭṛ, the Supreme, and the author of all forms.

May he be the sole object of our adoration.

इह त्वष्टारमग्रियं विश्वरूपमुप ह्वये ।

अस्माकमस्तु केवलः ॥ १०

iha tvaṣṭāram agriyam vishvarūpam
upa hvaye

here, the God Tvaṣṭr, the highest, maker of
all forms, I call,

asmākam astu kevalaḥ

our, be, sole object of adoration.

Details: Griffith translates the last line as, "May he be ours and ours alone", portraying the Rishis as selfish. The correct meaning is, "May we adore only the Divine, Agni, and not other persons or objects."

Tvaṣṭr fashions not only all the forms of the universe, but is also the material of all the forms. He removes from the human being all elements that are obstinate and fashions the being so that the person is capable of holding the power which is trying to manifest in him/her.

1.13.11: May the Giver have Knowledge

O Soma, O God, present our offerings to the Gods.

May the giver have knowledge.

अव सृजा वनस्पते देव देवेभ्यो हविः ।

प्र दातुरस्तु चेतनम् ॥ ११

avasrjā vanaspate deva devebhyo haviḥ
release, O Soma, God, to the Gods, offering,
pradātuḥ astu chetanam

for the giver, may be, knowledge.

Details: Vanaspati or Soma: The Lord of the plants or Lord of Delight in all things since *vana* means both delight and plant-growth.

The principle of delight is essential in the worship of the Gods. Soma is mentioned to make sure that the offering is made with delight.

See the notes in RV (1.2.1) and RV (1.4.2) for Soma.

chetanam: derived from *chiti samjñāne* standing for direct knowledge obtained with direct contact, i.e., the higher knowledge in touch with the senses and the aspect of mind that interacts with senses, the so-called sense-mind. The meaning is that the giver or the performer of yajña may have knowledge by direct contact. This knowledge is the result of making the offerings imbued with delight.

1.13.12: Call the Gods

With *svāha*, offer the yajña to Indra in the home of the worshipper.

There I call the Gods.

स्वाहा यज्ञं कृणोतनेन्द्राय यज्वनो गृहे ।

तत्र देवा उप ह्वये ॥ १२

svāhā yajñam kṛṇotana indrāya yajvano
gṛhe

good offering, yajña, make, for Indra, of the
sacrificer, house,

tatra devān upahvaye

there, Gods, I call.

Details: The first line is a call to the friends and others engaged in a similar task of seeking the Truth. It indicates that yajña is undertaken for the arrival of Indra, the lord of the world of *sva*, which is beyond our three worlds. But Indra is not to come alone. The Rishi proclaims that he would also call the other Gods, the powers that attend on Indra.

svāha: a sacred utterance used to appeal to the Gods when offerings are given.

grha: the physical home as well as the mind-life-body embodiment in which the *jīva* or the soul of the aspirant is housed.

Hymn 1.14: Agni, All-Gods, Soma and Spouses

- 1: Welcome to Agni
- 2: Thought
- 3: Welcome to Other Gods
- 4: Soma Settles in the Body
- 5: Offerings Ready
- 6: Life-powers Bring the Gods
- 7: Spouses of Gods
- 8: Gods Drink the Soma Through Agni
- 9: Gods Waking at Dawn
- 10: All-Gods
- 11: Agni Conducts the Yajña
- 12: Gods Indicated by their Colours

1.14.1: Welcome to Agni

O Agni, come to our hymns of praise and to our endeavour, and drink the Soma. Come to our yajña too along with the Gods.

ऐभि॒रग्रे॒ दुवो॒ गिरो॒ विश्वेभिः॒ सोम॑पीतये ।
दे॒वेभि॑र्याहि॒ यक्षि॑ च ॥ १

ā ebhiḥ agne duvo giro vishvebhiḥ soma pītaye

., these (Gods), Agni, endeavour, hymns of praise, all, Soma, to drink, devebhir yāhi yakṣhi cha Gods, (with ā) come, perform yajña, and.

1.14.2: Thought

O Agni, men of intelligence call you; O illumined one, they praise your thought. Come with the Gods.

आ त्वा॒ कण्वा॑ अहूषत॒ गृणन्ति॑ विप्र॒ ते धियः॑ ।
दे॒वेभि॑रग्र॒ आ ग॑हि ॥ २

ā tvā kaṇvā ahūṣhata grṇanti vipra te dhiyaḥ

., you, intelligent persons, (with ā) call, praise, O illumined one, your, thought, devebhiḥ agna āgahi with the Gods, Agni, come.

Details: The call to Agni is made by persons who are endowed with understanding. Agni is asked to come in request to this call.

kāṇvā: followers of the sage Kaṇvā or men of understanding. In the Veda, name of a Rishi has an associated spiritual meaning indicating his attainments.

1.14.3: Welcome to Other Gods

I call Indra-Vāyu, Bṛhaspati, Mitra and Agni, Pūṣhaṇ, Bhaga, The host of Maruts and all children of Aditi.

इन्द्र॒वायू॒ बृह॒स्पति॑ मि॒त्राग्निं॑ पू॒षणं॑ भ॒गम् ।
आ॒दि॒त्यान्मा॒रुतं॑ गु॒णम् ॥ ३

indra vāyū bṛhaspatim mitrāgnim pūṣhaṇam bhagam

Indra and Vāyu, Bṛhaspati, Mitra and Agni, Pūṣhaṇ, Bhaga,

ādityān mārutam gaṇam

children of Aditi, of Marut, hosts of,

Details: Aditi represents the collective of all manifestation. All devās are her children, Ādityās.

Bṛhaspati: lord of the Vast, *bṛhat*; closely connected to Brahmanaspati or Gaṇapati.

Bhaga: solar deity; also known as Bhaga Sāvitrī, the deity who apportions the enjoyments among all.

1.14.4: Soma Settles in the Body

For your sake is carried the Soma, which
is exhilarating and satisfying.
(His) drops are blissful, sweet and settle in
the body.

प्र वो भ्रियन्त इन्दवो मत्सरा मादयिष्णवः ।
द्रप्सा मध्वश्चमूषदः ॥ ४

pra vo bhriyanta indavo matsarā
mādayiṣṇavaḥ

., for your sake, (with pra) carried, Soma,
satisfying, exhilarating,
drapsā madhvaḥ chamū ṣhadaḥ
drops (of bliss), delicious, body or vessel,
rest.

Details: The Soma, essence of delight, is
collected drop by drop, as it were, in the body
of the Rishi and offered to the Gods.

chamū: denotes vessel according to ritualists.
In the esoteric sense it refers to the extended
body (body-life-mind) of the sacrificer which
collects the Soma drop by drop generated by
the actions of the Rishi. See the discussion on
this word in the hymn (1.28).

1.14.5: Offerings Ready

The Kaṇvās, who are desirous of growth,
who have seats ready for you adore you.
The offerings are adequate and pure.

ईळते त्वामवस्यवः कण्वासो वृक्तबर्हिषः ।
हविष्मन्तो अरंकृतः ॥ ५

īlate tvām avasyavaḥ kaṇvāso
vṛktabarhiṣaḥ

adore, you (Agni), desirous of growth, of
Kaṇva clan, with seats ready,
haviṣhmanto arankṛtaḥ
offerings ready, adequate (opulent).

Details: *arankṛtaḥ:* discussed in (1.2.1). Here
aram has both the meanings of enough or
adequate and that of being purified
psychologically, i.e. divesting it of personal
claims.

1.14.6: Life Powers Bring the Gods

With luminous bodies which are yoked by
the mind, the carriers bear you.

By them, you (Agni) bring the Gods to
drink the Soma.

घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः ।
आ देवान्सोमपीतये ॥ ६

ghṛtapṛṣṭhā manoyujo ye tvā vahanti
vahnayaḥ

**luminous, surface, yoked by the mind, these,
bear you, carriers,**

ā devān soma pītaye

bring, Gods, Soma, drinking.

Details: *vahnayaḥ:* carriers or the steeds.
They denote the life-powers. Clearly they
cannot be the four-legged animals since they
are, 'yoked by the mind of the Rishi'.

1.14.7: Spouses of Gods

With their spouses join the Gods who
accept the yajña and increase the truth O,
Agni.

Make them drink the sweet Soma, O one
with happy speech (tongue).

तान् यजत्राँ ऋतावृधोऽग्ने पत्नीवतस्कृधि ।
मध्वः सुजिह्व पायय ॥ ७

tān yajatrān ṛtā vṛdho agne patnīvataḥ
kṛdhi

they (Gods), who accept the yajña, truth,
those who increase, Agni, join with their
spouses, make,

madhvaḥ sujihva pāyaya
sweet Soma, of happy tongue (speech), make
them drink.

Details: In the Veda, each God like Agni or Indra is regarded to as a male and the power or *shakti* associated with each God is regarded as his spouse. A God like Indra can battle the demonic forces like Vṛtra only when he is empowered by his *shakti* or spouse. Agni is called upon, not only to bring the Gods to the yajña being performed, but also to unify the God with his spouse so that the empowered God may do the allotted work in the yajña.

1.14.8: Gods Drink the Soma Through Agni

O Agni, may the Gods, the masters of
yajña and hymn,
Drink the Soma with your speech with the
exclamation *vaṣaṭ*.

ये यजत्रा य ईड्यास्ते ते पिबन्तु जिह्वा ।
मधोरग्ने वषट्कृति ॥ ८

ye yajatrā ya īdyāḥ te te pibantu jihvayā
these, masters of yajña, these, to be praised,
those (Gods), drink, tongue or speech,
madhor agne vaṣaṭ kṛti
Soma, Agni, *vaṣaṭ*, perform.

Details: It is understood that the various Gods get their oblations or Soma through Agni. Here Gods are said to get their offerings via the speech of Agni whose outward symbol is the flame.

jihva: literally tongue. It denotes the speech of Agni in the form of flame.

vaṣaṭ: exclamation made while making the offerings to Gods.

1.14.9: Gods Waking at Dawn

From the shining realms of Sūrya, let all
the Gods, who wake at dawn,

Be brought here by the summoning priest,
the wise one.

आकीं सूर्यस्य रोचनाद् विश्वान्देवाँ उषर्बुधः ।
विप्रो होतेह वक्षति ॥ ९

ākīm sūryasya rochanāt vishvāndevān
uṣharbudhaḥ

., of Sūrya, the shining realm *sva*, All-Gods,
awake at dawn,

vipro hota iha vakṣhati
the wise one, one who calls, here, (with
ākīm) bring.

Details: At the spiritual dawn when the time of manifestation of Truth-Light is near, the Gods get ready to manifest in the Rishi.

ākīm: a particle with the sense of 'ā'

1.14.10: All-Gods

O Agni, drink the Soma along with all the
Gods, with Indra and with Vāyu.
Drink it along with the radiance of Mitra.

विश्वेभिः सोम्यं मध्वङ्ग्र इन्द्रेण वायुना ।
पिबा मित्रस्य धामभिः ॥ १०

vishvebhiḥ somyam madhu agna
indreṇa vāyunā

all, of Soma, sweet, Agni, with Indra, with
Vāyu,

pibā mitrasya dhāmabhiḥ
drink, with Mitra, radiance or lustre.

Details: Mitra bestows harmony on the event.

1.14.11: Agni Conducts the Yajña

O Agni, the summoning priest, who is
established by mantra, you abide in our
yajña;
You conduct our pilgrim-journey.

त्वं होता॒ मनु॑र्हितोऽग्ने॒ यज्ञेषु॑ सीदसि ।
सेमं नो॑ अध्व॒रं य॑ज ॥ ११

tvam hotā manurhito agne yajñeṣhu
sīdasi

you, summoning priest, established by
mantra, Agni, in yajña, abides,
sa imam no adhvaram yaja
such a person, this, our, pilgrimage-yajña,
conduct the yajña.

Details: *manurhitam*: established by mantra,
discussed in (1.13.4). *manu* means mantra.

1.14.12: Gods Indicated by their Colours

O God, yoke the red glistening steeds to
the car capable of carrying the Gods;
Bring here the Gods with them.

यु॒क्ष्वा ह्य॑रु॒षी रथे॑ ह॒रितो॑ दे॒व रो॒हितः॑ ।
ताभिर्दे॒वाँ इ॒हा व॑ह ॥ १२

yukṣhvā hi aruṣhī rathe harito deva
rohitah

yoke, ., glistening, car, capable of carrying,
God, red,

tābhir devān ihā vaha

with these, Gods, here, bring.

Details: The prayer is to bring the Gods Uṣha,
Indra and Agni indicated by the colours and
powers, characteristic of their vehicles, listed
below:

aruṣhī: glistening, indicates the red hue of the
dawn, Uṣha.

harita: capable of carrying, also indicates the
yellow colour associated with Indra.

rohitah: steeds of Agni in red.

Next Hymn to Agni: 1.21

Hymn 1.15: Divine Timing and Other Gods

- 1: Indra Drinks Soma
- 2: Maruts Drink the Soma
- 3: Brighten the Yajña
- 4: Seat the Gods in Three Places
- 5: Indra's Friendship
- 6: Mitra and Varuṇa
- 7: Surrender, General and Specific
- 8: Enjoy with the Gods
- 9: Devotee Speeds towards the God
- 10: The Fourth Station
- 11: Soma at the Right Time
- 12: House-master

This hymn is said to have *ṛtu* for its Deity;
the other Gods mentioned are Indra, Soma,
Mitra, Varuṇa and others. *ṛtu*, in classical
Sanskrit, means season; there are six seasons
in the Indian calendar. But *ṛtu* is derived from
ṛtam, the Truth in movement. A better
translation of *ṛtu* is Divine Timing. Just as the
growth and decay of each entity from the tree
to man is effectuated according to divisions in
time like day, night, month, season, etc.
characterised by different activities and
results, so also in the inner sacrifice the events
unfold according to a definite time sequence.
The special manifestations of Indra and other
Gods follow the appropriate conditions of
time and work out the corresponding fruitions
in the sacrificer. He is bent upon total self-
offering, aspiring for the plenary Home of
Truth and hence devoted to union with the
many Gods who are its limbs. The term *ṛtu*
signifies the time-factor in the acts being done
by the Gods within us, a secret within the
keeping of the Gods dependent upon the state

of development of the sacrificer. Hence the word *ṛtu* in these mantrās is to be taken in the sense of Divine Timing. We translate *ṛtu* as season, for simplicity.

1.15.1: Indra Drinks Soma

Indra, drink the Soma at the right time;
may Soma enter you from all-sides.
The Somās satisfy you and dwell in you.

इन्द्र सोमं पिबं ऋतुना ऽऽत्वा विशन्त्विन्दवः।
मत्सरासस्तदौकसः ॥ १

indra somam piba ṛtunā tvā āvishantu
indavaḥ

Indra, Soma, drink, in season, you, enter,
Soma-juices (delight),
matsarāsaḥ tat okasaḥ
satisfying, in it, dwelling.

Details: *ṛtu*: It denotes the power of time which allows the happenings in man such as the manifestation of Indra and other deities. The timing indicates the state of development of the person performing the yajña.

Sri Aurobindo translates *ṛtunā* as, “according to the law of truth,” in the first 3 verses.

This mantra coheres with RV (1.8.7) with its statement on Indra, “his belly drinking superbly the Soma”.

1.15.2: Maruts Drink the Soma

O Maruts, drink in season from the
purifier’s cup; sanctify the yajña.
O Auspicious givers, you are well-
established.

मरुतः पिबंत ऋतुना पोत्राद् यज्ञं पुनीतन।
यूयं हि ष्ठा सुदानवः ॥ २

marutaḥ pibata ṛtunā potrāt yajñam
punītana

O Maruts, drink, in season, from the
purifier’s cup, yajña, purify,
yūyam hi ṣṭhā sudānavaḥ
you, ., established, auspicious givers.

Details: *potr*: a priest of that name; in the inner sacrifice he denotes a deity whose special purpose is cleaning or purifying.

Maruts are well known for sanctifying and purifying the sacrifice. Hence they are called as auspicious givers (*sudānavaḥ*). *dānu* means givers. *su* denotes auspiciousness. In later Sanskrit, *dānava* denotes a class of demons. All the Gods are called as *sudānava* as in (1.106). Sri M.P. Pandit’s comments on this verse [32] are reproduced here: “It is not enough for the yajamāna to make the offering of Soma. He must do it at the appropriate moment. Each of the Gods responds and accepts the drink only when his appropriate time has arrived i.e., when his separate and several requirements by way of equipment in the Sadhana of the mystic are met. Otherwise the effort is barren. . . .”

1.15.3: Brighten the Yajña

Make our yajña worthy of praise,

O Neṣṭā who brightens the yajña, one
with the spouse, drink the Soma in
season.

You establish ecstasies (in all).

अभि यज्ञं गृणीहि नो ग्रावो नेष्टः पिबं ऋतुना।
त्वं हि रत्नधा असि ॥ ३

abhi yajñam gṛṇīhi no gnāvo neṣṭaḥ
piba ṛtunā

., yajña, (with abhi) worthy of praise, our,
one with spouse, Neṣṭā deity, drink, in
season,

tvam hi ratnadhā asi

you, ., one who founds ecstasies, are.

Details: Neṣṭah: a special deity whose function is to brighten (or cleanse or nourish) the yajña. He has become the priest or *ritvik*.

1.15.4: Seat the Gods in Three Places

O Agni, bring the Gods here and seat them in the three places.

You adorn all the sides; drink the Soma in season.

अग्ने देवाँ इहा बंह सादया योनिषु त्रिषु ।
परि भूष पिब ऋतुना ॥ ४

agne devān ihā vaha sādāyā yoniṣhu triṣhu

O Agni, the Gods, here, bring, seat, places, three,

pari bhūṣha piba ṛtunā

all sides, adorn, drink, in season.

Details: *triṣhu yoniṣhu*: three places or houses. The three principles of existence, the three *vyahṛti* namely matter-life-mind are located in the three worlds namely Earth, mid-world (*antarikṣha*), and the Heaven (*dyuloka*). These three principles also have their counterparts within a human, either concealed or partly manifest. In the inner yajña, these three abodes are made ready for the respective Gods to manifest.

1.15.5: Indra's Friendship

O Indra, the fount of treasure, drink the Soma in season from the knower of the Word.

Your friendship alone is unafflicted.

ब्राह्मणादिन्द्र राधंसः पिबा सोममृत्तूरनु ।
तवेद्धि सख्यमस्तृतम् ॥ ५

brāhmaṇāt indra rādhasaḥ pibā somam ṛtūn anu

one who knows the Word, Indra, fount of treasure, drink, Soma, in the season, following,

tavet hi sakhyam aśṛtam

your, alone, friendship, is unafflicted.

Details: For the aspirant who is awake within yearning for the Godhead, the friendship of Indra is constant.

brāhmaṇa: one who knows the Word, *brahma*; this word rarely refers to the caste of that name or the four-faced deity.

1.15.6: Mitra and Varuṇa

O You both, who uphold the laws with discrimination, Mitra and Varuṇa, who are strong,

Enjoy the yajña in season.

युवं दक्षं धृतव्रत मित्रावरुण दूळभम् ।
ऋतुना यज्ञमाशथे ॥ ६

yuvam dakṣham dhṛtavrata mitrāvaruṇa dūlabham

you both, with the power of discrimination, support the laws, Mitra and Varuṇa, strong or difficult to burn,

ṛtunā yajñam āśhāthe

in season, yajña, occupy or enjoy.

Details: The Gods, Mitra and Varuṇa, uphold all the activities and laws (*vrata*) conforming to the Truth.

dūlabham: the pada pāṭha has *durdabham*, difficult to burn; it is derived from *duḥ* to burn.

dakṣham: see (1.2.7).

1.15.7: Surrender, General and Specific

The God, wealth-bestower, is lauded by the seeker of riches who participates with the vessels in hand

In each act and in the collective of yajña-rites.

द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे ।
यज्ञेषु देवमीळते ॥ ७

draviṇodā draviṇaso grāvahastāso
adhvare

treasure-giver, seekers of wealth, with
mortars (vessels) in hand, pilgrim-journey,
yajñeṣhu devam īlate
in yajña, God, laud.

Details: *adhvara*, yajña: Often these two words are regarded as synonymous; but they are different in meaning. In the esoteric interpretation *adhvara* denotes the pilgrim-journey or the general surrender of the sense of self by the yajamāna to the supreme Godhead; yajña denotes the separate offering of each and every part of one's being to the Divine. This is the symbolism of the *anganyāsa* ceremony used in worship even today where each limb of the worshipper is offered to a particular deity stating it is not mine. In the external sense, *adhvara* denotes the general ceremonies like *agnisthoma*; yajña denotes its specific forms like *uktha*. See also (1.1.4). The mortars or vessels in hand indicate the instruments used for getting the Soma, the Delight.

draviṇasaḥ: those who are desirous of treasure. It is the Gods themselves as priests who are desirous of the wealth. They seek the treasure on behalf of the yajamāna.

The various Gods acting as priests impel Agni to give the riches such as psychological felicities, wealth or strength etc.

1.15.8: Enjoy with the Gods

May the treasure-giver Agni give us the renowned wealth.

Which will be enjoyed among the Gods.

द्रविणोदा ददातु नो वसूनि यानि शुण्विरे ।
देवेषु ता वनामहे ॥ ८

draviṇodā dadātu no vasūni yāni
shṛṇvire

treasure-giver (Agni), may give, to us,
wealth, which, renowned,
deveṣhu tā vanāmahe
among the Gods, those, enjoy.

Details: The Rishis are not selfish. They seek the wealth on behalf of the Gods and enjoy them along with the Gods in man.

1.15.9: Devotee Speeds towards the God

The wealth-donor desires to drink in season from the bowl of Neṣṭra priest; (O comrade), you place the offering (in the bowl)

And speed towards the station of the God.

द्रविणोदाः पिपीषति जुहोतु प्र च तिष्ठत ।
नेष्ट्रादुत्तुभिरिष्यत ॥ ९

draviṇodāḥ pipīṣhati juhota pra cha
tiṣṭhata

wealth-donor, desires to drink, give the
offering, ., and, (with pra) move towards the
station,

neṣṭrāt ṛtubhir iṣhyata

Neṣṭr priest, in season, speeds.

Details: The wealth-donor is the God who likes to drink the Soma from the bowl of the Neṣṭra priest. The Rishi calls upon his comrades to cast the offering in the bowl and

speed towards the station where the God resides so that they can enjoy together as mentioned in the earlier verse.

Neshtā: see (1.15.3).

1.15.10: The Fourth Station

To attain the fourth station at the right time we worship you, O Giver of wealth. You become the donor of treasure to us.

यत् त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे ।
अध स्मा नो ददिर्भव ॥ १०

yat tvā tūrīyam ṛtubhir draviṇodo yajāmahe

from whom, to you, the fourth time or station, in season, O Giver of wealth, (we) worship or sacrifice,

adha smā no dadir bhava
so, ., to us, donor of wealth, become.

Details: The giver of wealth, Agni, is lauded thrice earlier so that the human worshipper may attain the three stations, i.e., the three *vyahṛti* of matter, life and mind. Now Agni is lauded the fourth time to secure the highest station, the fourth named as *svar* in Veda which transcends the three planes mentioned earlier.

tūrīyam: the fourth station; this Word appears in many Upanishads such as *Māndūkya*. This word can also be translated as the ultimate.

sma: metrical filler

1.15.11: Soma at the Right Time

Drink at the right time the sweet Soma, O Ashvins who are delightful and whose actions are pure.

(You are) the carriers of yajña.

अश्विना पिबतं मधु दीद्यग्नी शुचिव्रता ।
ऋतुना यज्ञवाहसा ॥ ११

ashvinā pibatam madhu dīdyagnī shuchi vratā

Ashvins, drink, sweet, delightful, pure, action,

ṛtunā yajña vāhasā
in season, yajña, carriers.

Details: Ashvins are the Lords of Bliss and also the Divine Physicians who mitigate the effects of ageing and sickness.

dīdyagni: literally, they who have the blazing bowl. Ashvins churn the Fire of aspiration in their bowl; the Rishi Vimada mentions this feature in RV (10.24.4). In the esoteric sense, this word is interpreted as delightful which is consistent with the functions of Ashvins.

1.15.12: House-master

As a house-master, be good in the gifts; you prepare (preliminaries for) the yajña at the right time.

Perform yajña for him who desires the Gods.

गार्हपत्येन सन्त्य ऋतुना यज्ञीरसि ।
देवान् देवयते यज ॥ १२

gārhapatyena santya ṛtunā yajñanīr asi
master of house, good in gift, in season, prepare the yajña, are present,
devān devayate yaja

Gods, for one desiring the Gods, worship.

Details: The house is the body of the sacrificer. Agni becomes the master of this house and he becomes competent to give the gifts; therefore Agni alone is capable of performing the yajña to the Gods on behalf of the human aspirant or seeker.

santya: one who is present in the gift or one who is good in giving. Either way Agni is the giver of gifts. Agni is the performer of yajña. He is present in every aspect of yajña including gifts.

Hymn 1.16: Indra Accepts Soma and Showers Light

- 1: The Luminous-eyed Steeds
- 2: Powers Endowed with Clarity
- 3: Indra Called at all Times
- 4: Long-maned Steeds
- 5: Come to the Soma-offering
- 6: Soma on the Inner Altar
- 7: May our Hymn Touch Your Heart
- 8: Yajña with Soma
- 9: Rishi is Full of Contemplation

1.16.1: The Luminous-eyed Steeds

May the steeds bring you to drink the Soma, O one who showers (the gifts).
O Indra, (your steeds) have luminous eyes.

आ त्वा वहन्तु हरयो वृषणं सोमपीतये ।
इन्द्रं त्वा सूरचक्षसः ॥ १

ā tvā vahantu harayo vṛṣaṇam
soma-pīṭaye

., you, (with ā) bring, steeds, showerer, to drink Soma,

indra tvā sūrachakṣasaḥ

Indra, you, with luminous eyes (steeds).

Details: *sūrachakṣasaḥ*: those with vision like that of the Sun. S states that they are the priests and they bring the Gods. Clearly the ordinary priests do not have the vision of the Sun. It is the function of Agni to bring the Gods. Hence this phrase refers to the steeds of Indra. Obviously, this phrase cannot refer to the four-legged animals. See also (1.5.4).

1.16.2: Powers Endowed with Clarity

Here are the powers of body endowed with clarity.

May the steeds bring Indra in his happiest chariot.

इमा धाना घृतस्रुवो हरी इहोप वक्षतः ।
इन्द्रं सुखतमे रथे ॥ २

imā dhānā ghr̥tasnuvo harī iha upa
vakṣataḥ

these, parched barley or powers in the body,
dripping with ghee or clarity, horses, here, ..
bring,

indram sukhatame rathe

Indra, happiest, car.

Details: The central idea is that the body is ready to accept the mental power to be given by Indra on his arrival or manifestation.

The literal translation of first line is, 'Here are the ghee-dripping grains.'

The difference between the two versions is based on the different meanings assigned to two words in it.

ghṛta: the common meaning is ghee or purified and melted butter. But this meaning is inappropriate in most of the verses numbering more than a hundred where it occurs. *ghṛta* is derived from *ghṛ*, to shine. *ghṛta* is something endowed with clarity or luminosity. Note the discussion of *ghṛtāchi* in (1.2.7).

dhānām: literally it means grains, barley or rice, which are eaten by horses. Many verses declare that these *dhānām* are meant for Indra and received by him. Recall that the steeds for Indra are symbolic and do not need to eat grain. Combining this fact with the meaning of *ghṛta*, we can translate *dhānā* as the special powers of the intellect lodged in the material

body. The adjective *ghṛtasnuvo* means these powers drip with luminosity. Hence, these *dhānām* are ready to receive the pure divine mental powers of Indra. Thus, there is continuity between the two lines of the verse. The meaning given here is appropriate in (3.35.3), (4.24.7) and others where *dhānām* appears.

sukhatame rathe: happiest car. The felicities or gifts brought by Indra in his car bring happiness to the devotees.

1.16.3: Indra Called at all Times

We call Indra at morn, we call him when
the yajña-journey is in progress
To drink the Soma.

इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे ।

इन्द्रं सोमस्य पीतये ॥ ३

indram prātaḥ havāmaha indram prayati
adhvare

Indra, morn or beginning of yajña, (we) call,
Indra, in progress, the yajña-journey,
indram somasya pītaye
Indra, Soma, for drinking.

Details: The essence of all our experiences, denoted by the term Soma, is offered to Indra; therefore when the yajña is started, when it is in progress and ended, at all times our means and refuge is to call Indra.

1.16.4: Long-maned Steeds

Come to our purified Soma with your
steeds with long mane, O Indra.
We call you as the Soma is pressed.

उप नः सुतमा गंहि हरिभिरिन्द्र केशिभिः ।

सुते हि त्वा हवामहे ॥ ४

upa naḥ sutam āgahi haribhiḥ indra
keshibhiḥ

., our, purified (Soma), come, steeds, Indra,
with long mane,

sute hi tvā havāmahe

the Soma purified, ., for you, (we) call.

Details: *keshibhiḥ*: mane which swats off obstacles like flies. It is a symbol of the power which wards off minor irritations in life.

1.16.5: Come to the Soma-offering

Indra, come to our chant, come near this
offering of the Soma.

Drink copiously like a thirsty stag.

सेमं नः स्तोममा गह्युपेदं सर्वनं सुतम् ।

गौरो न तृषितः पिब ॥ ५

sah imam naḥ stomam āgahi upa idam
savanam sutam

you, this, our, chant, come, near, this,
offering, purified Soma,

gauro na tṛṣitaḥ piba

stag, like, intensely thirsty, drink (the
Soma).

1.16.6: Soma on the Inner Altar

These succulent Soma are pressed on the
inner altar seat.

Drink them for strength, O Indra.

इमे सोमांस इन्द्रवः सुतासो अधि बर्हिषि ।

ताँ इन्द्र सहसे पिब ॥ ६

ime somāsa indavaḥ sutāso adhi
barhiṣhi

these, Somās, pleasant or succulent, purified
or pressed, upon, on the seat of inner altar,

tān indra sahase piba

these, Indra, for strength, drink.

Details: *barhiṣhi*: sacred grass; an altar or seat of yajña in the subtle body of the Rishi. See (1.3.3).

1.16.7: May Our Hymn Touch Your Heart

May this excellent stoma-hymn of affirmation touch your heart; may this hymn invoke peace in all.
Please drink the Soma (and spread the delight).

अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः ।
अथा सोमं सुतं पिब ॥ ७

ayam te stomo agriyo hrdisprk astu shantamah

our, your, stoma-laud, excellent, touching the heart, may it be, most peaceful or happy,

athā somam sutam piba
thus, Soma, pressed, drink.

Details: The image of, “words touching the heart” is common in devotional literature. We see the use of this phrase in Rig Veda for the first time.

hrdi: the emotional heart, or the centre of all emotions in the esoteric sense. The Nirukta of Yāska gives a modern definition of *hrdaya* (heart): *harater adadāter ayater hrdaya shabdah*;

harate (to receive), *adadāter* (to give or propel), *ayater* (to circulate).

A later book, ‘*Nādījñānam*’ states heart is that which expands and contracts again and again.

1.16.8: Yajña with Soma

To every yajña where Soma is offered, Indra comes for getting the delight.
He, the Vṛtra-killer, comes for drinking the Soma.

विश्वमित्सर्वनं सुतमिन्द्रो मदाय गच्छति ।
वृत्रहा सोमपीतये ॥ ८

vishvamit savanam sutam indro madāya gachchhati

to all, yajña, pressed, Indra, for the delight, comes,

vṛtrahā somapītaye

Vṛtra-killer, for drinking the Soma.

Details: Wherever there is a yajña to the Gods with Soma, in all those places is present Indra ready to accept it.

1.16.9: Rishi is Full of Contemplation

Fulfil this desire of ours with the rays of light and life-energies, O Indra of a hundred deeds.

Full of contemplation, we laud you.

सेमं नः काममा पृण गोभिरश्वैः शतक्रतो ।
स्तवाम त्वा स्वाध्यैः ॥ ९

sah imam naḥ kāmam āprṇa gobhiḥ ashvaiḥ shatakrato

you, this, desired, object, fulfil, rays of light, life-energies, O many-actioned one,

stavāma tvā svādhyāḥ

(we) praise, you, well-devoted to contemplation.

Details: According to the gross interpretation, cows (*gobhiḥ*) and the horses (*ashvaiḥ*) are the quadruped animals that are desired. We hold everywhere that the term *go* indicates Rays of Consciousness; the term *ashva*, horse, indicates carriers of life-strength, originating the energies of action, and endowed with capacity for enjoyment. See Part III.

svādhyāḥ: derived from *dhyai*, to contemplate.

Hymn 1.17: Indra and Varuṇa

Metre: 1-3, 6-9, Gāyatrī ; 4-5, Pādanichṛt

- 1: Increase in Us
- 2: Call of Seers
- 3: Closeness to the God
- 4: Donors of Plenitude
- 5: Indra, the Will to Give
- 6: Wealth Unlimited
- 7: Perfect Victory
- 8: Participation in Thoughts
- 9: You Increase the Laud

1.17.1: Increase in Us

O Resplendent Indra and Varuṇa, I pray
for your increase (in us).

As such, you two make us happy.

इन्द्रावरुणयोरहं सम्राजोरव आ वृणे ।
ता नो मृळात ईदृशे ॥ १

indrā varuṇayoḥ aham samrājor ava
āvrṇe

Indra, Varuṇa, I, shining, increase, pray,
tā no mṛlāta īdṛshe
those (two Gods), us, make us happy, as
such.

Details: Indra is the lord of the divine Mind.
Varuṇa is homed in the Truth, touches the
Truth (*ṛtasprsha*), increases the Truth
(*ṛtavṛdha*), (1.2.8). The Rishi prays for the
increase of their powers in him.

1.17.2: Call of Seers

Respond to the call for (your) increase (in
us) by illumined Seers,
O upholders of the Seers of truth.

गन्तारा हि स्थोऽवसे हवं विप्रस्य मावतः ।
धर्तारा चर्षणीनाम् ॥ २

gantārā hi stho avase havam viprasya
māvataḥ
who attain, ., be, increase, call, of the
illumined Seer, those like me,
dhartārā charṣaṇīnām
upholders, persons who see (the truth).

Details: *charṣaṇī* is the act of seeing. Hence
the word *charṣaṇīnām* can only mean Seers
or enlightened persons. It cannot mean
ordinary persons or workers.

1.17.3: Closeness to the God

On being satisfied (with the Soma offered)
make us completely fulfilled, O Indra and
Varuṇa.

We seek your closest proximity.

अनुकामं तर्पयेथामिन्द्रावरुण राय आ ।
ता वां नेदिष्ठमीमहे ॥ ३

anukāmam tarpayethām indrā varuṇa
rāya ā

satisfaction of desire, (with ā) completely
fulfilled, Indra, Varuṇa, wealth, .,
tā vām nedīṣṭham īmahe
those, you , closest, seek.

Details: *nedīṣṭham*: closeness in space or
relation. The prayer is for the close proximity
(or *sāyujyam* in later literature) of the Gods.
The proximity is in the mystical or spiritual
sense. All commentators have conflicting
views on this Word. The above meaning is
due to Skandaswami.

tarpaya: to give satisfaction; a common Word
in everyday rites.

1.17.4: Donors of Plenitude

Let us attain the strength (virility) of the
powers and the strength of right thinkings
Which belong to the deities who gift
plenitude.

युवाकु हि शचीनां युवाकुं सुमतीनाम् ।
भूयाम वाजदात्राम् ॥ ४

yuvāku hi shachīnām yuvāku
sumatīnām

strength, ., of the energies, strength, of right
thinkings,

bhūyāma vāja dāvnām

may we become, plenitude, givers of.

Details: *yuvāku* in both places is being
translated as strength or virility. In (3.62.1), S
translates *yuva* as strength. However in this
verse, he gives two different meanings
associated with rituals.

shachī: energies, *shakti*,

1.17.5: Indra, the Will to Give

Of the donors of plenty, Indra is the will to
give.

Of the laudable, Varuṇa is the excellently
laudable.

इन्द्रः सहस्रदात्रां वरुणः शंस्यानाम् ।
क्रतुर्भवत्युक्थ्यः ॥ ५

indrah sahasradāvnām varuṇah
shamsyānām

Indra, givers in plenty or in thousands,
Varuṇa, laudable,

kratur bhavati ukthyah

strong will, become, superbly laudable.

Details: Varuṇa is the deity of wideness. He
can be lauded or hymned in many different
ways, each laud signifying a particular trait.

Hence he is excellently laudable among all the
Gods who are all laudable.

1.17.6: Wealth Unlimited

By the increase of Indra and Varuṇa in us,
we obtain the riches (felicities) which are
so vast as to be regarded as a perpetual
treasure (*nidhī*).

May the wealth received be unlimited.

तयोरिदवसा वयं सनेम नि च धीमहि ।
स्यादुत प्ररेचनम् ॥ ६

tayorit avasā vayam sanema ni cha
dhīmahi

of both, by their increase (in us), we, may
obtain, ., and, (with ni) (we regard it) as
perpetual (inner) treasure,

syād uta prarechanam

may it be, and even, superbly exceeding.

1.17.7: Perfect Victory

O Indra and Varuṇa, I call you for the
variegated wealth.

Bestow on us the perfect victory.

इन्द्रावरुण वामहं हुवे चित्राय राधसे ।
अस्मान्सु जिग्युषस्कृतम् ॥ ७

indrā varuṇa vām aham huve chitrāya
rādhase

Indra, Varuṇa, you both, I, call, varied,
wealth,

asmān su jigyuṣhaḥ kṛtam

us, perfect, endowed with victory, make.

Details: The perfect or complete victory is
one in which the person has mastery over all
the elements of all the planes, physical,
mental, vital and emotional etc. S/he has
conquered the inharmonious foes in each
plane.

1.17.8: Participation in Thoughts

O Indra and Varuṇa, we are desirous of your immediate participation in our thoughts.

Give us an all-sided happiness soon,
O Indra and Varuṇa.

इन्द्रावरुण नू नु वां सिषासन्तीषु धीष्वा ।

अस्मभ्यं शर्म यच्छतम् ॥ ८

indrāvaruṇa nū nu vām siṣhāsantīṣhu
dhīṣhu

Indra Varuṇa, soon, soon, you, desirous of participation, in our thoughts,
ā asmabhyam sharma yachchhatam
., us, happiness, (with ā) give on all sides.

Details: Varuṇa is the master of infinities. Hence the prayer is for happiness which is infinite in every way, i.e., all-sided happiness.

1.17.9: You Increase the Laud

May my happy laud attain to you; O Indra and Varuṇa, for this I call you.
(I also perform) the inner rite; may you increase (the laud).

प्र वामश्रोतु सुष्टुतिरिन्द्रावरुण यां हुवे ।

यामृधार्थे सधस्तुतिम् ॥ ९

pra vām ashnotu suṣṭutir indrāvaruṇa
yām huve

., you, (with pra) attain, auspicious laud, Indra-Varuṇa, whom, (I) call,
yām ṛdhāthe sadha stutim
which, may you increase, together (the inner rite), laud.

Details: *sadha*: here *ha* has become *dha* so that the actual word is *saha* meaning 'together'. The Rishi refers to the laud

together with the accompanying inner sacrifice happening in the subtle body.

"You increase the laud", means that you increase the degree of the manifestation of the laud and that of the deity in our subtle body.

Hymn 1.18: Brahmanaspati and Others

- 1: Make Me Come to the Light
- 2: Unification with Him
- 3: Guard Us
- 4: Hasten Us
- 5: Dakṣhiṇa, the Discernment
- 6: United with Intelligence
- 8: Harmony of Thoughts
- 8: Speeds the Yajña-journey
- 9: I Have Seen Him

In the Veda, *brahma* means mantra; *man*, to measure, *brah* is the Vast, thus *brāhmaṇa* is the rhythm or mantra which measures the vast. Brahmanaspati means the Lord of mantrās. He is also called in the Veda as Gaṇapati, the Lord of the hosts of powers or mantrās. He is same as the later Purāṇic deity of the same name, the Lord of speech and learning who presides over the basic psychic centre or *chakra*, the *mūlādhāra*.

There are many hymns in the RV which describe that Brahmanaspati brings out or manifests the Word by means of sound. The simile given is that of a blacksmith, (10.72.2). Just as a blacksmith gives specific shapes to objects, Gaṇapati gives a specific form for every aspect of our subtle body. When the mantra is recited in the appropriate manner accompanied by both devotion and knowledge, it enters our subtle bodies and releases the concealed forces in it and leads them towards perfection. See also the essay on Mantra in Part I.

1.18.1: Make Me Come to the Light

O Lord of the mantrās, make me, who
pours the Soma, come in the light,
Me who knows the mystery and who is
born of lustre.

सोमानं स्वरणं कृणुहि ब्रह्मणस्पते ।

कक्षीवन्तं य औशिजः ॥ १

somānam svarāṇam kṛṇuhi
brahmaṇaspate

me who pours Soma, come to light, make, O
Lord of the mantra,
kakṣhīvantam ya aushijah
who knows the mystery, who, son of (or born
of) lustre.

Details: KS translates *kakṣhīvanta* as one who knows the Supreme mystery, noting that *kakṣhīvan* means one who has the secret, *kakṣha*. Aushija is son of Ushik, i.e., born of lustre since *ushik* is lustre. S regards both Kakṣhīvan and Aushija as names of Rishis and translates the second line “like Kakṣhīvan, son of Ushik”. There is no word for *like* in the mantra. There is no need to bring in the story of parentage of Aushija or the stories about the historical personage Ushik.

1.18.2: Unification with Him

(He is) opulent, he is the destroyer of
afflictions; he makes persons attain
wealth; he increases nourishment;
May we be united with him who is (also)
quick.

यो रेवान् यो अमीवहा वसुवित्पुष्टिवर्धनः ।

स नः सिषक्तु यस्तुरः ॥ २

yo revān yo amīvahā vasuvit puṣṭi
vardhanah

who, opulent, who, destroyer of the
injurious, who helps to attain wealth,
nourishment, one who increases,
sa naḥ siṣhaktu yaḥ turah
he, us, may become unified, who, speedy.

1.18.3: Guard Us

Let neither the calumny of one who gives
not, nor the injury of the mortal touch us.
Guard us, O Lord of mantra.

मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य ।
रक्षा णो ब्रह्मणस्पते ॥ ३

mā naḥ shamso araruṣho dhūrtiḥ
prañāṅ martyasya
not, us, calumny, one who gives not, injury,
touch, mortal,
rakṣhā ṇo brahmaṇaspate
protect, us, O Lord of mantra.

Details: *araruṣhaḥ*: one who gives not; one who does not worship; derived from *rātiḥ*, to give.

Translation of S: “May not the afflicting curse of the mortal touch us.” He translates *shamsa* as curse. S has to change the Word order to get his meaning.

1.18.4: Hasten Us

Only that hero does not perish who is
hastened by the lord of mantra,
Brahmaṇaspati, Indra,
And Soma, the Lord of delight.

स घा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः ।
सोमो हिनोति मर्त्यम् ॥ ४

sa ghā vīro na riṣhyati yam indro
brahmaṇaspatiḥ

he, ., hero, not, perish, which, Indra, lord of
mantra,

somo hinoti martyam

Soma, hastens, mortal.

Details: In the Vedic yoga, denoted by yajña, progress of yoga journey is possible only for a hero, a striver. Even then the co-operation of the deities Indra, Soma etc., is needed.

1.18.5: Dakṣhiṇā, the Discernment

May all of you, the lord of mantra, Soma,

Indra and Dakṣhiṇā

Protect the mortal from evil.

त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् ।

दक्षिणा पातु त्वंहसः ॥ ५

tvam tam brahmaṇaspate soma indraḥ
cha martyam

you, that (mortal), lord of mantra, God
Soma, God Indra, and, mortal,

dakṣhiṇā pātu amhasaḥ

Dakṣhiṇā, protect, from evil or sin.

Details: Dakṣhiṇā is the Goddess of intuitive power of discrimination between Truth and Falsehood. She is an emanation of the Goddess of dawn, Uṣhas.

amha: evil of falsehood.

Next Hymn to Brahmaṇaspati: 1.40

Sadasaspati (1.18.6-1.18.9)

1.18.6: United with Intelligence

The God Sadasaspati, the mighty one,
dear to Indra, is desirable.

He is the giver of wealth and his power is
characterised by understanding; him I
have attained.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।

सन्नि मेधामयासिषम् ॥ ६

sadasaspatim adbhutam priyam

indrasya kāmiam

God Sadasaspati, mighty, dear, to Indra,
desirable,

sanim medhām ayāsiṣham

giver, intelligence, (I have) obtained or
attained to.

Details: God Sadasaspati is a special form of Agni as indicated by the epithet *adbhutam*, wonderful, which is used only for Agni in RV. The devotee has attained the deity or realised the deva's presence in his subtle body.

medhām: intelligence; the God's form or *svarūpa* is characterised by the power of understanding.

S translates the last line as, "I have attained to the God to secure intelligence." One does not need to obtain unification to attain only one aspect, namely intelligence.

1.18.7: Harmony of Thoughts

Without (understanding) the Truth (*ṛta*) of this God, no success is possible in the yajña even for the wise Seer.

This God brings about the harmony of thoughts.

यस्माद्देते न सिध्यति यज्ञो विपश्चितश्चन ।

स धीनां योगमिन्वति ॥ ७

yasmāt ṛte na sidhyati yajño

vipashchitaḥ chana

with whom, Truth-in-movement, not,
succeed, yajña, the illumined Seer, even,

sa dhīnām yogam invati

he, of the thoughts, union, effects,

Details: Here yoga means the close relationship characterised by (mental) conversation etc. This God makes the devotee develop the harmony of all the thoughts. Yajña is a journey where there are many bypaths. The God allows the devotee to make the right choice and see the harmony in all the thoughts happening.

rta: truth of this God.

1.18.8: Speeds the Yajña-journey

Later he increases the seeker, and speeds the yajña-journey.

The speech reaches the Gods.

आद्ध्योति हविष्कृतिं प्राञ्चं कृणोत्यध्वरम् ।
होत्रा देवेषु गच्छति ॥ ८

āt ṛdhnōti haviṣkṛtim prāñcham kṛṇōti
adhvaram

after, increases, one engaged in inner yajña,
proceeding superbly, does, yajña-journey,
hotrā deveṣhu gachchhati
speech, the Gods, attains (to them).

Details: *hotra* means speech or invocation derived from *hu*, to call. The chant of the Seer, empowered by the deity, reaches all the Gods.

āt: after, after the harmonisation of all the thoughts in the seeker or sacrificer. Only the harmonious invocation reaches the Gods.

1.18.9: I Have Seen Him

Narāshamsa, the most-daring, highly celebrated, him I have seen.

He looks-like the house-hold priest in Heaven.

नराशंसं सुधृष्टममपश्यं सप्रथस्तमम् ।
दिवो न सन्नमखसम् ॥ ९

narāshamsam sudhṛṣṭamam apashyam
saprathastamamam

deity Narāshamsa, most daring, I have seen,
most celebrated,

divo na sadma makhasam

Heaven, like, house, sacrifice.

Details: *sada*: the home; the inner realm of many planes where the Gods arrive.

makhasa: the yajña happening in the inner realms.

narāshamsam: one who is distinguished among *nara*, including both Gods and human. Agni shines like the performer of the yajña in the household of Heaven.

Hymn 1.19: Maruts and Agni

- 1: Accept the Light
- 2: None Exceeds your Will
- 3: Knowers of the Midworld
- 4: Unconquered
- 5: Form both Radiant and Awful
- 6: Gods in the Luminous World
- 7: Move the Mountains
- 8: Spread the Knowledge
- 9: I Pour the Soma

All the nine verses in this hymn end with the refrain, “O Agni, come here along with the Maruts.” In (1.19.2) and others, we will indicate the refrain as ‘*marudbhir* as in (1.19.1)’ and omit word-meanings. The association between Agni and Maruts is cited in many verses such as (3.24.5). “The glory of Maruts is Agni”; also see (1.38.13).

For translators like Wilson, this association is stated as, “an obvious metaphor expressing the action of wind upon fire.”

1.19.1: Accept the Light

To the desirable yajña you are ardently
called to accept the Light of mind,
O Agni.
Come here along with the deities Maruts.

प्रति॒ त्यं चारु॑मध्व॒रं गोपी॑थाय॒ प्र हू॑यसे ।
मरु॒द्भि॒रग्र॒ आ ग॑हि ॥ १

prati tyam chārum adhvaram go pīthāya
prahūyase
towards, that, desirable, yajña, yield of
light, for the drink of, called,
marudbhir agna āgahi
with the Maruts, Agni, come.

Details: Agni being the first deity is prayed to come and accept the offering of Light given by the yajamāna and give it to the other Gods like Maruts.

Maruts impel or move the activities of intelligence illumined by the Light and strength of Indra.

Agni also energises the Maruts to break out of the domain of nervous mentality and leads them to the regions of thought.

go: everywhere in the Veda it stands for Light of the mind. Ritualists translate it as the Soma juice.

Maruts are the holders of Universal Light (*vishvabhānuṣhu*) as declared in (4.1.3) and others.

1.19.2: None Exceeds your Will

No other God or mortal exceeds your will,
O Agni, the Mighty One.
Come here along with the deities Maruts.

न॒हि दे॒वो न म॒र्त्यो म॒हस्त॒व क्र॒तुं प॒रः ।
मरु॒द्भि॒रग्र॒ आ ग॑हि ॥ २

nahi devo na martyo mahas tava kratum
parah
not, God, not, mortal, mighty, yours, will,
another,
marudbhir same as in (1.19.1).

1.19.3: Knowers of the Midworld

The knowers of the great midworld, the
All-Gods, do not deceive.
Come here along with the deities Maruts.

ये म॒हो रज॑सो वि॒दुर्वि॒श्वे दे॒वासो अ॒द्रुहः॑ ।
मरु॒द्भि॒रग्र॒ आ ग॑हि ॥ ३

ye maho rajaso vidur vishvedevāso
adruhaḥ
those, great, of the midworld, know, All-
Gods, not deceiving,
marudbhir same as in (1.19.1).

Details: The Maruts are the deities of the mid-world between Earth and Heaven, matter and mind; there are seven kinds of Maruts with different functions. The phrase 'All-Gods' refers to the Maruts here.

1.19.4: Unconquered

These brave singers of the riks are
unassailed by the might of others.
Come here along with the deities Maruts.

य उ॒ग्रा अ॒र्कमा॑नृचुरना॒धृष्टा॑स॒ ओज॑सा ।
मरु॒द्भि॒रग्र॒ आ ग॑हि ॥ ४

ya ugrā arkam āṇchur anādhṛṣṭāsa
ojasā
these, brave, riks, (they) worship or sing,
not assailed, by the might (of another),
marudbhir same as in (1.19.1).

Details: Brave Maruts, brothers of Indra, are able to make the laudation full of valour to

reach Indra, and impel him to release the currents of Divine power denoted by Waters.

arkam: translated here as riks. S translates it as waters which corresponds to Divine powers in the esoteric sense. Maruts impel the Divine powers towards man.

ojase: might; it refers to the might of some other person or power.

ugra: In the Veda, it means 'brave' or 'forceful.' It does not have the connotation of 'fearsome' or 'terrible' as in classical Sanskrit.

1.19.5: Form both Radiant and Awful

These Maruts are radiant, awful in form,
powerful and they devour the foes.
Come here along with the deities Maruts.

ये शुभ्रा घोरवर्षसः सुक्षत्रासौ रिशादसः ।
मरुद्भिरग्र आ गंहि ॥ ५

ye shubhrā ghoravarpaṣaḥ sukṣhatrāso
rishādasah

these, radiant, awful form, powerful,
devourers of the foes,
marudbhir same as in (1.19.1).

Details: Even though the Maruts are awful in form and they literally swallow the foes, they are described as radiant to indicate the result of their actions, namely establishment of Truth which is luminous. See (1.37.5).

1.19.6: Gods in the Luminous World

In the luminous world above the Heaven
reside these Gods.
Come here along with the deities Maruts.

ये नाकस्याधि रोचने दिवि देवास आसते ।
मरुद्भिरग्र आ गंहि ॥ ६

ye nākasyādhi rochane divi devāsa
āsate

who, above the Heaven, in the shining, a
place in Heaven, Gods, that are,
marudbhir same as in (1.19.1).

Details: *nākam*: na + ākam: no + unhappiness;
it is the third station in the lower triple world,
called also Heaven.

divi: a particular part of the higher world.

1.19.7: Move the Mountains

These Gods move the mountains and cross
(or scorn) the oceans, full of waters.
Come here along with the deities Maruts.

य ईङ्खयन्ति पर्वतान् तिरः समुद्रमर्णवम् ।
मरुद्भिरग्र आ गंहि ॥ ७

ya īṅkhayanti parvatān tiraḥ samudram
arṇavam

they, move, mountains, scorn, oceans, full of
waters,
marudbhir same as in (1.19.1).

Details: The phrase, "move the mountains", is enigmatic for ritualists, but its meaning is straightforward in the esoteric sense. Mountains symbolize the inert physical body, full of *tamas* or inertia. The Maruts, life-forces, supply the requisite energy to overcome the *tamas* and make possible the movement in the physical body i.e., the blossoming of knowledge, power, etc. The Maruts enable the energized body to be able to journey and cross the ocean of existence, which is full of waves symbolising the obstacles of the journey.

"The amount of speculation into which the Western scholars have been led by a rik of this kind is indeed amusing. As it is rather

typical of the manner in which they draw inferences, construct history and geography and pass verdict on the men and times of the Vedās, on data whose slenderness is matched only by the inadequacy of their own understanding, we reproduce extracts from the copious remarks of Max Muller on this Rik: 'Wilson remarks that the influence of the winds upon the sea, alluded to in this and the following verse, indicates more familiarity with the ocean than we should have expected from the traditional inland position of the early Hindus, and it has therefore been supposed by others that, even in passages like our own, *samudra* was meant for the sky, the waters above the firmament. But although there are passages in the Rig Veda where *samudra* must be taken to mean the welkin, this word shows in by far the larger number of passages the clear meaning of ocean . . . ' [M.P. Pandit, 32]. The quotation of Max Muller is extensive and only a small part of it is quoted here.

1.19.8: Spread the Knowledge

The Gods spread the knowledge with their rays and scorn the ocean in their might. Come here along with the deities Maruts.

आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा ।
मरुद्भिरग्र आ गंहि ॥ ८

ā ye tanvanti rashmibhis tirah
samudram ojasā

., they, (with ā) extend, rays, scorn or cross, oceans, by their might,
marudbhir same as in (1.19.1)

1.19.9: I Pour the Soma

O Agni, for you, I pour the sweet Soma to drink first.

Come here along with the deities Maruts.

अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु ।
मरुद्भिरग्र आ गंहि ॥ ९

abhi tvā pūrva pītaye sṛjāmi somyam
madhu

., for you, early, drink, release, Soma, sweet,
marudbhir same as in (1.19.1)

Details: The worshipper prepares and pours the Soma, the Delight of Existence generated by his activities and offers it to Agni first before he does it to the other Gods. Hence the Soma offering is called an early drink.

Next Hymn to Agni: 1.21

Next Hymn to Maruts: 1.37

[End of Adhyāya one of Aṣṭaka one;
Adhyāya 2 begins. The Rīṣi is same as before.]

Hymn 1.20: Rbhūs Make Four Out of One

- 1: Affirmation for Establishing Ecstasy
- 2: Speech-yoked Steeds
- 3: Fashioned the Nectar-yielding Cow
- 4: Remove Old Age
- 5: Soma Joins Maruts and Ādityās
- 6: The Fourfold Body
- 7: Thrice-seven Ecstasies
- 8: Distributed by a Perfect Method

Rbhūs are the artisans of Immortality. Their work deals with the details of establishing the ecstasies in the seekers. For more details, see the essay on Rbhūs in Part II.

1.20.1: Affirmation for Establishing Ecstasy

To this God who is being born (in the Seers), this special affirmation is made through the mouth of the illumined Seers To establish the superb ecstasies (in man).

अयं देवाय जन्मने स्तोमो विप्रेभिरासया ।
अकारि रत्नधातमः ॥ १

ayam devāya janmane stomo viprebhir
āsayā
this, for the God, being born, affirmation or
laud, illumined, by the mouth,
akāri ratnadhātamaḥ
is made, supports enjoyments or felicities
excellently.

Details: This hymn is chanted by the illumined Seers to facilitate the manifestation of Rbhūs in man; their work deals with all the details of establishing the ecstasies in humans.

1.20.2: Speech-yoked Steeds

For achieving the goals of Indra, the speech-yoked steeds were fashioned by the Rbhūs using their mind.
By their actions the Rbhūs attain (or enjoy) the yajña.

य इन्द्राय वचोयुजा ततक्षुर्मनसा हरी ।
शमीभिर्यज्ञमाशत ॥ २

ya indrāya vachoyujā tatakṣhur manasā
harī
who, for Indra, speech-yoked, procured or
fashioned, by the mind, horses,
shamībhir yajñam āshata
actions, yajña, attained.

Details: Attaining the yajña means the fulfilment of special powers in man which exalt him/her. The Rbhūs perform the divine actions in order to uplift the humans who are ripe to attain perfection. Among these actions, the chief one is to fashion in man the steeds of Indra, the life-forces speeding the Divine Mind. The means for their action are their

Truth-Willed Mind. The horses are yoked by the speech itself. The first line declares that using their mind the Rbhūs fashioned the steeds.

1.20.3: Fashioned the Nectar-yielding Cow

They fashioned for the Ashvins the happy car of all-pervading movements.
Fashioned also the nectar-yielding cow.

तक्षन्नासत्याभ्यां परिज्मानं सुखं रथम् ।
तक्षन् धेनुं सबर्दुघाम् ॥ ३

takṣhan nāsatyābhyām parijmānam
sukham ratham
fashioned, for the Ashvins, all-pervading,
happy, car,
takṣhan dhenum sabardughām
fashioning, cows, yielder of nectar.

Details: Ashvins are the Gods presiding over the *yoga* journey of man and offer their benefits in many directions namely longevity and youth for the material man, capacity of enjoyment for the vital man, the power of light full of joy for the mental man. They help the development of man in all the possible ways. Here Ashvins need a car which goes in all directions in all the worlds and the Rbhūs fashion such a car for Ashvins.

Another action of the Rbhūs cited here is the fashioning of the cow. This is not merely the four-footed animal yielding milk. This cow is the primal light, Aditi. RV (4.33.8) explicitly states that the Rbhūs fashion the cow of all-form (*vishvarūpām*) and all-impelling (*vishvajuvam*). Mother Aditi is the impeller of the Universe. Her son is the *jīva*, the soul of man, who is separated from the mother by the enclosing skin, the product of ignorance. It is said that the Rbhūs remove

this skin and cleanse the cow, “By your thinkings, you have freed the cow from the skin”, RV (4.36.4). Thus the Rbhūs effectuate in man the formation of the nectar-yielding primal consciousness.

1.20.4: Remove Old Age

Rbhūs seek the straight path; their mantrās are full of Truth; they render the parents youthful

By pervading them with the Light.

युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः ।
ऋभवो विष्ट्यक्रत ॥ ४

yuvānā pitarā punaḥ satyamantrā
rjūyavaḥ

youthful, parents, again, whose mantrās are true, desiring straightness,

rbhavo viṣṭī akrata

Rbhūs, by spreading or pervading, made.

Details: The parents are Earth and Heaven, fields of physical and mental consciousness. The Rbhūs remove the wornout condition of both Heaven and Earth and bring about a freshness in them.

The Rbhūs are endowed with thoughts permeated with Truth and they are dedicated to straightness i.e., they never swerve from the path of Truth.

Recall that Ashvins also remove old age; the work of Ashvins is at the level of individual whereas the work of Rbhūs is at the cosmic level, i.e., level of Earth and Heaven.

1.20.5: Soma Joins Maruts and Ādityās

The Soma (or Delight) meets Indra along with the Maruts

And the shining sons of Aditi (Ādityās).

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता ।
आदित्येभिश्च राजभिः ॥ ५

sam vo madāso agmata indreṇa cha marutvatā

., your, the delight or Soma, (with sam) meet, by Indra, and, Maruts,

ādityebhiḥ cha rājabhiḥ

with Ādityās, and, shining ones or kings.

Details: The Rbhūs release the Soma, the essence of bliss, and bring it to the inner sacrifice of the human. Along with them come Maruts, the life-powers, Indra, the Divine Consciousness of pure mind and the sons of Aditi like Mitra and Varuṇa signifying the powers of friendship and purification.

1.20.6: The Four-fold Body

That vessel of the God Tvāṣṭṛ is new and perfected.

You again made it fourfold.

उत त्वं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् ।
अकर्त चतुरः पुनः ॥ ६

uta tyam chamasam navam tvāṣṭur devasya niṣkṛtam

again, that, vessel, new, Tvāṣṭṛ, God, perfected,

akarta chaturah punaḥ

did, divided fourfold, again.

Details: Tvāṣṭṛ, the Divine Architect of the forms in the Universe, gave humans only one form or body, called *chamasa*, the physical body, the holder of the waking consciousness. It contains the essence of Soma, the All-Delight, meant for the Gods. The Rbhūs make the one body fourfold namely the physical body or *annamaya kosha*, the body of life-

energy, *prāṇamaya kosha*, the mental body, *manomaya kosha* and the supramental body, *vijñānamaya kosha*. Some call the fourth as the causal body which causes the other three.

The same interpretation of *chamasa* is found in the Upanishad also. "The *chamasa* with its base or bottom above and opening below; the Glory that is the Universe of forms or the All-Forms is laid in it", (Brh. U. 2.2.3). Commenting on this verse, Sri Shankara remarks, "What is this *chamasa* with hole below and base above? It is the head that is above like a *chamasa* bowl and the mouth is the aperture below." [17, Vol.1, p. 120].

In the rituals, *chamasa* is the drinking vessel holding the Soma juice.

1.20.7: Thrice-seven Ecstasies

O Ṛbhūs, you establish for the sacrificer the seven principles (or felicities, *ratnāni*) in the three (bodies);

Each is distinct with perfect expression.

ते नो रत्नानि धत्तन् त्रिरा साप्तानि सुन्वते ।
एकमेकं सुशस्तिभिः ॥ ७

te no ratnāni dhattana trir ā sāptāni
suvate

you, our, felicities, establish, thrice,
repeated, seven kinds, to the sacrificer,
ekam ekam sushastibhiḥ
one, one, with perfect expression.

Details: By giving the fourfold body for man, the Ṛbhūs render him qualified for residing in the plane of Truth Consciousness and establish in him the seven universal principles of existence associated with seven worlds namely the Earth, mid-region (*antharikṣha*), the Heaven (*dyaus*), the *sva* and the triple Divine Worlds (*sat-chit-ānanda*).

Moreover the Ṛbhūs establish the seven principles in each of the three bodies: physical, vital and mental.

ā: *āvṛtti*, repetition.

1.20.8: Distributed by a Perfect Method

They supported and held in themselves the share (for each God) which were apportioned perfectly by their happy actions.

The share for each God in the yajña is for their enjoyment.

अधारयन्त बह्वयोऽभजन्त सुकृत्यया ।
भागं देवेषु यज्ञियम् ॥ ८

adhārayanta vahnayo abhajanta
sukṛtyayā

(you) sustained, the bearers, apportioned,
by happy action or by perfection in their
actions.

bhāgam deveṣhu yajñiyam
portion to be distributed for enjoyment,
among the Gods, due in yajña.

Details: When the human consciousness is ready, the Ṛbhūs are able to sustain certain currents of *ānanda*. They are able to distribute to each God in the sacrifice his/her appropriate share replete with *ānanda*.

sukṛtyaya: the happy or perfect action of fashioning a single bowl out of the four mentioned earlier.

vahnayaḥ: bearers; Ṛbhūs who manage and uphold the yajña to secure immortality and the like for humans.

Next Hymn to Ṛbhūs: 1.110

Hymn 1.21: Indra and Agni: Givers of Refuge

- 1: Call Indra and Agni
- 2: Laud Superbly
- 3: Advent of Mitra
- 4: Valiant Gods
- 5: The Rākṣasās
- 6: Give us the Refuge

1.21.1: Call Indra and Agni

Here I call Indra and Agni; we desire to praise them.
May the superb drinkers of Soma take the Soma.

इहेन्द्राग्नी उप ह्वये तयोरित्स्तोममुश्मसि ।
ता सोमं सोमपातमा ॥ १

iha indrāgnī upahvaye tayorit stomam
ushmasi
here, Indra and Agni, (I) call, they two,
hymn of affirmation, desire,
tā somam somapātāmā
they two, Soma, superb drinkers of Soma.

Details: Indra is stationed in the Heaven, Agni on the Earth. They are called to come to the inner yajña happening in the subtle body of the aspirant.

iha: here, the yajña in session; ritualists interpret this Word as referring to the house of the aspirant.

stomam: the hymn which affirms.

1.21.2: Laud Superbly

O Men, laud superbly these Gods, Agni and Indra, in the yajña; sing their glory.
Chant the praise in the Gāyatri metre.

ता यज्ञेषु प्र शंसतेन्द्राग्नी शुम्भता नरः ।
ता गायत्रेषु गायत ॥ २

tā yajñeṣhu prashamsata indrāgnī
shumbhatā naraḥ
they, in yajña, laud superbly, Indra and Agni, make them lustrous, fellow seekers,
tā gāyatreṣhu gāyata
they, mantrās in the Gāyatri metre, chant.

Details: *naraḥ:* men or souls. Here the Rishi is asking their souls to glorify the Gods.

1.21.3: Advent of Mitra

For the (advent of the) famous Mitra we call Indra and Agni,
The Soma drinkers, to drink Soma.

ता मित्रस्य प्रशस्तय इन्द्राग्नी ता हवामहे ।
सोमपा सोमपीतये ॥ ३

tā mitrasya prashastaya indrāgnī tā
havāmahe
they, of Mitra, fame, Indra and Agni, they, (we) call,
somapā somapītaye
Soma-drinkers, to drink Soma.

Details: Mitra, an aspect of the God Sūrya, is the friend who brings about equal delight in all aspects of yajña by eliminating all the inequalities. When Indra and Agni are satisfied, the atmosphere is ripe for the advent of Mitra who effects companionship, friendliness etc.

1.21.4: Valiant Gods

We call the valiant Gods to (accept) the pressed Soma in the yajña.
May Indra and Agni come here.

उग्रा सन्ता हवामह उपेदं सर्वनं सुतम् ।
इन्द्राग्नी एह गच्छताम् ॥ ४

ugrā santā havāmaha upedam savanam
sutam

valiant, Gods, (we) call, to approach this,
yajña, the pressed Soma,
indrāgnī ā iha gachchhatām
Indra and Agni, ., here, (with ā) (they)
come.

Details: *ugra*: valiant; the Gods overpower
and destroy the yajña-haters. It has the
meaning of attracting persons into the higher
regions by splitting it into *u* and *gra*.

1.21.5: The Rākṣhasās

May the great guardians of the house of
yajña, Indra and Agni, kill the rākṣhasās.
May the fiends be progenyless.

ता महान्ता सदस्पती इन्द्राग्नी रक्ष उब्जतम् ।
अप्रजाः सन्त्वत्रिणः ॥ ५

tā mahāntā sadaspatī indra agnī rakṣha
ubjatam
those, great, guardians of the house of yajña,
Indra, Agni, fiends, kill,
aprajāḥ santu atrīṇaḥ
progenyless, may they become, the fiends.

Details: *sadaspatī*: guardians of the house of
yajña namely the body of the sacrificer, both
the inner and outer.

progenyless: one having no successor for
propagating the evil force.

atrīṇaḥ: eaters (of being), rākṣhasās

1.21.6: Give Us the Refuge

By the Eternal Law may you be awake in
the station above, instilling perceptive
knowledge.

O Indra and Agni, give us the refuge.

तेन सत्येन जागृतमधि प्रचेतुने पदे ।

इन्द्राग्नी शर्म यच्छतम् ॥ ६

tena satyena jāgṛtam adhi prachetune
pade

that, Truth or Eternal Law, be awake,
above, (instilling) perceptive knowledge, in
the station,

indrāgnī sharma yachchhatam

Indra and Agni, refuge or divine home, give
(to us).

Details: Only in a condition of complete
surrender, the perceptive knowledge in the
highest station can be awakened in us. Only
Indra and Agni can accomplish this task.

Hymn 1.22: Goddesses, Ashvins, Viṣṇu and Savitr

- 1: Awake the Ashvins
- 2: We Call Ashvins
- 3: Yajña Moist with Speech
- 4: The House of Yajña is not Far
- 5: Savitr is the Knower and the Goal
- 6: Child of Waters
- 7: Sees Inside All Persons
- 8: Felicities Arise in the Giver
- 9: Spouses
- 10: Bhārati and Speech
- 11: Freedom of Goddesses
- 12: Indrāṇi, Varuṇāni
- 13: Vast Heaven and Earth
- 14: Station of Gandharva, Soma
- 15: Wide Refuge
- 16: Viṣṇu Strode the Seven Stations
- 17: All were Firmly Established by Viṣṇu
- 18: Viṣṇu Upholds the Laws

- 19: Viṣṇu Manifests the Laws by his Deeds
 20: Supreme Step Seen Eternally
 21: The Seers Light Well the Path

Ashvins (1.22.1 - 1.22.4)

1.22.1: Awake the Ashvins

Awake the Ashvins who join us at morn;
 may they come here
 To drink the Soma.

प्रात॑र्युजा॒ विबो॑धया॒श्विना॒वेह॒ गच्छ॑ताम् ।
 अस्य॒ सोम॑स्य पीतये ॥ १

prātar yujā vibodhayā ashvinau ā iha
 gachchatām
 morning, join together, awake, Ashvins, ..
 here, (with ā) may they come,
 asya somasya pītaye
 this, Soma, to drink.

Details: The call to awake the Ashvins is
 addresse to one's inner self or to Agni as he is
 the caller of the Gods, *hotṛ*.

1.22.2: We Call Ashvins

In the superbly charioted and auspicious
 car, are the Gods dwelling in Heaven.
 We call them, O Ashvins.

या सुर॑था र॒थीत॑मोभा दे॒वा दि॒विस्पृ॑शा ।
 अ॒श्विना॒ ता ह॑वामहे ॥ २

yā surathā rathītamā ubhā
 which, auspicious car, superbly
 charioted, both,
 devā divispṛshā ashvinā tā havāmahe
 Gods, touching the Heaven, Ashvins,
 them, call.

1.22.3: Yajña Moist with Speech

With your speech, which is sweet and
 happy Truth,

Moisten the yajña, O Ashvins.

या वा॒ कशा॒ मधु॑मत्य॒श्विना॒ सू॒नृता॑वती ।
 तया॑ य॒ज्ञं मि॑मिक्षतम् ॥ ३

yā vām kashā madhumati ashvinā
 sūnṛtāvati
 that, your, name of speech, sweet, Ashvins,
 of happy truth,
 tayā yajñam mimikṣhatam
 by that, yajña, moisten.

Details: The Ashvins moisten the sacrifice
 with their speech so that the yajña drips with
 delight.

kashā: the usual meaning is the whip by which
 the horse is goaded. In this context the speech
 has the capacity of guiding and hence, *kashā* is
 translated as speech. S favours this meaning as
 an option.

1.22.4: The House of Yajña is not Far

You are not far for your (swift) car.
 O Ashvins, please come to the house of
 the sacrificer offering Soma.

न॒हि वा॒मस्ति॑ दूर॒के यत्रा॑ रथे॒न गच्छ॑थः ।
 अ॒श्विना॒ सोमि॑नो गृहम् ॥ ४

nahi vām asti dūrake yatrā rathena
 gachchhathah
 not, your, is, far, in which (yajña), by the
 car, go,
 ashvinā somino grham
 Ashvins, with Soma, to the house.

Details: The house of the sacrificer is the
 physical body. The delight of existence, the
 Soma, has to be extracted from this body. The
 house cannot be far for Ashvins with their
 swift car.

Savitṛ (1.22.5 - 1.22.8)**1.22.5: Savitṛ is the Knower and the Goal**

I call Savitṛ, the golden-armed, for
increase.

He is the knower, the God and the goal.

हिरण्यपाणिमूतये सवितारमुपह्वये ।

स चेत्ता देवता पदम् ॥ ५

hiranya pāṇim ūtaye savitāram
upahvaye

golden, hands, for increase, God Savitṛ, (I)
call,

sa chettā devatā padam

he, the knower, the God of Gods, the goal to
be attained.

Details: Savitṛ, the Sun, is the golden person;
he himself is the knower, himself the deity,
himself the goal to be reached. Note that
hands, feet, arms, etc. denote the rays.

It is the perception of the Rishīs and a long
settled doctrine that the golden form of Savitṛ,
the Person Highest, the God of all Gods can
be realised directly.

padam: goal to be attained.

chettā: knower; makes the seeker know him
(Savitṛ).

ūtaye: increase. The God or his power
increases in the seeker.

1.22.6: Child of Waters

Adore him, Savitṛ, the son of the waters,
for increase.

We long for his deeds.

अपां नपातमवसे सवितारमुपस्तुहि ।

तस्य व्रतान्युश्मसि ॥ ६

apām napātam avase savitāram
upastuhi

waters, son of, for your increase, Gods
Savitṛ, adore by hymns,

tasya vratāni ushmasi

his, (eternal) deeds, we long far.

Details: Though Savitṛ has really no birth as
such, his description as the child of the
Waters is in the context of the creation of the
universe. The basic material existing at the
time of manifestation of the Universe is said to
be fluid or waters as in RV (10.154, 10.190).
Hence Savitṛ is said to be the son of waters.

The word *napāt* means son, also son's son.
Like Agni, Savitṛ is born in the subtle body of
the seeker in the midworld which is often
symbolised as waters. Thus Savitṛ is spoken of
as the son of the Waters both in the
macrocosm and the microcosm.

In the gross view, the sun comes to birth
by rising from the ocean in the morning;
hence Savitṛ is the son of the Waters.

1.22.7: Sees Inside All Persons

We call the distributor of the varied store
of wealth and the giver of the wealth of
all accomplishments.

Savitṛ sees inside all persons.

विभक्तारं हवामहे वसोश्चित्रस्य राधसः ।

सवितारं नृचक्षसम् ॥ ७

vibhaktāram havāmahe vasoḥ chitrasya
who apportions and gives, (we) call, of
wealth, of many kinds,

rādhasaḥ savitāram nṛchakṣhasam

treasure of accomplishments, God Savitṛ,
one who sees within all persons.

Details: Though both *vasu* and *rādha* mean wealth, their distinction is to be noted. *rādha* is derived from *rādh*, *sādh*, to accomplish. Thus *rādha* means the treasure of all accomplishments, artistic, mental etc. *vasu* is the wealth of the substance characterizing the luminous *sva* world. Since Savitr is the creator, he creates the power of all accomplishments in the subtle bodies of human beings. Hence by praising Savitr with mantrās like the famous Gāyatrī mantra (3.62.10), the potential accomplishments manifest in us.

1.22.8: Felicities Arise in the Giver

O Comrades, sit around in adoration,
Savitr is soon to be lauded.
In the giver manifests the treasures.

सखाय॑ आ निषी॒दत स॒विता स्तोम्यो॑ नु नः ।
दाता॑ राधा॑सि शु॒म्भति ॥ ८

sakhāya ā niṣhīdata savitā stomyo nu
naḥ
friends, hence, sit and adore the God, God
Savitr, (deserves) our hymn of affirmation,,
us,
dātā rādhāmsi shumbhati
giver, wealth, lights up.

Details: The aspirant manifests the spiritual and worldly felicities (*rādhāmsi*), bestowed by Savitr.

Next hymn to Savitr: 1.35

Goddesses: (1.22.9 - 1.22.12)

1.22.9: Spouses

O Agni, bring here the spouses of the
Gods desiring the offering.
(Bring) also Tvashṭr also to drink the
Soma.

अ॒ग्ने प॒त्नीरि॒हाव॑ह दे॒वाना॑मु॒शती॒रुप॑ ।
त्व॒ष्टारं॑ सोम॒पीत॑ये ॥ ९

agne patnīr iha āvaha devānam ushatīr
upa

O Agni, spouses, here, bring, of Gods,
desiring (the offering), near,
tvashṭāram soma pītaye
God Tvashṭr, Soma, to drink.

Details: In the Vedic parlance, the God causes the work to be done or presides over it. It is the spouse who executes the work, she is the doer.

1.22.10: Bhārati and Speech

O Agni, bring here for increase in us,
the spouses of Gods, most youthful,
Bhārati and Speech.
The Goddesses are conscious and envelop
all.

आ ग्रा अ॒ग्न इ॒हाव॑से हो॒त्रां यवि॑ष्ठ भा॒रती॒म् ।
वरू॑त्रीं धि॒षणां॑ वह ॥ १०

ā gnā agna ihāvase hotrām yaविष्ठha
bhāratīm

., wives, Agni, for increase here, speech,
most youthful, the Goddess Bhārati,
varūtrīm dhishanām vaha
shines enveloping all, conscious, (with ā)
bring.

Details: Bhārati is the Truth-lustre of the Vast Light (*mahas*), the foundation of Ila (Revelation) and Sarasvati (Inspiration). The three adjectives Hotrā, Varūtri and Dhishanā indicate their powers or qualities, namely Hotrā is the caller of speech, Varūtri is the enveloper and Dhishanā is consciousness. S states Hotrā is spouse of Agni, Bhārati, spouse of Āditya and Varūtri Dhishanā is Sarasvati.

avase: for increase; for increasing the power of the Goddesses in the sacrificer or aspirant.

1.22.11: Freedom of Goddesses

May the Goddesses, spouses of the Gods,
favor us with increase and great
happiness.

Their wings are not clipped.

अभि नो देवीरवसा महः शर्मणा नृपत्नीः ।

अच्छिन्नपत्राः सचन्ताम् ॥ ११

abhi no devīr avasā mahāḥ sharmaṇā
nṛpatnīḥ

facing, us, the Goddesses, for increase,
great, happiness, spouses of the Gods,
achchhinna patrāḥ sachantām
unclipped, wings, favour (us).

Details: The phrase, 'wings not clipped', refers to the complete freedom in movement possessed by these Goddesses. The Goddesses are not human, but tyal beings.

1.22.12: Indrāṇī and Varuṇānī

For our happy state, here I call spouse of
Indra, spouse of Varuṇa and the
Spouse of Agni to drink the Soma.

इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये ।

अग्नार्यीं सोमपीतये ॥ १२

iha indrāṇīm upahvaye varuṇānīm
svastaye

here, Indrāṇī, (I) call, Varuṇānī, for our
happy state,
agnāyīm somapītaye
Agnāyī, for the Soma-drink.

Details: These spouses are invoked in the subtle human body. They need to imbibe the delight of existence (Soma) to carry out their specific tasks.

Heaven, Earth and Soma

1.22.13: Vast Heaven and Earth

May the vast Heaven and Earth sprinkle
this our yajña (with happiness).

May they fill us with nourishments.

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् ।

पिपृतां नो भरीमभिः ॥ १३

mahī dyauḥ pṛthivī cha na imam yajñam
mimikṣhatām

vast, Heaven, Earth, and, our, this, yajña,
sprinkle,

pipṛtām no bharīmabhiḥ
fill, us, nourishments.

Details: *pṛthivī*: the gross matter-centered Earth consciousness.

dyauḥ: the subtle mind-centered Divine consciousness.

1.22.14: Station of Gandharva, Soma

The wise taste the lustrous sap of Earth
and Heaven, capable of bearing the
faculties of thought

In the stable station of Soma.

तयोरिद् धृतवत् पयो विप्रां रिहन्ति धीतिभिः ।

गन्धर्वस्य ध्रुवे पदे ॥ १४

tayor it dhṛtavat payo viprā rihanti
dhītibhiḥ

their, ., lustrous, sap, illumined, taste,
capable of bearing the thought,

gandharvasya dhruve pade

of Gandharva or Soma, stable, station.

Details: *gandharva*: The commentator Yāska states that 'go' in Gandharva stands for the ray of the Sun who is associated with the great

Delight; one who bears the Delight is Soma, the Gandharva. Because of the association with Delight, Gandharva is also known as moon. Gandharva has been rendered here as Soma, the essence of all Delight. There is no need to bring in the typal beings called Gandharvās appearing in the Purāṇa. The interpretation given above is consistent with verses such as RV (1.84.15) discussed later. Again RV (1.154.5) states “in the station of Soma where the luminous Truth-Ray shines constantly.” A complete Section in Taittiriya Samhitā (3.4.7.1-12) is devoted to the pair Gandharva and Apsarās. There the pair play the role of Purusha-Prakṛti of later Indian Philosophies.

Note also the continuity offered by this meaning with the verses 16 through 21 addressed to Viṣṇu which have the statement, “the supreme station of Viṣṇu seen continuously by the wise.”

S states the place of the Gandharva is the midregion, sky; in the sky are the Heaven and Earth; and related to them is the ghee-like water which the wise taste.

ghṛta: that which is shining or lustrous; the same meaning is valid in the entire Veda.

tayor: the two, Heaven and Earth.

1.22.15: Wide Refuge

O Earth, be happy and be a thornless dwelling for us.

Give us a refuge which is wide.

स्योना पृथिवि भवानृक्षरा निवेशनी ।

यच्छा नः शर्म सप्रथः ॥ १५

syonā pṛthivi bhava anṛkṣharā niveshanī
happy, Earth, be, without thorns, dwelling,
yachchhā naḥ sharma saprathah
give, us, happiness, wide.

Details: This mantra is used for invoking the deity Angāraka in the *Navagraha* worship. *niveshani*: dwelling; refers both to the body and the house.

Viṣṇu, the All-pervading

In the Rig Veda there are forty-five mantrās to the deity Viṣṇu spread over seven Sūktās. We discuss here the six mantrās (1.22.16)-(1.22.21), known as *shad vaishṇavam*.

A paraphrase of the six verses of Viṣṇu is given below: In the first it is stated that the place of origin of Viṣṇu's stride is also that of the Gods.

In the second, it is declared that Viṣṇu's stride is the cause of the birth of the Universe.

In the third and fourth, it is stated that the Laws of the Universe are unveiled by the stride of Viṣṇu.

The last two declare that even in the striding of the three worlds, the supreme step of Viṣṇu, denoted by the term *tat*, is visible to the eye of the wise Seer. Viṣṇu means all-pervading.

For more information on Viṣṇu and his relation to Shiva, see the relevant essay in Part I.

1.22.16: Viṣṇu Strode the Seven Stations

May the Gods manifest their power in us from that place where Viṣṇu strode The seven stations or planes of the Earth.

अतो देवा अबन्तु नो यतो विष्णुर्विचक्रमे ।

पृथिव्याः सप्त धामभिः ॥ १६

ato devā avantu no yato viṣṇur vichakrame

that place, the devās, increase, us, from which place, the God Viṣṇu, superbly placed his steps,

pr̥thivyāḥ sapta dhāmabhiḥ
of the Earth, seven, stations or planes.

Details: According to RV, Universal existence is arranged in seven planes or stations consisting of the lower three, made of matter (or Earth), midregion and Heavens, the upper three, made of Existence, Knowledge and Bliss and the fourth (middle) plane called as *sva* which links the two triples. It is called as Earth in the Vedic usage of indicating the whole by a part.

Viṣṇu's manifestation of the three cosmic worlds is described symbolically as, "Viṣṇu strode the three planes".

"The source of Light, from which station Viṣṇu extended and strode over the seven planes of the Earth is also station of the Gods who have that one fount. May they, severally, manifest their powers, both in the cosmos and within us, according to their difference in function and give us the progress in their power." This is the prayer. [17, Vol. 4]

There is no need to bring in the Purāṇa story of Viṣṇu as Vāmana, the dwarf, and the emperor Bali.

1.22.17: All were Firmly Established by Viṣṇu

This Viṣṇu strode; thrice he placed his foot.

In the dust of his feet was all firmly established.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् ।
समूळहमस्य पांसुरे ॥ १७

idam viṣṇur vichakrame tredhā
nidadhe padam
this, Viṣṇu, strode in three ways, placed,
his feet,

samūḥam asya pāmsure
firmly established, of him, in the region
having the dust of his feet.

Details: Viṣṇu's stride is the cause of the birth of the Universe. This rik is used for invoking the deity Budha in the *Navagraha Pūja*.

1.22.18: Viṣṇu Upholds the Laws

Viṣṇu, the unassailable and the guardian,
strode superbly the three steps.

He upholds the laws from here.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।
अतो धर्माणि धारयन् ॥ १८

trīṇi padā vichakrame viṣṇur gopā
adābhyah

thrice, steps, superbly strode, Viṣṇu,
protector of the whole world, unassailable,
ato dharmāṇi dhārayan
from here, the laws or the actions,
upholding.

1.22.19: Viṣṇu Manifests the Laws by His Deeds

Behold the deeds of Viṣṇu by which the
laws of the Universe are patent.

Friend, be yoked to Indra.

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥ १९

viṣṇoḥ karmāṇi pashyata yato vratāni
paspashe

of Viṣṇu, deeds, behold, by these deeds,
the acts of sustaining the world, touched or
made patent,
indrasya yujyah sakhā
of Indra, to be yoked, friend.

Details: This verse is addressed by the Rishi to his follow aspirants.

This verse and the preceding one state that Viṣṇu unveils the laws of the Universe by his stride and Viṣṇu upholds these laws.

1.22.20: Supreme Step Seen Eternally

The supreme step of Viṣṇu is seen continuously by wise persons
Like an eye extended in Heaven.

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ २०

tad viṣṇoḥ paramam padam sadā
pashyanti sūrayaḥ
that, of Viṣṇu, supreme, step, always or
continuously, behold, the wise persons or
Seers,
divīva chakṣhur ātatam
like in the Heaven (or sky), eyes, spread
wide.

Details: The line of sight connecting the vision of the wise persons to the supreme step of Viṣṇu is itself like an eye which extends from Earth to Heaven.

tat: that supreme step; the use of *tat*, that, to denote Supreme occurs frequently in the Veda Samhitās and also in the Upanishads.

1.22.21: The Seers Light Well the Path

The illumined Seers chant superbly and are
continuously awake.
They light well that Supreme step of
Viṣṇu.

तद्विप्रांसो विपन्यवो जागृवांसः समिन्धते ।
विष्णोर्यत्परमं पदम् ॥ २१

tad viprāso vipanyavo jāgrvāmsaḥ
samindhate
that, the wise persons, who chant superbly,
sleepless or winkless, (they) light up well,

viṣṇor yat paramam padam
of Viṣṇu, that, Supreme, step.

Details: The Seers create the path from the Earth to the Supreme station and light it excellently so that other mortals can follow the path and attain the world of *sva*. The continuous manifestation of the light is termed, “lighting the path excellently”. Clearly the phrase winkless indicates continuity.

Hymn 1.23: Waters, Pūshan and Other Deities

Metres: 1-18, Gāyatrī ; 19, Purauṣṇik ; 20, 22-24, Anuṣṭup ; 21, Pratiṣṭhā (Gāyatrī)

- 1: Delight is Ready to Flow
- 2: Indra and Vāyu
- 3: Wide Vision
- 4: Purity and Discrimination
- 5: Truth-light
- 6: Auspicious Wealth
- 7: Satisfied at All Levels
- 8: Nourishment
- 9: Destroy the Forces of Ill-will
- 10: Maruts and Priṣṇi
- 11: Journey to the Luminous Station
- 12: Give Happiness
- 13: The Hidden Soma
- 14: Hidden in the Cave
- 15: The Glories of the Six worlds
- 16: Mothers and Sisters
- 17: Waters and the Sun
- 18: Knowledge is Nourished
- 19: Healing Powers
- 20: Medicines for All

21: Continuous Vision of Sun

22: Falsehood

23: Waters and Agni

24: Know Our Needs

1.23.1: Delight is Ready to Flow

These fine Soma (herbs or Delight) mixed with grain and curds are pressed out; come, O Vāyu.

Drink them which are set to flow all over.

तीव्राः सोमांस आ गंहाशीर्वन्तः सुता इमे ।
वायो तान् प्रस्थितान् पिब ॥ १

tīvrāḥ somāsa āgahi āshīrvantaḥ sutā
ime

intense, Soma, come, mixed with curds and grain, pressed, these,

vāyo tān prasthitān piba

deity Vāyu, them, set to flow, drink.

Details: When Vāyu accepts the Soma, he manifests himself in the body of the devotee; the Soma, the essence of Delight, starts to flow and fill the entire body, both the inner and outer, making it fit to accept the energies mentioned in other mantrās of this hymn.

āshih: curds and grain; in the ritual, three types of *āshi* are mentioned namely milk, curds and barley symbolizing the original knowledge, subtle intellect and the dense or gross knowledge of the external world. This word has appeared earlier in RV (1.5.5.).

1.23.2: Indra and Vāyu

We call both the Gods dwelling in Heaven, Indra and Vāyu.

To drink the Soma.

उभा देवा दिविस्पृशेन्द्रवायू हवामहे ।
अस्य सोमस्य पीतये ॥ २

ubhā devā divi spr̥shā indravāyū
havāmahe

both, Gods, Heaven, touching, Indra and Vāyu, call,

asya somasya pītaye

this, Soma, to drink.

Details: Even though the deity Vāyu belongs to the midworld (*antarikṣha*), he is lauded as dwelling in Heaven because of his association with Indra.

1.23.3: Wide Vision

Indra and Vāyu who are swift as mind are called by wise persons for increase.

They are endowed with wide vision and they protect the intelligence.

इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये ।
सहस्राक्षा धियस्पती ॥ ३

indravāyū manojuvā viprā havanta
ūtaye

Indra and Vāyu, with the speed like the minds, the wise persons, call, for increase, sahasrākṣhā dhiyaspatī
one with thousand eyes or with wide vision, protector of intelligence.

Details: The Rishīs call upon the Gods to increase their presence and power in the human devotees or the Seers.

sahasrākṣha: thousand-eyed; indicates one with wide vision; No need to introduce the Purāṇik stories of Indra having thousand eyes.

Mitra and Varuṇa

1.23.4: Purity and Discrimination

We call Mitra and Varuṇa to drink Soma. They are born (in the yajña) pure and are full of understanding.

मित्रं वयं हवामहे वरुणं सोमपीतये ।

जज्ञाना पूतदक्षसा ॥ ४

mitram vayam havāmahe varuṇam
soma pītaye

Mitra, we, call, Varuṇa, Soma, for drinking,
jajñānā pūta dakṣhasā
being born, pure, skill in understanding.

Details: *jajñānā*: being born; the Gods take birth in the human seeker performing the inner yajña.

dakṣha: intelligence which can discriminate between good and bad, truth and falsehood etc. ; discussed earlier in RV (1.2.7).

1.23.5: Truth-light

They increase the Truth by the Truth, they are the guardians of the Truth-Light.

Them, Mitra and Varuṇa, we call.

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती ।

ता मित्रावरुणा हुवे ॥ ५

ṛtena yau ṛtāvṛdhau ṛtasya jyotiṣhaspatī
by the Truth, who, those who increase the Truth, of Truth, guardian of Light,

tā mitrā varuṇā huve

them, Mitra, Varuṇa, (we) call.

Details: The truth in the Veda is not a monolithic entity, but made of several levels or grades. Even the apparently unconscious stone possesses a truth, the truth of physical matter. However these different levels of truth cover each other. For instance when we are emotionally disturbed, the truth of the mental level or the truth of discrimination is hidden by the emotion, and thus its own effect is curtailed. When the cover of the lower truth is removed, the effect of the higher truth is increased. This is the work of the Gods, Mitra

and Varuṇa. Varuṇa symbolises vastness and all infinities who does not tolerate narrowness or compartmentalisation. Mitra is the lord of friendship and harmony. These two Gods harmonise the various levels of truth removing the apparent barriers.

A similar statement has occurred earlier in RV (1.2.8) and it occurs also in the Īsha Upanishad (15).

1.23.6: Auspicious Wealth

May Varuṇa increase superbly;
may Mitra (come) with all prosperities.
May they endow us with auspicious wealth.

वरुणः प्राविता भुवन् मित्रो
विश्वाभिरूतिभिः । करतां नः सुरार्धसः ॥ ६

varuṇaḥ prāvitā bhuvan mitro
vishvābhiḥ ūtibhiḥ

Varuṇa, one who increases superbly, may become, Mitra, with all, prosperities or increasings,

karatām naḥ surārdhasaḥ
make, us, of auspicious wealth.

Details: Both Mitra and Varuṇa grant an all-sided increase in our faculties and make them harmonious.

Maruts and Indra

1.23.7: Satisfied at all Levels

We invite Indra, superb among Maruts, for the drink of Soma.

May he who is satisfied uniformly at all levels be content along with the host of Maruts.

मरुत्वन्तं हवामहे इन्द्रमा सोमपीतये ।

सजूर्गणेन तृप्पतु ॥ ७

marutvantam havāmaha indram ā soma
pītaye

superb among Maruts, (with ā) (we) invite,
Indra, ., Soma, to drink,
sajūr gaṇena tṛmpatu
with uniform satisfaction, with the host,
(may he be) content.

Details: Maruts are primarily born of life-force and they increase of all types of strength. They also possess mental energies as evidenced by the adjective, 'Indra as their eldest'. Indra is the lord of the illumined mind.

sajūh: *jush* indicates satisfaction; the prefix *sa* indicates equality; the phrase indicates an all-sided satisfaction appropriate to every member of the host. Recall that in the Veda equality means appropriateness, not identical treatment.

1.23.8: Nourishment

O Host of Maruts with Indra as the eldest,
O Pūshan and other Gods, the givers,
You all hear my call.

इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः।
विश्वे मम श्रुता हवम् ॥ ८

indrajyeshthā marut gaṇā devāsaḥ
pūṣha rātaṃ
with Indra as the eldest, Maruts, host of,
Gods, Pūshan, giver (of nourishment),
vishve mama shrutā havam
all, my, hear, call.

Details: Pūshan is a solar deity who nourishes all. See the essay in Part II.

1.23.9: Destroy the Forces of Ill-will

Destroy Vṛtra, O auspicious givers, yoked
with the forceful Indra.
May not ill-will master us.

हृत वृत्रं सुदानव इन्द्रेण सहसा युजा ।
मा नो दुःशंस ईशत ॥ ९

hata vṛtram sudānava indreṇa sahasā
yujā
destroy, Vṛtra, auspicious givers, by Indra,
forceful, yoked to,
mā no duḥshamsa īshata
may not, towards us, ill-will, master.

Details: Vṛtra is the demonic force which sows the seeds of ill-will in man and tears human beings apart. Root of Vṛtra is *vṛ*, to tear. By destroying Vṛtra, we also destroy the forces of ill-will.

1.23.10: Maruts and Prishni

We call all the Gods to drink the Soma;
And also Maruts of fiery strength who
have Prishni as their mother.

विश्वान् देवान् हवामहे मरुतः सोमपीतये ।
उग्रा हि पृश्निमातरः ॥ १०

vishvān devān havāmahe marutaḥ soma
pītaye
all, Gods, (we) call, Maruts, Soma, to drink,
ugrā hi prishni mātaraḥ
of fiery strength, ., Prishni, the mother.

Details: Prishni is the cow of many colours signifying the powers of various manifestations. See (1.37.9), (1.85.2).

1.23.11: Journey to the Luminous Station

O Maruts, your powerful voice, like a
conqueror's, spreads wide, confidently,
When you go to the auspicious station, O
Leaders.

जयतामिव तन्यतुर्मरुतामेति धृष्णुया ।
यच्छुभं याथना नरः ॥ ११

jayatām iva tanyatur marutām eti
 dhṛṣṇuyā
 conqueror's, like, (the voice) that spreads,
 Maruts, goes, being bold,
 yat shubham yāthanā narah
 when, beautiful (station), go, leaders.

Details: The journey of the Maruts to the higher station is accompanied by their powerful voice. This journey happens in the subtle body of the yajamāna.

1.23.12: Give Happiness

With their revealing illumination here in
 the midregion may the Maruts manifest
 everywhere and increase in us;
 May they render us happy.

हस्काराद्विद्युतस्पर्शस्तौ जाता अवन्तु नः।

मरुतो मृलयन्तु नः ॥ १२

haskārāt vidyutaḥ pari ato jātā avantu
 naḥ

laughter, revealing, everywhere, from this
 (midregion), born, (may) increase, us,
 maruto mṛlayantu naḥ
 Maruts, give happiness, us.

Details: *haskārāt*: laughter; here it means luminous.

vidyuta: lightning or that which reveals.

Pūshan

1.23.13: The Hidden Soma

O Luminous Pūshan, recover him (Soma)
 whose seat is of many colours and who
 sustains the Heaven,
 As if he were a lost animal.

आ पूषश्चित्रबर्हिषमाघृणे धरुणं दिवः।

आजा नष्टं यथा पशुम् ॥ १३

ā pūshan chitra barhiṣham āghṛṇe
 dharuṇam divaḥ

., Pūshan, variegated, seat, luminous on all
 sides, bearer or sustainer, of the Heaven,
 ājā naṣṭam yathā pashum
 (with ā) bring inside (the subtle body) or
 recover, lost, just as, animal.

Details: The God Soma, the essence of Delight, is the sustainer of all the Gods in Heaven. As mentioned in several hymns, Soma is hidden everywhere. The prayer for Pūshan is to find the hidden Soma just as one finds a lost animal from its tracks or footprints.

1.23.14: Hidden in the Cave

Luminous Pūshan found in the cave the
 deeply hidden Soma
 Placed on the many-hued seat.

पूषा राजानमाघृणिरपगूळं गुहां हितम् ।
 अविन्दच्चित्रबर्हिषम् ॥ १४

pūshā rājānam āghṛṇir apagūḷham guhā
 hitam

Pūshan, king (Soma), luminous, deeply
 hidden, cave, placed,
 avindat chitra barhiṣham
 found, many-hued, seat.

Details: The Soma is hidden in the places difficult to reach by the demon Vṛtra. Hence the Delight is not easily accessible. Soma is imaged as having a many-hued seat since he embodies multiple powers.

1.23.15: The Glories of the Six Worlds

He brings me (the Rishi) in the appropriate
 order the (glories of) the Soma-filled six
 worlds,
 Just as the farmer gives the grain to the
 bulls.

उतो स मह्यमिन्दुभिः षड्युक्तां अनुसेषिधत् ।
गोभिर्यवं न चर्कषत् ॥ १५

uto sa mahyam indubhiḥ ṣhad yuktām
anu seṣidhat

also, he, for me, moisteners (Soma), six,
united, in due order, effecting or moving,
gobhir yavam na charkṣhat
bulls, grain, just as, ploughs again.

Details: The six worlds are the seven worlds excluding the Earth, the station of the sacrificer. Just as a farmer collects the grain and feeds it to the bulls repeatedly, similarly Pūshan attains to the glory of the six worlds other than Earth and brings this glory to the sacrificer again and again.

Next Hymn to Pūshan: 1.42

Waters

1.23.16: Mothers and Sisters

The motherly waters go on the ordained paths to those desiring the yajña and so do the sisters.

(They) mix the honey of Delight with the milk of knowledge.

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।
पृञ्चतीर्मधुना पयः ॥ १६

ambayo yanti adhvabhir jāmayo
adhvarīyatām

motherly waters, go, paths, sisters, desiring
yajña (*adhvara*),

pr̥nchatīr madhunā payaḥ

mixing, sweet sap, milk of knowledge.

Details: The streams of consciousness-force or Divine Energies coming from Heaven and showering the humans are called *āpaḥ*, the Divine Waters. Since they are both nourishing

and purifying, they are called mothers, *amba*. Since they come from the same source or womb, they are called sisters *jāma*. They flow towards the sacrificer enveloping him/her with both Delight and knowledge.

1.23.17: Waters and the Sun

The waters that are near the Sun or together with the Sun,

May they increase our yajña.

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥ १७

amūr yā upa sūrye yābhir vā sūryaḥ
saha

waters, which, near, in the Sun, by which
(waters), or, Sūrya or Sun, along with,

tā no hinvantu adhvaram

those (waters), our, increase, yajña,

Details: Recall that RV (1.10.8) explicitly mentions the Waters (*āpaḥ*) coming from the luminous world *svā*, (*svarvatirāpaḥ*). These energies strengthen the yajña happening in our subtle body. S translates *hinvantu adhvaram* as, “let them please our yajña”.

1.23.18: Knowledge is Nourished

I call the Waters and Goddesses in whom our knowledge is nourished.

From the streams (of energies) the offering is to be made.

अपो देवीरुपं ह्वये यत्र गावः पिबन्ति नः ।
सिन्धुभ्यः कर्त्वं हविः ॥ १८

apo devīr upa hvaye yatra gāvaḥ pibanti
naḥ

energies, Goddesses, near, (I) call, where,
Rays (cows), nourish (drink), our,

sindhubhyaḥ kartvam haviḥ
from these streams, is to be made (by us),
offering.

Details: The offering that is made by us is really given to us by these divine energies.

1.23.19: Healing Powers

Nectar is the essence of Waters; the
healing powers are in the Waters.
O Gods, become full of plenitude so that
the Waters are praiseworthy.

अ॒प्स्व॒श्॒न्तर॒मृ॒त॒म॒प्सु॒ भै॒ष॒ज॒म॒पा॒मु॒त॒ प्र॒श॒स्त॒ये ।
दे॒वा॒ भ॒व॒न्त॒ वा॒जिनः॑ ॥ १९

apsu antaram ṛtam apsu bheṣhajam
apām uta prashastaye
in the waters, in their core, deathless
substance, waters, medicinal, waters or
powers, ., worthy of praise,
devā bhavata vājinaḥ
Gods, become, full of plenitude.

Details: Waters, the streams of
consciousness, have automatically the powers
of relieving the distress due to disease or
other affliction, both physical or otherwise.
Some commentators believe that earthly
waters also have these curative properties.

The Gods get satisfaction by accepting the
waters just as they do with Soma. If there is a
deficiency in the wholeness of the Gods, then
the greatness of the waters may not be
appreciated. Hence the Gods are called upon
to be full of plenitude i.e. be plentiful in
everything so that the waters are perfect and
worthy of praise.

1.23.20: Medicines for All

Soma has said to me; all medicines are in
the Waters.

Agni is the bestower of happiness for all;
waters are medicines for all.

अ॒प्सु॒ मे॒ सोमो॑ अ॒ब्रवी॑द॒न्तर्वि॒श्वानि॑ भै॒ष॒जा ।
अ॒ग्निं च॑ वि॒श्वशं॑भु॒वमा॑प॒श्च वि॒श्वभै॑ष॒जीः ॥ २०

apsu me somo abravīt antar vishvāni
bheṣhajā
Waters, to me, Soma, said, within, all
medicines,
agnim cha vishva shambhuvam āpaḥ
cha vishvabheṣhajīḥ
Agni, and, all, happiness, waters, and, all,
medicines.

Details: This verse is spoken by the Rishi
about his personal experience, his contact
with the deity Soma. This rik is used for
invoking the deity Soma in the Navagraha
Pūja.

1.23.21: Continuous Vision of Sun

O Waters, fill my body with healing
powers enclosing it like an armour,
For the continuous vision of the Sun.

आ॒पः॑ पु॒णी॒त॒ भै॒ष॒जं वरू॑थं त॒न्वे॒ऽम॑म ।
ज्योक् च॑ सूर्यं दृ॒शे ॥ २१

āpaḥ pṇīta bheṣhajam varūtham tanve
mama
waters, fill, medicines, enclosing like
armour, body, mine,
jyok cha sūryam dṛshe
continuous or long, and, Sūrya or Supreme
Light, see.

Details: The streams of consciousness enable
the Rishi to have a continuous vision of the
Supreme Light, the Sun. Thus the Waters are
not merely physical. These Waters act like an
armour and protect us from subtle adverse
forces.

1.23.22: Falsehood

O Waters, carry away completely
whatever sin is in me,
Or any betrayal by me or cursing or
falsehood done by me.

इदमापः प्र बंहत यत् किं च दुरितं मयि ।

यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥ २२

idam āpaḥ pra vahata yatkim cha
duritam mayi

all that, waters, fully, carry away, whatever,
and, sin, in me,

yat vā aham abhidudroha yat vā shepa
utānṛtam

what, or, I, betrayal, what, or, curse, or
falsehood.

Details: The prayer is to wash away the
effects of all kinds of wrong-doing which
cause harm to others.

1.23.23: Waters and Agni

I have now completely attained the
Waters; we are united with their essence.
O Agni, full of rays of wisdom, come and
join me with your splendour.

आपो अद्यान्वचारिषं रसेन समगस्महि ।

पर्यस्वानग्र आ गंहि तं मा सं सृज वर्चसा ॥ २३

āpo adya anu achāriṣham rasena
samagasmahi

waters, now, without interruption, attained,
with the essence, (we have) united,

payasvān agna āgahi tam mā samsṛja
varchasā

full of rays, Agni, come, such, me, join,
brilliance.

Details: The prayer is: O Agni, I have
experienced the identity with the essence of
waters; hence I am pure and fit for the
fulfilment of the union with your splendour.

1.23.24: Gods Know Our Needs

O Agni, unite me with the Divine
brilliance, succession and long-life.

May the Gods know of our needs thus,
also Indra and Rishīs.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा । विद्युर्मे
अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥ २४

sam mā agne varchasā sṛja sam prajāyā
sam āyushā

., me, Agni, divine brilliance, ., .,
succession, (with sam) unite, with (long) life,
vidyur me asya devā indro vidyāt saha
ṛṣhibhiḥ

(they) know, me, this, Gods, Indra, know,
along with, Rishīs.

Details: Rishīs are human beings who have
attained perfection; they help the God Indra
so that other human beings can also attain
perfection.

sam in two other places indicates *samsṛja*,
unite.

praja: The succession of the knowledge of the
inner yajña; Ritualists translate it as children.

Section III: Sūktās (1.24-1.30)

Riṣhi: Shunaḥshepaḥ Ājīgatih

Sūкта	Hymn title	Page
1.24	Varuṇa: Release from the Three bonds (15)	186
1.25	Varuṇa: His Grace and Wrath (21)	192
1.26	Intimacy of Agni (10)	198
1.27	Agni as Universal Life (13)	201
1.28	Life, Mind and Body: the Yogic Symbolism (9)	205
1.29	The Commoners given Light and Might (7)	209
1.30	Indra, Ashvins and Uṣha (22)	211

The Riṣhi of these seven Sūktās is also known as Kṛtrimo Vaishvāmītra Devarātaḥ. The last ten riks of 1.24 and all the twenty-one of the 1.25 are dedicated to Varuṇa and deal with the liberation of the Riṣhi Shunaḥshepaḥ from the three cords of bondage: S and all the Indologists regard these verses as referring to the parable of the person Shunaḥshepaḥ being offered as a substitute for the missing sacrificial horse; even in the parable appearing in the Rāmāyaṇa and the Purāṇās, the immolation does not take place since the supposedly disappeared sacrificial horse appears mysteriously at the altar in response to the prayer of Shunaḥshepaḥ to the God Varuṇa asking for his release.

We give below the symbolic/psychological interpretation of the three cords of bondage and of their release, due to Sri Aurobindo [SV, p.452].

“Ignorance, this matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Riṣhi Shunaḥshepaḥ in the parable was bound as a victim to the sacrificial post. The whole result is a struggling or inert poverty of being; it is the meagreness of a mortal undelight and the insufficiency of a being that collapses at every moment towards death. When Varuṇa, the Mighty, comes and sunders this threefold restraint, we are freed towards riches and immortality. Uplifted, the real man arises to his true kingship in the undivided being. The upper cord flies upward releasing the wings of the Soul into superconscious heights; the middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence; the lower cord collapses downward taking with it the alloy of our physical being to disappear and be dissolved in the stuff of the inconscient.” See also the comments on sin in the introduction to Section XI.

Shunaḥshepaḥ means a ray of delight, is derived from *shunaḥ* meaning delight and *shepaḥ*, a ray.

Since some Indologists such as Rajindarlal Mitra, A.B. Keith etc. are eager to claim the presence of human sacrifice in Vedic India, see the appendix in the book, “Unveiling the Light in the Veda”, [16] a compilation of the works on Veda in English by Sri Kapāli Sāstry. This appendix considers the quotations from the various Brāhmaṇa books also.

Hymn 1.24: Varuṇa: Release from the Three Bonds

Metre: 1-2, 6-15, Triṣṭup; 3-5, Gāyatrī

- 1: Which Deity Shall we Call
- 2: Agni, the First
- 3: Our Appropriate Share
- 4: Portion Beyond Censure
- 5: God Bhaga
- 6: Varuṇa's Matchless Strength
- 7: The Radiance Established in Us
- 8: Repeller of Affliction
- 9: Liberation from Sin
- 10: Laws of Varuṇa
- 11: Long-life
- 12: Knowledge of the Heart
- 13: Bound in Three Places
- 14: Freedom by Surrender
- 15: Live in the Law of Aditi

1.24.1: Which Deity Shall We Call

Being in doubt, I ask, "Among the immortals which deity with an auspicious name shall we call?"

"Who is that God who will restore us to the mighty Aditi so that I may behold again the Father and the Mother?"

कस्य नूनं कतमस्यामृतानां मनामहे चारुं देवस्य नाम । को नो मह्या अदितये पुनर्दात् पितरं च दृश्यं मातरं च ॥ १

kasya nūnam katamasya amṛtānām manāmahe chāru devasya nāma which, in doubt, of which kind, among the immortals, (may we) utter, auspicious, of the God, name,

ko no mahyā aditaye punar dāt pitaram cha dṛsheyam mātaram cha who, us, to the great, to the infinite creatrix Aditi, again, may give, father, and, (may I) see, mother, and.

Details: Finding himself in the bonds of ignorance, Rishi Shunaḥshepa asks which God should he invoke by name for release so that he may be delivered to the infinite Mother Aditi and thus see both his spiritual parents. Note the use of the word *punar* again in line 2. He is originally from Aditi and he wants to return to her.

The answer is mentioned in the next mantra and the mantra 12. Heaven, the Father, represents the consciousness of pure Mind; Earth, the Mother, represents the consciousness of the physical world, the waking state.

Aditi: Goddess of Infinity; see (1.72.9) and (1.89.10).

1.24.2: Agni, the First

Agni, the first among the immortals, his auspicious name we will utter.

He will restore us to the mighty Aditi so that I may behold the Father and the Mother.

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारुं देवस्य नाम । स नो मह्या अदितये पुनर्दात् पितरं च दृश्यं मातरं च ॥ २

agner vayam prathamasya amṛtānām manāmahe chāru devasya nāma Agni, us, first, among immortals, (may we) utter, auspicious, of the God, name,

sa no mahyā aditaye punar dāt pitaram
cha dṛsheyam mātaram cha
he, us, to the great, to the infinite creative
Aditi, again, may give, father, and, (may I)
see, mother, and.

Details: His intuition or the grace of Gods or teacher indicates that he has to contact Agni, the First; the manifestation of other Gods comes later.

Savitṛ-Bhaga (1.24.3 - 1.24.5)

1.24.3: Our Appropriate Share

O God Savitṛ, lord of the precious, who
offers sustained protection,
We seek from you the portion appropriate
for us in all ways.

अभि त्वा देव सवितरीशानं वार्याणाम् ।
सदावन् भागमीमहे ॥ ३

abhi tvā deva savitar īshānam vāryāṇām
., towards you, God, Savitṛ, lord, of the
excellent,
sadāvan bhāgam īmahe
ever-protected, share (fit for us), (with abhi)
seek everywhere.

Details: By the grace of Agni, the Rishi approaches the God Savitṛ with this mantra, the first of three riks in this sub-hymn.

The portion asked for is not merely of life-span, wealth etc. This wealth is in the hands of God. When it is desired by those who are not competent for it, it causes problems. Hence the phrase, 'portions appropriate for us'. This idea is amplified in the next verse.

1.24.4: Portion Beyond Censure

The share which is devoid of inconsistency
which is beyond censure and

Which is free from hate is placed in your
hands.

यश्चिद्धि त इत्था भगः शशमानः पुरा निदः ।
अद्वेषो हस्तयोर्दधे ॥ ४

yaḥ chit hi ta itthā bhagaḥ shashamānaḥ
purā nidaḥ
which, ., ., your, devoid of inconsistency,
portion, lauded, before, censure,
adveṣho hastayor dadhe
no hate, hands, laid.

Details: The share of riches is in the hands of God and he gives it to us directly. He gives that part which does not cause hate, cavil or inconsistency. The hate or ill-will, caused by human or non-human agencies, will happen only if the gift is given at the wrong time or place.

nidaḥ: those who censure, discussed in (1.4.5).

1.24.5: God Bhaga

We, devotees of the lord Bhaga, are yours.
Increased by you, we attain the highest
station and enjoy your felicities.

भगभक्तस्य ते वयमुदशेम तवावसा ।
मूर्धानं राय आरभे ॥ ५

bhaga bhaktasya te vayam udashema
tava avasā
lord Bhaga, devotee of, (are) yours, we
belong to, (may we) attain, by your
(actions), by our increase,
mūrdhānam rāya ārabhe
the highest step, wealth or felicities, begin to
enjoy.

Details: Bhaga: denotes both the share in the yajña and also the deity Bhaga; he is one of

the solar powers, who apportions to each devotee his share of the felicities. Here the God Savitr is in the form of the God Bhaga.

Varuṇa: (1.24.6 - 1.24.15)

1.24.6: Varuṇa's Matchless Strength

Your might, your strength of endurance or your fury, cannot be attained by the soaring birds.

Neither the incessantly flowing rivers nor the wind can affect your might.

नहि ते क्षत्रं न सहो न मन्युं वयश्च नामी
पतयन्त आपुः । नेमा आपौ अनिमिषं
चरन्तीर्न ये वातस्य प्रमिनन्त्यभ्वम् ॥ ६

nahi te kṣhatram na saho na manyum
vayaḥ chana amī patayanta āpuḥ
not, your, might, not, strength, not, fury,
birds, even, these, soaring, attain,
nemā āpo animiṣham charantīr na ye
vātasya praminanti abhavam
not these, rivers, continuous, moving or
flowing, not, which, wind, affect, the
powerful might.

Details: The powerful might of Varuṇa exceeds whatever is distinguished in the world by its speed or strength.

The ten mantrās beginning with this are addressed to Varuṇa, the lord of infinities. He lauds Varuṇa by the grace of Savitr, the all-impeller.

1.24.7: The Radiance Established in Us

The king Varuṇa (shining) in the baseless Heaven of pure understanding holds aloft a mass of delight-giving radiance. Its rays stream below with their base above; may these rays of radiance become established in us.

अबुध्रे राजा वरुणो वनस्योर्ध्वं स्तूपं ददते
पूतदक्षः । नीचीनाः स्थरुपरि बुध्न एषामस्मे
अन्तर्निहिताः केतवः स्युः ॥ ७

abudhne rājā varuṇo vanasya ūrdhvam
stūpam dadate pūதாக্ষah
that without support (Heaven), king,
Varuṇa, delight-giving, above, mass, holds
aloft, of pure understanding,
nīchīnāḥ sthur upari budhna eṣhām
asme antarnihitāḥ ketavaḥ syuḥ
downwards, stand, above, support, these, in
us established within, rays, are.

Details: *stūpa*: mass of Light. This mass of Light with its source above is borne by Varuṇa who pervades all, but himself stands above. This mass of Light is full of consciousness and spreads its rays of knowledge. These rays are full of delight and they stream downwards towards the Earth and get established within all the seekers on Earth.

1.24.8: Repeller of Afflictions

The regal Varuṇa prepares the wide pathway for the Divine Sun to follow. In the unlit parts (of the human) he prepares for the treads of his feet; he is the repeller of whatever afflicts the heart.

उरुं हि राजा वरुणश्चकार सूर्याय
पन्थामन्वेतवा उ । अपदे पादा
प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥ ८

urumhi rājā varuṇaḥ chakāra sūryāya
panthām anvetavā u
wide, king, Varuṇa, prepares, for Savitr,
way, for going in order (following), ..

apade pādā pratidhātave akah uta
apavaktā hrdayāvidhaḥ chit
**in the untrodden, steps, to place, prepares,
again, repeller, assails heart, ..**

Details: Spiritual experiences cannot take place in a human body without preparation. The spiritual energies need specific pathways. The deity Varuṇa prepares these pathways in the space which is untrodden or unlit.

The heart is the dwelling place of the inner self of man. Even that place is struck by the powers of darkness. Varuṇa repels these forces of evil and darkness afflicting the heart.

As an illustration of the quality of existing translations, we reproduce the summary translation by Griffith.

“Varuṇa, king, of hallowed might, sustaineth erect the Tree’s stem in the baseless region.

Its rays, whose root is high above, stream downwards. Deep may they sink within us and be hidden.”

Note that keywords in the text like *hrdaya* (heart) are ignored. The reader can figure out the meaning of the translation.

The meaning of path (*panthah*): “The path is a continuous making and building of new Truth, new powers, higher realisations, new worlds. All heights to which we can climb from the basis of our physical existence are described symbolically as mountain summits on Earth (RV, 1.10.2), and Varuṇa of the vision holds them all in himself.” (Sri Aurobindo, SV, p. 455).

1.24.9: Liberation from Sin

O Lord, plentiful are your healers, a hundred, a thousand; hence may your gracious and profound thoughts flow wide and deep (towards us through them).

Turn away and remove far from us the demon of evil and death; liberate us completely from the sin done by us.

शतं ते राजन् भिषजः सहस्रमुर्वी गभीरा
सुमतिष्ठे अस्तु । बाधस्व दूरे निरृतिं पराचैः
कृ तं चिदेनः प्र मुमुग्ध्यस्मत् ॥ ९

shatam te rājan bhiṣhajaḥ sahasram urvī
gabhīrā sumatiḥ te astu
**hundred, your, king, physicians, thousand,
wide, profound, auspicious thoughts, your,
be,**

bādhasva dūre nirṛtim parāchaiḥ kṛtam
chit enaḥ pramumugdhi asmat
**remove, (place) faraway, the demon of evil,
(by making him) retreat or turn away, done
by us, .. sin, free superbly, us.**

Details: Nirṛti is the Universal force of death and sin, the root cause of all evil in the world. Sin is any action, physical, verbal, mental, done knowingly or unknowingly, contrary to the law of Truth. Elimination of both is possible by the grace of Varuṇa. Varuṇa wards off the effects of sin and heals through the physicians.

1.24.10: Laws of Varuṇa

Where do these stars go in daytime, which are high above and seen at night?
Unobstructed are the laws of Varuṇa, and so does the moon shine superbly at night.

अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुहं
चिद् दिव्यैः । अदब्धानि वरुणस्य ब्रतानि
विचाकंशच्चन्द्रमा नक्तमेति ॥ १०

amī ya ṛkṣhā nihitāsa uchchā naktam
dadṛshre kuhachid diva īyuh
**seen directly, these, stars, established, high,
night, seen, where, daytime, go,**

adabdhāni varuṇasya vratāni
vichākashat chandramā naktam eti
**unobstructed, of Varuṇa, laws, shining
superbly, moon, night, goes.**

Details: Due to the laws of Varuṇa in this Universe, the stars are not seen during the day in the light of the Sun; the moon lights up the nights. The regulations of the physical nature are but one aspect of the laws of Varuṇa.

1.24.11: Long Life

I implore you with the mantra adoring
That, the Supreme; yajamāna prays for
That with the offerings.
O Widely-lauded Varuṇa, do not be
disdainful; take heed of our prayer; do
not let our longevity be robbed.

तत्त्वां यामि ब्रह्मणा वन्दमानस्तदा शास्ते
यजमानो हविर्भिः । अहेळमानो वरुणेह
बोध्युरुशंस मा न आयुः प्र मौषीः ॥ ११

tat tvā yāmi brahmaṇā vandamānaḥ tat
āshāste yajamāno havirbhiḥ
**That (Supreme), you, implore, with mantra,
lauding, That, prays, yajamāna, offerings,
aheḷamāno varuṇa iha bodhi urushamsa
mā na āyuh pramoṣhīḥ
undisdainful, Varuṇa, here, take heed,
widely-lauded one, no, our, longevity,
diminish or rob.**

Details: Sacred is the life consecrated to God. Taking that life away is equivalent to obstructing the Divine's actions.

tat: That, the Supreme.

1.24.12: Knowledge of the Heart

That itself becomes the night; That
becomes the day, this they tell me.

This too illumines the knowledge of the
heart; invoked by Shunaḥshepa in the
cords of bondage, may the king Varuṇa
release us (from bondage).

तदिन्नक्तं तद् दिवा मह्यमाहुस्तदयं केतो हृद
आ वि चष्टे । शुनःशेषो यमहृद्गृभीतः सो
अस्मान् राजा वरुणो मुमुक्तु ॥ १२

tadin naktam tat divā mahyam āhuḥ tat
ayam keto hr̥da ā vichasṭe
**that itself, night, that, day, me, tell, that,
this, knowledge, heart, all sides, illumines,
shunaḥshepo yam ahvat gr̥bhītaḥ so
asmān rājā varuṇo mumoktu
Shunaḥshepa, whom, (he) called, bound, he,
us, king, Varuṇa, release.**

Details: The first line is akin to the famous passage in Brh. U. (2.4.14), and (4.5.15), “*yatra vā asya sarvam ātmaivābhūt*”, “where *ātman* has become everything.”

The first line has the phrase, ‘they tell me’. The Rishi is not satisfied. He wants experience. This is given in the second line. The knowledge illumines the heart. The knowledge is that, “everything including himself have descended from Aditi”. Hence there should be a method for returning to that state of consciousness.

1.24.13: Bound in Three Places

Shunaḥshepa, who was held captive and
bound to the tree (of life) in three places,
invoked the son of Aditi (Varuṇa).
May he, the king Varuṇa, who knows,
deliver him; may the unassailable Varuṇa
release him from the cords of bondage.

शुनःशेपो ह्यहंद् गृभीतस् त्रिष्वादित्यं द्रुपदेषु
बद्धः । अवैनं राजा वरुणः ससृज्याद् विद्धौ
अदब्धो वि मुमोक्तु पाशान् ॥ १३

shunaḥshepo hi ahvat grbhītaḥ triṣhu
ādityam drupadeṣhu badhdaḥ

Shunaḥshepa, hence, invoked, held
(captive), three places, son of Aditi, in the
tree (of life), bound,

ava enam rājā varuṇaḥ sasṛjyāt vidvān
adabdhō vimumoktu pāshān

., him, king, Varuṇa, (with ava) release,
knowing (the means of liberation),
unassailable, release, the ropes or bonds.

Details: The tree is the tree of life on Earth.
The Rishi is bound to it in three places,
namely physical body, life and mind. The Ray
of Delight, Shunaḥshepah, is imprisoned in
these three realms. This aspect has been
mentioned earlier in the introduction to this
hymn.

1.24.14: Freedom by Surrender

O Varuṇa, we avert your disregard by
surrender, by yajña and by offerings.
O Supreme Knower and Mighty One,
dwelling in us, loosen for us the bonds of
our sins.

अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे
हविर्भिः । क्षयन्नस्मभ्यमसुर प्रचेता
राजन्नेनांसि शिश्रथः कृतानि ॥ १४

ava te heḷo varuṇa namobhir ava
yajñebhir īmahe havirbhiḥ

., your, disregard, Varuṇa, homage, ., by
yajña, (with ava) avert, by offerings,
kṣhayan asmabhyam asura prachetā
rājan enāmsi shishrathaḥ kṛtāni
dwelling (in us), for us, mighty, O Knower,
Supreme, sins, loosen (them), done by us.

Details: There are three steps in the
liberation. First is surrender. The second is to
offer all we have to the Divine. The third is to
recognize the principle of yajña as the
collaboration in all activities between the
Divine powers and us humans.

ava: (second place) stands for *avemahe*, to
avert

1.24.15: Live in the Law of Aditi

O Varuṇa, loosen for us the cord of
bondage above, the one below and the
one in the middle.

O Son of Aditi, in your law may we live
faultless for the sake of Aditi.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं
श्रथाय । अथा वयमादित्य व्रते तवानागसो
अदितये स्याम ॥ १५

ut uttamam varuṇa pāsham asmat ava
adhamam vi madhyamam shrathāya

., one highest, Varuṇa, cords of bondage,
from us, ., the one below, ., the one in the
middle, loosen,

athā vayam āditya vrata tava anāgaso
aditaye syāma

then, we, son of Aditi, divine actions or law,
your, sinless, for Aditi, be.

Details: After the release from the cords of
bondage, the Rishi continues to live; but his
life is for the sake of the infinite Aditi. Since
he is living in her consciousness, it is faultless.

This verse is similar to the last verse in the
next hymn (1.25.21).

ut + *shrathāya*: pull and loosen.

vishrathāya, *avashrathāya*: loosen

Hymn 1.25: Varuṇa: His Grace and Wrath

Metre: Gāyatrī

- 1: We Suffer
- 2: Your Wrath
- 3: Getting Relief
- 4: Attain Felicities
- 5: Turn to Varuṇa
- 6: Mitra and Varuṇa
- 7: Thought Movements as Birds
- 8: Thirteenth Month
- 9: Path of Life-forces
- 10: Divine Abode
- 11: Beholds All
- 12: Lead Us and Prolong Our Life
- 13: Radiant Armour
- 14: Beyond the Reach
- 15: Greatness in Our Bodies
- 16: Desire Varuṇa
- 17: Confidence in Varuṇa
- 18: Vision of Varuṇa
- 19: Have Cried for You
- 20: Respond to My Call
- 21: Destroy the Three Cords of Bonds

1.25.1: We Suffer

O God Varuṇa, ignorant of your Divine Law,

We commoners suffer hurt day by day.

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् ।
मिनीमसि यविद्यवि ॥ १

yat chit hi te visho yathā pra deva
varuṇa vratam

whatever, ., ., your, common persons, as, .,
God, Varuṇa, Divine Law,

minīmasi dyavi dyavi

(with pra) hurt (by mistake), day, day.

Details: “We transgress your laws often unknowingly and are hurt nevertheless.”

1.25.2: Your Wrath

Subject us not to your blows, the killer showing no consideration.

O Irate One, (subject us) not to your wrath.

मा नो वधाय हतवै जिहीळानस्य रीरधः ।
मा हृणानस्य मन्यवै ॥ २

mā no vadhāya hatnave jihīḷānasya
rīradhaḥ

not, us, for striking (us), killer, one who has
no consideration, subject,

mā hrṇānasya manyave

not, you who are irate, anger.

Details: The mantrās 1, 2 and 3 should be treated as one unit. All of them will be discussed at the end of next mantra. The interpretation of this mantra without considering the context is misleading.

1.25.3: Getting Relief

Just as the charioteer binds a horse (to the car),

We bind our mind to you with hymns of praise, O Varuṇa, for getting relief (from our miseries).

वि मृळीकाय ते मनो रथीरश्वं न संदितम् ।
गीर्भिर्वरुण सीमहि ॥ ३

vi mṛḷikāya te mano rathīr ashvam na
sanditam

specially, for getting relief, your, mind,
master of the car, horse, like, ready,

gīrbhir varuṇa sīmahi
with our hymns, Varuṇa, (we) bind.

Details: The first mantra (1.25.1) states that most of us spend our lives transgressing the Divine Laws set up by Varuṇa for the entire cosmos including our Earth. Consequently we reap the consequences of our acts. Varuṇa's wrath against transgression is well known. Varuṇa will not give any one special dispensation from the effects of transgression of the laws. The second mantra (1.25.2) is a prayer for Varuṇa to indicate the method by which one may escape the wrath of Varuṇa. The third mantra is the answer. By the power of the mantrās or chants, we bind our minds to Varuṇa just as a charioteer binds the ready horse to the chariot. We bind ourselves to Varuṇa by the cords of devotion. Then the Lord himself points out the way for us in the world and the transgression is avoided since Varuṇa himself is the leader.

Note that the mantra does not simply say, "obey the laws of Varuṇa", because the code of Varuṇa is too deep for our superficial understanding. Only Varuṇa's grace can keep our mind in the right direction.

It is mentioned elsewhere that one of the characteristics of Varuṇa is wideness. There is no sin apart from falsehood in the Veda. All our sins happen because of our attachment to a narrow vision of life. Varuṇa's wideness removes this narrowness.

Sri Aurobindo on Sin

"The crude conception of sin as a result of natural wickedness found no place in the thought of these deep thinkers and subtle psychologists. What they perceived was a great insistent force of Ignorance, either a non-perception of right and truth in the mind

or a non-seizing of it in the will, or an inability of the life-instincts and desires to follow after it or the sheer inefficiency of the physical being to raise to the divine law.

'It is from poverty of the will

We have gone contrary to thee;

Be gracious to us, have grace;

O Pure and puissant one,

Thirst found thy adorer, though he stood in the middle of the waters.

Be gracious, O Puissant Lord, be gracious.' (7.89.3-5)

Varuṇa is not simply the punisher. He is also the purifier. Dwelling in us as the thinker, he cleaves away the sin we have committed; he abolishes by his royal power our debt to ignorance." (SV, pp. 452)

1.25.4: Attain Felicities

My thoughts soar high to attain the wealth,
Like birds to their nests.

परा हि मे विमन्यवः पतन्ति वस्य इष्टये ।
वयो न वसतीरुप ॥ ४

parā hi me vimanyavaḥ patanti vasya
iṣṭaye

very far, ., my, mental movements, soar,
wealth, attainment,

vayo na vasatīr upa

birds, like, nests, near.

Details: KS states the phrase, "thoughts soaring like birds" is not a mere metaphor. The movements of the mind taking place in the higher regions are perceivable to the eye of the yogin and have been testified by both ancient and modern yogins.

1.25.5: Turn to Varuṇa

Varuṇa is the refuge of the hero and the leader; when can we turn him towards us For relief (from our misery), he the wide-seeing?

कदा क्षत्रश्रियं नरमा वरुणं करामहे ।
मृळीकायोरुचक्षसम् ॥ ५

kadā kṣhetrashriyam naram ā varuṇam
karāmahe

when, refuge of the hero, leader, towards
(us), Varuṇa, (with ā) turn (him),
mṛlikāyor uru chakṣhasam
for relief, wide, seeing.

1.25.6: Mitra and Varuṇa

They both pervade the giver with the Truth-Light equally and do not fail him. They desire the advancement of the giver who upholds the Divine Law.

तदित् समानमाशाते वेनन्ता न प्र युच्छतः ।
धृतरताय दाशुषे ॥ ६

tadit samānam āshāte venantā na
prayuchchataḥ

that (truth-light), equally, pervade, desiring,
not, commit mistake (fail),
dhṛtavratāya dāshuṣhe
for one who upholds the Divine Law, giver.

Details: The pronoun 'they' refers to the twin deities, Mitra and Varuṇa who are hymned together. They never disregard the sacrificer who upholds the Law. They help the Seer attain the state of That, the Truth-Light.

tat: That, the Supreme.

1.25.7: Thought Movements as Birds

He knows the position of the birds that fly through the sky.

Dweller in the sea, he knows the position of the boat.

वेदा यो वीनां पदमन्तरिक्षेण पतताम् ।
वेद नावः समुद्रियः ॥ ७

vedā yo vīnām padam antarikṣheṇa
patatām

knows, who (Varuṇa), birds, station, in the
sky, fly,

veda nāvah samudriyah

knows, boat, dweller in the ocean.

Details: Birds denote thought movements. Boat-journey is a standard symbol of the movement of life-energy. Varuṇa knows the origination and destination of all thought movements and the life-movements.

Varuṇa is the lord of all infinities, spatial, time etc.; thus, he knows everything. This idea is continued in the next few riks.

1.25.8: Thirteenth Month

The upholder of the law, Varuṇa, knows the twelve months of the human beings. He also knows the additional (thirteenth) month.

वेद मासो धृतरतो द्वादश प्रजावतः ।
वेदा य उपजायते ॥ ८

veda māso dhṛtavrato dvādasha
prajāvataḥ

knows, month, upholder of the law, twelve,
of the one who is born,

vedā ya upajāyate

knows, which (month), is in excess.

Details: Periodically an additional or thirteenth month is added to the lunar year to make the solar and lunar calendars consistent. This thirteenth is known as the intercalary month. Facts such as this help one to date the Rig Veda and study the outward civilisation in that age.

A human astrologer also knows this thirteenth month; so what is special? Varuṇa is also the master of the infinity of time, *kāla*. Time is not limited to the physical time of the clock. All movements, both in the microcosm as well as in the macrocosm happen according to the law of Varuṇa.

1.25.9: Path of Life-forces

He knows the path of the life-forces; the extensive, the best and the great.
He knows the Gods seated above.

वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः ।
वेदा ये अध्यासते ॥ ९

veda vātasya vartanim uror ṛshvasya
brhataḥ

knows, of the wind or life-forces, path, wide
or spread out, of the best, of the great,
vedā ye adhi āsate
knows, which (Gods), above, are seated.

Details: Varuṇa knows all the forces and the associated personalities who are great and the best, not only in power but in vastness. Recall that Varuṇa is the master of infinities and he knows the infinity in each category of vastness, wideness, greatness in power etc.

1.25.10: Divine Abode

Varuṇa, the upholder of law, is seated silently in the Divine Dwellings, all-pervading,

Fully conscious for the conduct of sovereignty.

नि षसाद धृतव्रतो वरुणः पस्त्याऽस्वा ।
साम्राज्याय सुक्रतुः ॥ १०

niṣhasāda dhṛtavrato varuṇaḥ pastyāsu
ā

is seated silently, upholder of the law,
Varuṇa, in the divine dwellings, all-pervading,
sāmrajyāya sukratuḥ
conduct of sovereignty, fully conscious.

Details: Varuṇa is an emperor (*sāmraṭ*). He has been described earlier in verses like (1.24.6) using words that have both an outward and inner significance. "Behind the vast universality of force and being, there watches and acts a vast universality of knowledge. The epithet of kingship is constantly coupled with that of Seerhood." [Sri Aurobindo, SV, p.453]

1.25.11: Beholds All

From here the knower Varuṇa beholds
from all sides all the wonderful actions
That are done and that are yet to be done.

अतो विश्वान्यद्भुता चिकित्वाँ अभि पश्यति ।
कृतानि या च कर्त्वा ॥ ११

ato vishvāṇi adbhutā chikitvān abhi
pashyati
from here, all, wonders, knower, all sides,
sees,

kṛtāni yā cha kartvā
actions that have been done, those, and,
actions to be done.

Details: *ataḥ*: from here, from the dwellings in the Heaven mentioned earlier.

chikivān: knower; derived from *kita*, knowledge.

1.25.12: Lead Us and Prolong Our Life

May the Āditya, the perfect doer, lead us
always along auspicious paths.

May he prolong our life.

स नो विश्वाहा सुक्रतुरादित्यः सुपथां करत् ।
प्र ण आयूषि तारिषत् ॥ १२

sa no vishvāhā sukratur ādityaḥ supathā
karat

he, us, always, perfect doer, son of Aditi,
auspicious paths, may he do,
pra ṇ āyūṃṣhi tāriṣhat
., our, life-span, (with pra) increase.

Details: The prayer is that Varuṇa should
guide us at every instant of time.

1.25.13: Radiant Armour

Wearing the golden armour Varuṇa covers
his own form.

The rays touching the armour are all-
pervading.

बिभ्रद् द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् ।
परि स्पशो निषेदिरे ॥ १३

bibhrat drāpim hiraṇyayam varuṇo
vasta nirṇijam

wearing, cuirass, golden, Varuṇa, covers,
(his) pure form,
pari spasho niṣhedire
on all sides, rays touching (the golden mail),
seated.

Details: The second line indicates that Varuṇa
covers his own form, i.e., the gleam of armour
hides his radiance. It reminds one of the

famous mantra of Īsha U. (15) beginning with
hiraṇmayena patreṇa.

spasha: rays which touch; for S it is secret
spies who report all wrong doings to Varuṇa.

1.25.14: Beyond the Reach

This God the hurters do not strike, not the
enemies of humans,
Nor the sins.

न यं दिप्सन्ति दिप्सवो न द्रुह्वाणो जनानाम् ।
न देवमभिमतायः ॥ १४

na yam dipsanti dipsavo na druhvāṇo
janānām
not, which, strike, the hurters or titans, not,
harmers, human beings,
na devam abhimātayaḥ
not, God, sins.

Details: Varuṇa is beyond the reach of the
demons and their influences which cause sin.
The enemies could be human or demons.

1.25.15: Greatness in Our Bodies

Among the human beings everywhere
Varuṇa has established glory which is
complete in all respects.
(Specially) he has established greatness in
our bodies completely.

उत यो मानुषेष्वायशश्चक्रे असाम्या ।

अस्माकमुदरेष्व ॥ १५

uta yo mānuṣeṣhu ā yashaḥ chakre
asāmi ā
again, he (Varuṇa), among humans,
everywhere, glory, done, made complete,
everywhere,
asmākam udareshu ā
in us (Rishīs), in the bodies, made complete.

Details: Varuṇa has not only established the human race with its many-sided achievements, but also established the greatness of the Rīṣhīs. Body does not mean only the physical.

S translates *udara* as 'belly' and *yasha* as 'food' and declares, 'food is obtained to fill the belly by the grace of Varuṇa.' Even for a ritualist interpretation, such a crude translation is not necessary.

ā: āchakre; made complete (in second half)

1.25.16: Desire Varuṇa

My thoughts go far like the cows to their stalls

Desiring the One with wide-vision,
Varuṇa.

परा॑ मे॒ यन्ति॑ धी॒तयो॒ गावो॒ न गव्यू॑ती॒रनु॑ ।
इ॒च्छन्ती॑रु॒चक्ष॑सम् ॥ १६

parā me yanti dhītayo gāvo na gavyūtīr
anu

far, mine, go, thoughts, cows, like, stalls,
towards,

ichchhantīr uru chakṣhasam
desiring, wide, one with eyes.

Details: This idea appears earlier in (1.25.4). The analogy of cows going to stalls is in many places, RV (1.3.8) etc.

1.25.17: Confidence in Varuṇa

Let us converse again soon; I have brought you the Soma.

You have accepted the desirable Soma easily like the invoking priest in the yajña.

सं॒ नु वो॑चाव॒है पुन॑र्यतो॒ मे म॒ध्वाभृ॑तम् ।
होत॑व॒ क्षद॑से प्रि॒यम् ॥ १७

sam nu vochāvahai punar yato me
madhu ābhṛtam

mutually, soon, converse, again, since, by
me, *madhu* or Soma, brought,

hoteva kṣhadase priyam

like the invoker in the yajña, desiring his
share, desirable (Soma).

Details: Rīṣhi Shunahshepa has complete confidence in Varuṇa who easily accepts the Soma prepared by the Rīṣhi. Rīṣhi feels that he will get the required teaching on the inner plane.

1.25.18: Vision of Varuṇa

I beheld Varuṇa in a car above who sees
the entire universe.

He accepted my lauds with love.

दर्श॑ नु बि॒श्वदर्श॑तं दर्श॑ रथ॒मधि॑ क्षमि॑ ।
ए॒ता जु॑षत मे॒ गिरः॑ ॥ १८

darsham nu vishva darshatam darsham
ratham adhi kṣhami

behold, soon, universe, sight, have beheld,
car, above, the Earth,

etā juṣhata me girah

these, accepted with love, my, lauds.

Details: This verse describes a vision had by the Rīṣhi.

1.25.19: Have Cried for You

O Varuṇa, listen to this call of mine; be
gracious to me now.

I have cried to you seeking protection.

इ॒मं मे॑ वरु॒ण श्रु॑धी॒ हव॑म॒द्या च॑ मृ॒ळ्य ।
त्वाम॑व॒स्युरा॑ च॒के ॥ १९

imam me varuṇa shrudhī hvam adyā
cha mṛlaya

**this, mine, Varuṇa, hear, call, now, and, be
gracious,**

tvām avasyur ā chake

you, seeking protection, facing you, cried.

Details: This mantra is an example of *bhakti* or devotion to the deity which later developed into the elaborate system of Bhakti Yoga.

1.25.20: Respond to My Call

O Wise One, you are resplendent among
all, especially among (the beings of)
Earth and Heaven.

In your voyage around, respond to my call.

त्वं विश्वस्य मेधिर दिवश्च गमश्च राजसि ।

स यामनि प्रति श्रुधि ॥ २०

tvam vishvasya medhira divaḥ cha
gmaḥ cha rājasi

**you, of all the universe, O Wise One, of the
Heaven-world, and, the Earth-world, and,
(you) shine,**

sa yāmani pratishrudhi

you, in your voyage, respond to (my) call.

Details: Varuṇa goes around the universe watching all. He can hear the Rishīs' call in this journey. The prayer is for Varuṇa to respond to each call.

1.25.21: Destroy the Three Cords of Bonds

Pull out and free our upper cord of
bondage loosen the middle one, and
Pluck and destroy the cord of bondage
below so that we can follow the Divine
Living.

उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत ।
अवाधमानि जीवसे ॥ २१

ut uttamam mumugdhi no vi pāsham
madhyamam chṛta

**., upper, (with ut) pull out and free, our, .,
bonds, middle one, (with vi) loosen and
destroy,**

ava adhamāni jīvase

**(with ava) pluck and destroy, bottom bond,
for our Divine Living.**

Details: The verse is similar to RV (1.24.15).

Hymn 1.26: Intimacy of Agni

Metre: Gāyatrī

1: Conduct Our Yajña

2: Full of Wise Thoughts

3: Agni like the Father and Friend

4: Gods Seated on the Inner Altar

5: Agni Listens to the Chant

6: Agni as all Other Gods

7: May we be Dear to Agni

8: We Chant with Agni

9: Intimacy of Rishi with Agni

10: Establish Happiness in Us

1.26.1: Conduct Our Yajña

O Worthy of yajña, protector of strength,
wear the robes,

And conduct this, our yajña.

वसिष्वा हि मियेध्य वस्त्राण्यूर्जा पते ।

सेमं नो अध्वरं यज ॥ १

vasiṣhvā hi miyedhya vastrāṇi ūrjām
pate

**wear, ., worthy of sacrifice, robes, strength,
protector,**

sa imam no adhvaram yaja

**you, this, our, yajña-journey, conduct (the
esoteric) sacrifice or yajña.**

Details: The robes in the inner yajña mean the qualities of purity, calmness, etc.

1.26.2: Full of Wise Thoughts

O Agni, our adorable priest of call, ever youthful, full of wise thoughts,
Be seated (to hear) our luminous words.

नि नो होता वरेण्यः सदा यविष्ठ मन्मभिः ।
अग्ने दिवित्मता वचः ॥ २

ni no hotā vareṇyaḥ sadā yaviṣṭha
manmabhiḥ

be seated, our, priest of call, adorable,
always, youthful, endowed with wise
thoughts,

agne divitmatā vachah
Agni, luminous, words.

1.26.3: Agni like the Father and Friend

Agni sacrifices like the father on behalf
of his son, the kinsman for the kinsman,
The best friend for the friend.

आ हि ष्मा सूनवे पितापिर्यजन्त्यापये ।
सखा सख्ये वरेण्यः ॥ ३

ā hi ṣhmā sūnave pita apiḥ yajati āpaye
., indeed, filler, for the son, father, kinsman,
(with ā) conducts the yajña, for the kinsman,
sakhā sakhye vareṇyaḥ
friend, for the friend, best.

Details: ā + yajati: conducts the yajña in all
ways, i.e., on behalf of son, etc.

1.26.4: Gods Seated on the Inner Altar

May the destroyers of the foes of yajña,
the Gods Varuṇa, Mitra and Aryamā,
Take their seats on our inner altars like
men.

आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा ।
सीदन्तु मनुषो यथा ॥ ४

ā no barhi rishādaso varuṇo mitro
aryamā

., our, the inner altar seat, destroyers of
those who hurt, Varuṇa, Mitra, Aryamā,
sīdantu manuṣho yathā
(with ā) take (their) seats, men, like.

Details: Just as humans come and take their
assigned seats, may the Gods come and take
their appropriate seats in our inner bodies for
conducting the esoteric yajña.

Varuṇa is the God of all infinities, all
oceans, etc. Mitra is the Lord of friendship
and harmony.

1.26.5: Agni Listens to the Chant

O Agni, ancient priest of call, be pleased
with our sacrifice and friendship.
Listen well to the chants.

पूर्व्यं होतरस्य नो मन्दस्व सख्यस्य च ।
इमा उ षु श्रुधी गिरः ॥ ५

pūrvya hotaḥ asya no mandasva
sakhyasya cha

ancient, summoning priest, this (sacrifice),
our, be pleased, friendship, and,
imā u ṣhu shrudhī girah
these, again, well, listen, chants.

Details: Agni is within us in our subtle body;
only if we chant with concentration and
awareness, does it register inside and reach
Agni. The prayer is, 'listen to our chants even
if it is done with incomplete awareness'.

1.26.6: Agni as All Other Gods

Whatever we incessantly offer as worship
to God and God,
That oblation is offered to you only.

यच्चिद्धि शश्वता तना देवदेवं यजामहे । त्वे
इद्धयते हविः ॥ ६

yat chit hi shashvatā tanā devamdevam
yajāmahe
whatever, ., ., incessantly, spread (our
sacrifice), God and God, offer,
tve it hūyate haviḥ
you, alone, offered or called, offering.

Details: 'Whatever you offer to the Gods, I only accept them.' (Bhagavad Gīta verse (7.21)). Agni as Indra, Varuṇa, etc., is in RV (2.1.3-2.1.11).

1.26.7: May we be Dear to Agni

May the lord of the people, the priest of
call, who is full of delight and adorable
be dear to us.

May we be endowed with auspicious Agni
and be dear to him.

प्रियो नौअस्तु विश्वपतिर्होता मन्द्रो वरेण्यः ।
प्रियाः स्वग्रयो वयम् ॥ ७

priyo no astu vishpatih hotā mandro
vareṇyaḥ
dear, to us, may be, lord of the peoples,
priest of call, delighted, adorable,
priyāḥ svagnayo vayam
dear, endowed with auspicious Agni, we.

1.26.8: We Chant with Agni

Along with auspicious Agni, the Gods have
borne for us the desirable.

With auspicious Agni, we chant.

स्वग्रयो हि वार्य देवासो दधिरे च नः ।
स्वग्रयो मनामहे ॥ ८

svagnayo hi vāryam devāso dadhire cha
naḥ
with auspicious Agni, ., desirable, Gods,
borne, and, to us,
svagnayo manāmahe
with auspicious Agni, we chant.

1.26.9: Intimacy of Rishi with Agni

Among both of us, me the mortal and the
Immortal (you),
May the Words be uttered in intimacy.

अथा न उभयेषाममृत मर्त्यानाम् । मिथः
सन्तु प्रशस्तयः ॥ ९

athā na ubhayeṣhām amṛta martyānām
thus, us, both of us, immortal, mortal,
mithaḥ santu prashastayaḥ
mutual, be, hymns of praise or secret
Words.

1.26.10: Establish Happiness in Us

O Agni, with all other Agnis, accept the
yajña and this chant.
Establish happiness, O son of strength.

विश्वेभिरग्ने अग्निभिर्मिमं यज्ञमिदं वचः ।
चनो धाः सहसो यहो ॥ १०

vishvebhiḥ agne agnibhiḥ imam yajñam
idam vachah
with all, Agni, other Agnis, this, sacrifice,
this, laud,
chano dhāḥ sahaso yaho
happiness, hold, strength, son.

Details: Though Agni is a single power, he becomes manifold in dealing with the beings of Earth; hence the mention of the phrase, 'other fires or other Agnis.'

Hymn 1.27: Agni as Universal-life**Metre: 1-12, Gāyatrī; 13, Triṣṭup**

- 1: We Bow to Agni
- 2: Pours the Light
- 3: Universal-life
- 4: Announce Our Gifts to Gods
- 5: Awareness of Plenitudes
- 6: You Flow Easily to the Giver
- 7: Becoming Self-controlled
- 8: None can Overpower a Devotee
- 9: Enjoyer of Knowledge
- 10: Laud to the Visible Agni
- 11: Agni Impels us towards Understanding
- 12: His Radiance Becomes Wide in us
- 13: Salutations to All Persons

1.27.1: We Bow to Agni

To Agni who has a tail like a steed, we
bow with surrender;
(We bow to) him, the sovereign ruler of
the yajña-journey.

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
सम्राजन्तमध्वराणाम् ॥ १

ashvam na tvā vāravantam vandadhyā
agnim namobhiḥ
steed, like, thee, with tail, we begin to bow,
Agni, with obeisance or surrender,
samrājantam adhvarāṇām
sovereign ruler, of the yajña-journey.

Details: The flames of Agni are compared to the tail; just as a horse brushes away insects, flies, etc., with its tail, similarly Agni with his flames of divine powers removes the enemies of God who are the destroyers of sacrifice.

1.27.2: Pours the Light

May he himself, our son, with his
luminous strength, extensive and superb
gait, and felicitous happiness,
Shower the light on us.

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीध्वाँ अस्माकं बभूयात् ॥ २

sa ghā naḥ sūnuḥ shavasā prthupragāmā
sushevaḥ
he, the same, our, son, with his luminous
strength, of superb extensive gait, of
felicitous happiness,
mīdhvān asmākam babhūyāt
one who pours light and power, for us, may
be.

1.27.3: Universal-life

From the sinful persons, living near or
afar,
Protect us always, O Universal-Life.

स नो दूराच्चासाच्च नि मर्त्यादघायोः ।
पाहि सदमिद्विश्वायुः ॥ ३

sa no dūrāt cha asāt cha ni martyāt
aghāyoh
he, us, far, and, near, and, ., mortal, sinful,
pāhi sadamid vishvāyuh
(with ni) protect, always, Universal-Life.

Details: *vishvāyuh*: Universal-Life; all the life
in the universe is from Agni.

1.27.4: Announce Our Gifts to Gods

This gift from us and our fresh praise in
Gāyatrī metre too,
Proclaim them to the Gods, O Agni.

इमम् षु त्वमस्माकं सनिं गायत्रं नव्यांसम् ।
अग्ने देवेषु प्र वौचः ॥ ४

imam ū ṣhu tvam asmākam sanim
gāyatram navyāmsam
this, ., ., thee, from us, gift, praise in
Gāyatrī metre, new or fresh,
agne deveṣhu pravochaḥ
Agni, among the Gods, speaks well.

Details: ū ṣhu sanim: gift, self-giving in the form of the inner yajña. Gāyatri: see the essay 3 in Part I.

1.27.5: Awareness of Plenitudes

Make us share in the plenitudes of the highest world, the midregion and of the Earth.

Impart to us the riches of the three worlds.

आ नो भज परमेष्वा वाजेषु मध्यमेषु ।
शिक्षा वस्वो अन्तमस्य ॥ ५

ā no bhaja paramēṣhu ā vājeṣhu
madhyameṣhu
., us, (with ā) completely share, in the highest world, ., plenitudes, in the midregion,
shikṣhā vasvaḥ antamasya
impart, riches, of the near world or Earth.

Details: Three worlds: The RV mentions often the seven worlds. Here only the three are mentioned. The highest world is characterised by Truth, Right and Vast, *satyam ṛtam brhat*. The mid-world is characterised by the life-energies, emotional energies, etc. The lowest is the world of matter, being low in the level of consciousness. The consciousness of mid-world is midway between that of the highest and the lowest.

1.27.6: You Flow Easily to the Giver

O One of the variegated rays, you are the distributor, like the river in tides.
You flow easily to the giver.

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ ।
सद्यो दाशुषे क्षरसि ॥ ६

vibhaktā asi chitrabhāno sindhoḥ ūrmā
upāka ā
distribute, you do, one of variegated rays,
river, waves, near, like,
sadyo dāshuṣhe kṣharasi
at once, to the giver, flow yourself.

Details: Just as a river in tide flows out naturally to fill the canals and neighbouring tanks, Agni comes to the giver.

chitrabhāno: one with rays of different colours. Each ray stands for a particular power of Agni.

1.27.7: Becoming Self-controlled

O Agni, the person whom you protect in the battles and whom you urge to the plenitudes,
He is able to control plentiful impulsions.

यमग्ने पृत्सु मर्त्यमवा वाजेषु यञ्जुनाः ।
स यन्ता शश्वतीरिषः ॥ ७

yam agne pṛtsu martyam avā vājeṣhu
yam junāḥ
he, Agni, battle, mortal, protect, opulences, these, yoke or urge,
sa yantā shashvtīḥ iṣhaḥ
he, able, plentiful, impulsions.

Details: The idea is that the person who is protected by Agni and urged by him is not swept away from his lofty goal by wayward

impulses; he becomes self-controlled, impelled by God towards opulences.

prtsu: battle in the psychological sense, the inner battle.

1.27.8: None Can Overpower a Devotee

O Forceful Agni, none can overcome your devotee,

Since his strength and plenitude are well known.

नकिरस्य सहन्त्य पर्येता कयस्य चित् ।

वाजो अस्ति श्रवाय्यः ॥ ८

nakih asya sahintya paryetā kayasya chit

none, to him, forceful one, overcome, any person, ..

vājo asti shravāyyah
plenitude, is, famous.

Details: *asya*: him, the self-controlled person mentioned in the earlier verse.

Wilson translates the last line as, 'notorious is the power'. Where is the word for notorious?

1.27.9: Enjoyer of Knowledge

May the one, who sees all, ferry us towards the plenitude, along with the life-force.

May he be the enjoyer of the knowledge through the wise ones.

स वाजं विश्वचर्षणिरर्विद्भिरस्तु तरुता ।

विप्रेभिरस्तु सनिता ॥ ९

sa vājam vishvacharṣaṇiḥ arvadbhir astu tarutā

he (Agni), plenitude, one who sees all, with steeds or life-forces, may, ferries,

viprebhiḥ astu sanitā

through the wise ones, may, enjoyer.

Details: Agni allows for the attainment of opulence by ferrying himself the devotee to these riches. Agni also enjoys the plenitude of the luminous knowledge.

1.27.10: Laud to the Visible Agni

O Agni, who becomes awake by the hymns, enter the place (of chant) for the benefit of the people.

The chant goes to the visible Agni who is worthy of the yajña and is characterised by formidable strength.

जराबोध तद्विविद्धि विशेविशे यज्ञियाय ।

स्तोमं रुद्राय दृशीकम् ॥ १०

jarābodhā tat vividdhi vishevishe yajñiyāya

becoming awake by chant, that place, enter, for the weal of the peoples, worthy of the yajña,

stomam rudrāya dṛśhīkam

laud, to Agni of formidable strength, visible.

Details: *tat*: the inner altar in the subtle body self. Agni is requested to enter the cave of the heart. The altar inside is visible to the inner eye. Vedic mystics do not pray for a God in absentia. They see Agni in the heart and to him the laud goes.

Note that the epithet Rudra is used for Agni, denoting his extreme strength characteristic of the God Rudra.

1.27.11: Agni Impels Us Towards Understanding

May Agni, great, unlimited, many splendoured, and with the special knowledge,

Impel us towards understanding and plenitude.

स नो महौ अनिमनो धूमकेतुः पुरुश्चन्द्रः ।
धिye वाजाय हिनवतु ॥ ११

sa no mahān animāno dhūmaketuḥ
purushchandraḥ

Agni, us, great, limitless, with the special knowledge, many splendoured,
dhiye vājāya hinvatu
understanding, plenitude, may impel.

Details: *dhūmaketu*: smoke-bannered in the physical sense; possessing a knowledge (*ketu*) of a special vibratory feeling (*dhūma*).

1.27.12: His Radiance Becomes Wide in Us

Like an affluent person, may Agni, the guardian of the peoples, hear us with his divine knowledge.

His radiance becomes wide in us by the hymns of praise.

स रेवाँ इव विशपतिर्देव्यः केतुः शृणोतु नः ।
उक्त्यैरग्निर्बृहद्भानुः ॥ १२

sa revān iva vishpatiḥ daivyah ketuḥ
shṛṇotu naḥ

he, affluent, like, guardian of the peoples, Gods, knowledge or ray, may (he) hear, us, uktaiḥ agniḥ bṛhatbhānuḥ
by our lauds, Agni, of wide rays.

Details: Just as an affluent person hears the submission of the needy and does the needful, Agni hears us and takes the necessary steps.

His radiance removes the narrowness in us and makes our subtle body become wide.

1.27.13: Salutations to All Persons

Salutations to the great, salutations to the infants, salutations to the old, salutations to the young.

May we worship the Gods to the best of our ability. O Gods, may I not cut asunder the pervading praise of the supreme.

नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो
नम आशिनेभ्यः । यजाम देवान् यदि
शक्रवाम मा ज्यायसः शंसमा वृक्षि देवाः ॥ १३

namo mahadbhyo namo arbhakebhyo
namo yuvabhyo nama āshīnebhyah
salutations, to the great in experience, salutations, infants in age, salutations, the young, salutations, extended in age (old),
yajāma devan yadi shaknavāma mā jyāyasaḥ shamsam āvrkṣhi devāḥ.

we worship, Gods, if, we are able, not, of the supreme, all pervading praise, cut off, Gods.

Details: Here is the seed of the famous statement in the Chhāndogya Upanishad (3.14), 'Everything in manifestation is Brahman or Divine'. Hence one has to treat all human beings (and animals too) with respect.

The verse mentions four classes of persons, two based on the physical age and the other two based on experience. Whether wise or not, young or old, we should respect all.

In this verse, worship is spoken of in three ways, salutation (*namah*), the sacrifice or ritual worship (*yajña*), and hymns of praise or chant (*shamsa*). We should use salutation at all times. Ritual worship can be done only if one has the necessary facilities. The Rishi prays that the habit of prayer may not cease.

Next hymn to Agni: 1.31

Hymn 1.28: Life, Mind and Body: the Yogic Symbolism

Metre: 1-6, Anuṣṭup; 7-9, Gāyatrī

- 1: Human Body as a Mortar
- 2: Mind and Life, the Two Platters
- 3: Paths of Ascent and Descent
- 4: Churning of the Body
- 5: The Body and the Victory Sound
- 6: The Life is Spurred to Action
- 7: The Life and Mind, the Two Steeds
- 8: Pressers of Soma
- 9: Yogic Secret

The traditional Anukramaṇika (index) assigns the first 4 mantrās to Indra, 5 and 6 to the mortar (*ulūkhala*), 7-8 to the mortar and pestle (*ulūkhala musala*), the mantra 9 to several deities like Prajāpati, Soma etc. In the text there is no such word as *musala* (pestle). The ritualist explanation is incoherent.

1.28.1: Human Body as a Mortar

The broad-based stone is placed high above for pressing the Soma.
There, O Indra, drink with eagerness the pourings of mortar (subtle body).

यत्र ग्रावां पृथुबुध्न ऊर्ध्वो भवति सोतवे ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ १

yatra grāvā prṭhubudhna ūrdhvo bhavati sotave

where, stone, wide-based, high, is, for pressing,

ulūkhala sutānām avet ū indra jalgulah
vessel for crushing or mortar, pressed,
below, ., Indra, drink.

Details: Since S and other commentators interpret this hymn as dealing with the

extraction of Soma juice, we will first briefly describe the extraction of Soma juice from the herb in a ritual. There are three steps. First the Soma is struck with stone, then the crushed Soma is pressed between two platters to extract the Soma juice; then the Soma juice is purified using a strainer or filter. Finally it is offered to the *devās* either using fire or water. Note Soma is not extracted in the mortar; it is done only between the two platters. Again the phrase broad-based (*prṭhubudhna*) is completely inappropriate in a ritual context. There are similar discrepancies in the ritualistic interpretation in all the nine riks.

In the ritual both the pestle and mortar used in pressing the Soma herb are made of wood. However this hymn begins with the word '*grāva*' or stone. Hence the Rishi of this hymn is hinting at an esoteric interpretation.

The stone in this verse refers to Indra's weapon Vajra, and the adjective, 'high above', is appropriate for it. The word mortar (*ulūkhala*), in the first four riks, refers to the human body which presses out the Soma or bliss or *ānanda* whenever action is done.

The purport is: Indra, as well as the Vajra, is high above, in the world *dyu* or *sva*. He is called upon to come down and drink the Soma dripping from the mortar or the subtle body of the seeker.

Note *grāvāṇa* in (10.94.10) has the same interpretation. More details are at the end of this hymn.

1.28.2: Mind and Life, the Two Platters

The two platters are placed closely like two hips.

O Indra, drink with eagerness the effusions (delight) of the body (mortar).

यत्र द्वाविंश जघनाधिषवण्या कृता ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ २

yatra dvāviva jaghana adhiṣhavaṇya
kṛtā

where, like two, hips, the platters, are laid,
ulūkhala same as in (1.28.1).

Details: The two platters symbolize Heaven and Earth or the mind and life in the body or knowledge and activity. These two together receive the *rasa* or Soma given by the mortar of the material body and offer it to the Gods. The second halves of all verses 1-4, 'ulūkhala ' are same.

1.28.3: Paths of Ascent and Descent

The woman (power of soul) learns the paths of the ascent and descent of the yogic forces.

O Indra, drink with eagerness the effusions (the delight) from the body (mortar).

यत्र नार्यपच्यवमुपच्यवं च शिक्षते ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ ३

yatra nāri apachyavam upachyavam cha
shikṣhate

where, woman, down-path, up-path, and,
learns,

ulūkhala same as in (1.28.1).

Details: *nāri*, the woman, stands for the conscious power of the soul, *nara*. This power watches the yogic process of the force getting down from above, *upachyava*, and the force of the being going up or above, *apachyava*. Thus the divine force is distributed allover. The soul of the sacrificer, the woman, here learns (*shikṣhate*) the secret of the yogic action. This secret is fulfilled in pressing out the juice, the delight of all experience, to be offered to the

great God Indra. There is no need for the crude interpretation offered by ritualists.

1.28.4: Churning of the Body

They fasten the churning staff with a rope as one controls (the horse) with reins. O Indra, drink with eagerness the effusions of Soma from the body (mortar).

यत्र मन्था विबध्नते रश्मीन् यमित्वा इव ।

उलूखलसुतानामवेद्विन्द्र जल्गुलः ॥ ४

yatra manthām vibadhnate rashmīn
yamitavā iva

where, the churning staff, bind or tie, reins,
to control, like,

ulūkhala same as in (1.28.1).

Details: In the external rite, the Soma juice is churned by a churning staff and rope so that it is mixed with milk, curds or corn, *yava*. Even today the butter is churned out from the curds in this way in some houses in India. In the inner sacrifice, the spinal cord in the human body acts like a churning rod and it helps in the preparation of Soma.

The body is to be controlled so that it can hold the Soma of delight pressed out. Thus the first four riks mention the implements and the actions ending in the extraction of the pure delight from the subtle body of the sacrificer, the mortar.

As noted earlier the pestle is not mentioned indicating that *ulūkhala* cannot be the usual vessel (mortar) used for crushing the herbs in rituals.

1.28.5: The Body and the Victory Sound

O body (mortar), even though you are set in every house,

You give forth the resplendent sound, like the drum of a victor.

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे ।

इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥ ५

yatchit hi tvam gr̥he gr̥ha ulūkhalaka
yujyase

even though, ., you, in house, house, O
mortar, (you are) yoked,

iha dyumat tamam vada jayatām iva
dundubhiḥ

here, luminous, superb, make sound,
victory, like, drum.

Details: This and the next four riks celebrate the ritual of pressing the Soma juice. As before the mortar is the body.

The purport is: O body, though you are inert, you bring to birth the Soma. Let there be a cry of victory since you have acquired knowledge.

In the ritualist interpretation, the phrase, "resplendent sound like that of a victor" has no meaning. Where is the victory? In the esoteric sense, the sound of victory is appropriate in view of the great action namely the release of the Soma or delight.

1.28.6: The Life is Spurred to Action

O Lord of the forest, the wind blows fast
in front of you.

O body (mortar), press forth the Soma for
Indra so that he may drink it.

उत स्म ते वनस्पते वातो विवात्यग्रमित् ।

अथो इन्द्राय पातवे सुनु सोममुलूखल ॥ ६

uta sma te vanaspate vāto vivāti agram
it

again, ., your, lord of the forest, wind,
(with smā) blows fast indeed, in the front, .,

atho indrāya pātave sunu somam
ulūkhala

then, for Indra, to drink, press, the Soma,
mortar.

Details: Human body is called as *vanaspati*, lord of the woods, since the products of the forest like bulbs, roots, fruits, etc., maintain the body.

The purport is: your powerful, executive, life is spurred to action in front; Vāyu denotes the executive aspect of life and he blows fast. Therefore press out or release the Soma, the essence of all experience, hidden in the dense regions of the body.

1.28.7: The Life and Mind, the Two Steeds

All over the sacrifice, the life and mind in
the body, exceedingly powerful, sport
again and again like

The two horses of Indra eating the foods.

आयजी वाजसातमा ता ह्युच्चा विजर्भतः ।

हरी इवान्धांसि बप्सता ॥ ७

āyajī vājasātamā tā hi uchchā
vijarbṛtaḥ

all over in the sacrifice, exceedingly,
powerful, those, indeed, loudly, sport again
and again,

harī iva andhāmsi bapsatā
horses, like, foods, eating.

Details: Note that which sports again and again is not mentioned explicitly. In particular, pestle is not mentioned. Here they are the life and mind in the body, the Vanaspati.

The two are compared to the horses to Indra. They are exultant and are endowed with the power of enjoyment.

1.28.8: Soma Pressing

O Lords of the forest, O mighty ones, with
the mighty pressing (platters),
Press out the most sweet Soma for Indra.

ता नौ अद्य वनस्पती ऋष्वावृष्वेभिः सोतृभिः।
इन्द्राय मधुमत्सुतम् ॥ ८

tā no adya vanaspatī ṛṣhvau ṛṣhvebhiḥ
sotrbbhiḥ

you both, our, now, lords of the forest, best,
with the great, those who press,
indrāya madhumat sutam
for Indra, sweet substance (Soma), press
out.

Details: Again life and mind are referred to as Vanaspatī, lords of the delight in plural. The life and mind in the body are endowed with high strength. They are called upon to press the Soma for acceptance by Indra.

1.28.9: Yogic Secret

Hold the remains in the *chamasa* bowls;
pour the Soma in the filter.
Set the residue on the cow hide (the
physical frame of a human being).

उच्छिष्टं चम्बोर्भर सोमं पवित्र आ सृज।
नि धैहि गोरधि त्वचि ॥ ९

ut shiṣṭam chamvor bhara somam
pavitra āsrja
., remains after pressing, *chamasa* bowls,
(with ut) collect, Soma, in the filter, pour,
nidhehi gor adhitvachi
set, cow or ray of light, above the hide.

Details: I will quote here the commentary of KS on this verse appearing in the [17, Vol.1, pp. 119].

“In the inner sacrifice, the *chamu* or the *chamasa* is a bowl and the two bowls are nothing but the vital body and the mental body which were referred to by the symbolic platters, *adhiṣhavanīya*, which were used for the extraction of the essence of Soma *rasa*. But now, when the process is complete, they are referred to as separated vessels or bowls to signify the yogic secret that though life and mind function in the body as a part of it, they are really separate entities and are separated by the yoga force for adjustment in the new set-up for the consummation of the yoga. The juice of delight is taken up in the two bowls of life and mind and is then poured into the *kalasha* which is the material body. The residue of Soma, with the juice churned out, is kept in the hide of the cow, *go tvachi*, which is the covering and protection of the Ray of Light in the physical frame of man.”

Note: A natural question is whether the interpretations offered by KS for the keywords like *grāvā*, stone, *ulūkhala*, mortar, *adhiṣhavanīya*, platters, *chamasa*, bowls etc., have any basis in our tradition? or are these only imaginations of KS?

The answer to this question is considered in great detail by KS in [17, Vol.1, pp. 108-123], in English and [17, Vol.5, pp. 63-73] in Sanskrit. We give below only brief excerpts.

chamasa: bowl: It occurs in the Brh. U. (2.2.3), “a bowl *chamasa* with its base, *budhnaḥ*, above, *ūrdhva*, and the opening below.” This passage is discussed in some detail both by the Upanishad and the Shatapatha Brāhmaṇa whose last chapter is this Upanishad. The great commentator Shankara states in his commentary of this verse, “what is this *chamasa* with hole below and base above? It is the head which is above like a *chamasa* bowl and the mouth is the

aperture below. In this bowl is placed the All-form. Just as Soma is kept in the bowl, the Universe of the forms or the All-form is set on the head". [17, Vol.1, p.120]

budhna: foundation or base; KS quotes four or five references in RV (4.2.5, 1.169.6, 10.47.3) where this word can be interpreted as only foundation.

grāvā, stone: KS quotes about ten references in RV where this word is regarded as Indra's Vajra which is the symbol for the thunder-voice of Indra. 'Stone' voices with the sound of singer's chant (1.83.6). It is called as a voiceful stone laid on the altar (5.31.4), a variegated stone set in the midst of Heaven (5.47.3).

kalasha, beaker: Vāmadeva hymn RV (4.27.5) clearly states that the *kalasha* refers certainly to the body. This verse is quoted in the Upanishads also; Prāṇāgnihotra U., "*sharīra yajñasya droṇokalashaḥ*". This refers to the yajña or sacrifice of the body and the anointing of the body with the rays of Light.

These excerpts are sufficient for establishing the fact that the ancient scriptures, Upanishads and Brāhmaṇa books, indicate the spiritual interpretation of the Vedic hymns. Recall the famous passage in Brh. U. (4.2.2), that "the Gods like symbolic or indirect reference", "*aparokṣha priyaḥ devaḥ*".

The purport of the entire hymn is: Let the Soma juice be deposited for Indra in the pure body, the perfect vessel, denoted by the wooden jar. The pressed Soma in the platters of life and mind, is taken, poured into the bowls and poured into the pure place (*pavitra*) above the body for purification. This sap so purified and cultured should be deposited in the material body denoted by the wooden jar.

Hymn 1.29: The Commoners given Light and Might

Metre: Paṅktiḥ

- 1: We Devotees are Commoners
- 2: All-capable is Your Action
- 3: Let the Dualities Sleep
- 4: May the Givers be Awake
- 5: Discordant Speech
- 6: Evil Forces
- 7: Destroy the Pandemonium

1.29.1: We Devotees are Commoners

O Truth, drinker of Soma, even though we are the commoners,
Make us special among the rays of light,
the life-energies and the thousandfold auspiciousness, O opulent Indra.

यच्चिद्धि सत्य सोमपा अनाशस्ता इव स्मसि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभ्रिषु सहस्रेषु
तुवीमघ ॥ १

yatchit hi satya somapā anāshastā iva smasi

even though, ., truth, O Soma-drinker,
common or not excellent, like, are,
ā tū na indra shamsaya goṣhu ashveṣhu
shubhriṣhu sahasreṣhu tuvīmagha
., ., us, Indra, (with ā) make us celebrated,
rays of light, life-energies, auspiciousness,
thousand, O many-treasured one.

Details: *satya*: Truth. This appellation is given to Indra since he is formed completely by the Supreme Truth.

The second halves of all verses 1-7 are same.

1.29.2: All-capable is Your Action

O auspicious - faced, lord of plenitudes
and the strong one, all-capable is your
action.

Make us special among the rays of light,
..... same as in (1.29.1).

शिप्रिन् वाजानां पते शचीवस्तव दंसना ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ २

shiprin vājānām pate shachīvaḥ tava
damsanā

one with beautiful jaw, plenitudes, lord of,
strong one, your, forceful or all-capable,
ā tū na indra . . . same as in (1.29.1).

Details: *shiprin*: literally a jaw; face. Gods
have forms which can be perceived by our
subtle senses.

1.29.3: Let the Dualities Sleep

Make the dualities sleep; let them sleep
without awakening.

Make us special among the rays of light,
..... same as in (1.29.1).

नि श्वापया मिथूदृशां सस्तामबुध्यमाने । आ
तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ ३

ni shvāpayā mithūdṛshā sastām
abudhyamāne

well, make them asleep, dualities, may go to
sleep, without awakening,
ā tū na indra . . . same as in (1.29.1).

Details: *mithu*: Vedic form of *mithuna*,
couple.

1.29.4: May the Givers be Awake

May the unseen non-givers be asleep; may
the givers be awake, O brave one.

Make us special among the rays of light,
..... same as in (1.29.1).

ससन्तु त्या अरांतयो बोधन्तु शूर रातयः ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ ४

sasantu tyā arāṭayo bodhantu shūra
rāṭayaḥ

become asleep, those unseen, non-givers,
may awake, O brave one, givers,
ā tū na indra . . . same as in (1.29.1).

Details: non-givers: They are the demons or
their followers who do not give freely to
others. Even if they give, they place
restrictions. These persons are averse to the
yajña which is a collaborative activity.

tyā: those unseen by us even though they may
exist.

bodhāntu: awake, be aware or conscious.

1.29.5: Discordant Speech

O Indra, destroy this ass who praises you
with discordant speech.

Make us special among the rays of light,
..... same as in (1.29.1).

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ ५

sam indra gardabham mṛṇa nuvantam
pāpaya amuyā

well, Indra, an ass, (with sam) destroy
completely, praising you, with evil or sin,
with (evil) speech,

ā tū na indra . . . same as in (1.29.1).

1.29.6: Evil Forces

May the wild reptile fall far away in the
forest along with the(unfavourable) wind.
Make us special among the rays of light,
.... same as in (1.29.1)

पताति कुण्डृणाच्या दूरं वातो वनादधि ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ ६

patāti kundṛṇāchyā dūram vāto vanāt
adhi

fall, a wild reptile, far, wind from the forest,
beyond, ..

ā tū na indra . . . same as in (1.29.1).

Details: *kundṛṇāchi* is a wild reptile of the lizard family. Her appearance in a home is an ill-omen, it is said. This Word *kundṛṇāchi* indicates some special wicked force bringing evil. The purport is to let all wind that is unfavourable to us go to its natural habitation, the forest, along with the forest creature, *kundṛṇāchi*.

1.29.7: Destroy the Pandemonium

Destroy every kind of pandemonium; slay
him who does harm.

Make us special among the rays of light
.... same as in (1.29.1).

सर्वं परिक्रोशं जहि जम्भया कृकदाश्वम् ।
आ तू न इन्द्र शंसय गोष्वश्वेषु शुभिषु सहस्रेषु
तुवीमघ ॥ ७

sarvam parikrosham jahi jambhayā
krīkadāshvam

all, one which shouts everywhere, destroy,
destroy, a harming force,

ā tū na indra . . . same as in (1.29.1).

Hymn 1.30: Indra, Ashvins and Uṣha

Metre: 1-10, 12-15, 17-22, Gāyatrī ;
11, Pādanichṛt Gāyatrī ; 16, Triṣṭup

1: Indra Nourishes like a Well

2: Comes Effortlessly

3: Indra's Rapture

4: Indra Eager for Soma

5: Speech Manifests the Riches

6: O Indra, Let Us Both Converse

7: Friends of Indra

8: Hears Our Call and Comes

9: Comes to Many Seekers

10: Friend Cherished by All

11: Handsome-faced Powers

12: Indra, Do the Yajña

13: We Rejoice with Indra

14: You Support the Singers

15: The Effort Comes from You

16: Gives a Divine Body to the Rishi

Ashvins

17: Life-force of Gleaming Might

18: Your Car in the Vast Midregion

19: One Wheel is on the Summit

Uṣha

20: Who is Fit to Enjoy You?

21: Our Thoughts are on You

22: Establish the Inner Felicities in Us

1.30.1: Indra Nourishes like a Well

O Indra, the hero of hundred deeds and of
manifold power

We sprinkle you with Soma, seeking
plenitude from you as if from a well
(*krivim*).

आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम् ।
मंहिष्ठं सिञ्च इन्दुभिः ॥ १

ā va indram krivim yathā vājayantah
shatakratum

., you, to Indra, well, like, seeking
plenitude, hundred deeds,
mamhiṣṭham sincha indubhiḥ
manifold, sprinkle, with Soma.

Details: By filling Indra with Soma, we become opulent just as a well filled with water brought from a big channel gives us perpetual nourishment.

1.30.2: Comes Effortlessly

To the purified Somās, a hundred or a thousand, well-mixed with *āshira*, Indra comes effortlessly like waters to a low spot.

शतं वा यः शुचीनां सहस्रं वा समाशिराम् ।
एदु निम्नं न रीयते ॥ २

shatam vā yaḥ shuchīnām sahasram vā
samāshirām

hundred, or, who (Indra), pure (Soma),
thousand, or, mix properly with *āshira*,
edu nimnam na rīyate
having come, lowly place, like, comes
effortlessly.

Details: *ashira*: a special material to be mixed with Soma.

Somās: plural is used in the sense of different types of delight flowing from different actions.

1.30.3: Indra's Rapture

That Soma gets collected for the rapture of the strong Indra,
Which spreads in his belly and is held there like the sea.

सं यन्मदाय शुष्मिण एना ह्यस्योदरे ।
समुद्रो न व्यचो दधे ॥ ३

sam yat madāya shushmiṇa enā hi asya
udare

united or collected, that, rapture, strong
(Indra), those (Soma), ., of him, belly,
samudro na vyacho dadhe
ocean, like, pervade or spread, is held.

Details: Just as a sea spreads everywhere and holds water without limit, Indra's belly also holds the Soma juices plentifully. The idea is similar to that in RV (1.8.7).

1.30.4: Indra Eager for Soma

This Soma is offered to you. You come repeatedly to (Soma) like the he-pigeon to the pregnant mate.
(In the same way), you come to accept our laud.

अयमु ते समतसि कपोत इव गर्भधिम् ।
वचस्तच्चिन्न ओहसे ॥ ४

ayam u te sam atasi kapota iva
garbhadhim

this, ., to you, well or repeatedly, (Soma)
attains (you), male-pigeon, like, go to the
pregnant (pigeon),
vachah tat chit na ohase
speech (laud), for that, ., our, come or
accept (our laud).

Details: Indra's desire for Soma is so strong that he repeatedly returns to the place of offering and the offerer like the pigeon which desires its mate all the time.

The reference to the sexual attraction in a pigeon pair is common in Sanskrit.

1.30.5: Speech Manifests the Riches

O Lord of treasures, borne by the Words of prayer,

May the happy and true speech manifest
the manifold riches to the worshipper.

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते ।
विभूतिरस्तु सूनृता ॥ ५

stotram rādhānām pate girvāho vīra
yasya te
praise, treasures, lord, borne by the words
of praise, hero, by whom, thine,
vibhūtir astu sūnṛtā
manifold riches, be, happy and true speech.

1.30.6: O Indra, Let Us Both Converse

O Indra, let us both converse, with you
standing high for our increase in this
prosperity, O hero of hundred deeds.
Let us both converse in other things too.

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो ।
समन्येषु ब्रवावहै ॥ ६

ūrdhvaḥ tiṣṭhā na ūtaye asmin vāje
shatakrato
above, standing, our, for increase, in this,
plenitude, Indra,
sam anyeṣhu bravāvahai
coming together, in other things, we two
shall converse.

Details: By Indra's strong support for our
increase, he will facilitate our reaching the
high state of consciousness by his will. Note
also the close relationship between the divine
powers and the Rishīs in the phrase, 'let us
converse'.

1.30.7: Friends of Indra

For fulfillment of every desire and for all
plenitudes, we call the exceedingly strong
Indra.

We, as friends, call him for our increase.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।

सखाय इन्द्रमूतये ॥ ७

yogeyoge tavastaram vājevāje
havāmahe
fulfillment of desire, exceedingly strong,
plenitude, we call,
sakhāya indram ūtaye
friends, Indra, for increase.

Details: We call Indra, our friend, for any help
we may need.

yoga: union or fulfillment of desire.

1.30.8: Hears Our Call and Comes

If he hears our call he will come near us
with the thousandfold increase (of riches)
And plenitudes along with his response.

आ घां गमद्यदि श्रवत् सहस्रिणीभिरूतिभिः ।
वाजेभिरुप नो हवम् ॥ ८

ā ghā gamat yadi shravat sahasriṇībhir
ūtibhiḥ
,, , (with upa + ā) come near, if, (he would)
hear, with thousands of, increases,
vājebhir upa no havam
with plenitudes, near, our, call.

1.30.9: Comes to Many Seekers

The hero from the ancient station, I call so
that he comes to the many seekers,
You whom the father called before.

अनु प्रतनस्यौकसो हुवे तुविप्रति नरम् ।
यं ते पूर्वं पिता हुवे ॥ ९

anu pratnasi okaso huve tuvi pratim
naram
in order, ancient, from home or station, I
call, many, towards, God (Indra),

yam te pūrvam pitā huve
whom, you, earlier, our father, called.

Details: Indra comes towards the many persons engaged in spiritual practices.

Father: the Rishi himself, who regards Indra as his son.

1.30.10: Friend Cherished by All

O Friend, O treasure, who is cherished by all and who is called by many,
We pray to you, our comrade, on behalf of the singers of your praise.

तं त्वा वयं विश्ववारा ऽऽशास्महे पुरुहूत ।

सखे वसो जरितृभ्यः ॥ १०

tam tvā vayam vishvavāra āshāasmahe puruhūta

friend, you (Indra), we, cherished by all, we beseech, called by many,
sakhe vaso jaritr̥bhyah
our comrade, wealth, for those that praise.

1.30.11: Handsome-faced Powers

O Soma-drinker, friend of handsome-faced Soma-drinkers, dear to us like friends,

O One with Vajra, we resort to you.

अस्माकं शिप्रिणीनां सोमपाः सोमपात्राम् ।
सखे वज्रिन्त्सखीनाम् ॥ ११

asmākam shipriṇīnām somapāḥ soma pāvnām

(dear) to us, handsome faced, drinker of Soma (Indra), Soma, drinkers,
sakhe vajrin sakhīnām
friend, with Vajra, (Gods dear to us like) friends.

Details: Vajrin: one with Vajra, Indra; Vajra is the weapon of divine sound and light.

Soma drinkers in the second line are the other Gods who are dear to the seeker or yajamāna as friends.

1.30.12: Indra, Do the Yajña

O Soma-drinker, O friend, O Vajrin,
please perform the yajña so that
The yajña for you may be according to our ideals.

तथा तदस्तु सोमपाः सखे वज्रिन् तथा कृणु ।
यथा त उश्मसीष्टये ॥ १२

tathā tat astu somapāḥ sakhe vajrin tathā kṛṇu

in that way, that (yajña), be, O Soma-drinker, friend, one with Vajra, in that way, do,

yathā ta ushmasi iṣṭaye
by which way, your, we desire, for sacrifice.

Details: The idea is that the yajña should be performed according to the high ideals of the seeker, and not be marred by his (her) momentary desires and ambitions.

1.30.13: We Rejoice with Indra

When Indra enjoys with us, may they (divine powers), wealthy and of varied strengths, be ours.

May we rejoice endowed with plentiful felicities.

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः ।
क्षुमन्तो याभिर्मदेम ॥ १३

revatīḥ naḥ sadhamāda indre santu tuvivājāḥ

wealthy, us, enjoying with us, Indra, may he, many strengths,

kshumanto yābhir madema

with plentiful provisions, with which, we shall rejoice.

Details: The mantra does not mention the identity of persons who are, "wealthy and of varied strengths." They can only be divine powers. S states that they are the cows.

1.30.14: You Support the Singers

Like a person of trust, like your own self,
you support the needful singers who
praise you; you bring the wealth to them,
O daring one,
Just as an axle supports the wheels of a
car.

आ घ त्वावान् त्मनाप्तः स्तोतृभ्यो
धृष्णवियानः । ऋणोरक्षं न चक्रयोः ॥ १४

ā gha tvāvān tmanā āptaḥ stotṛbhyo
dhr̥ṣṇo iyānaḥ

., ., are like thyself, self, trusted ones, those
who pray, daring one, those who seek
(wealth),

r̥ṇoḥ akṣham na chakryoḥ
(with ā) bring or support, axle, like, wheel.

Details: Just as the wheels of a carriage become fit for movement only by the axle, you support the singers with strength and wealth. Without that superhuman strength, the singers cannot move on their own. Of that strength, you alone are the master and you act like your own self. A similar idea is in other verses such as (10.29.4), "O Indra, with what shining power, with what thought-force do you make men like thyself." The idea is that the Rishi becomes strong like Indra only by Indra's grace and not by his own effort.

tmanā: ātman, self.

1.30.15: The Effort Comes from You

O hero of a hundred deeds, you bestow on
the singers the effort and aspiration
Just as the axle is cast with the strengths.

आ यद् दुवः शतक्रतुवा कामं जरितृणाम् ।

ऋणोरक्षं न शचीभिः ॥ १५

ā yat duvaḥ shatakrato ā kāmam
jaritṛṇām

., that, effort, Indra, ., aspire, of the
singers,

r̥ṇoḥ akṣham na shachībhiḥ

(with ā) you bring or support, the axle, like,
energies.

Details: The aspiration and chanting of the hymns automatically yield the desired objects. But it is Indra who bestows on the singers the aspiration in them for attaining the divinity, just as the strength of the axle of a car comes from the strong materials used in its construction. Similarly the praise by the chanters is not possible except for the grace and power bestowed by Indra.

1.30.16: Gives a Divine Body to the Rishi

Indra always won the riches with the self-renewing, neighing and panting horses.
He has given us a golden car for our
benefit, he who is a donor and also
dynamic.

शश्वदिन्द्रः पोप्रुथद्भिर्जिगाय नानदद्भिः
शश्वसद्भिर्धानानि । स नो हिरण्यरथं दंसनावान्
त्स नः सनिता सनये स नोऽदात् ॥ १६

shashvat indraḥ popruthadbhir jigāya
nānadadbhiḥ shāshvasadbhir dhanāni
always, Indra, becoming capable repeatedly
(self-renewing), won (for us), neighing,
panting, (divine) riches,

sa no hiraṇya ratham damsanāvān sa
naḥ sanitā sanaye sa no adāt
he, to us, golden, car, active, he, us, donor,
benefit, he, us, gave,

Details: The Rishis aspiring for God reach the Divine home by means of the luminous vehicle (divine body) given by Indra. The mortal bodies they are born with are clearly insufficient to bear the divine power to be placed by Indra. It is similar to the granting of Divine Sight by Sri Krishna to Arjuna in the Bhagavad Gita.

Neighing denotes the sound of satisfaction on achieving the task.

Next Hymn to Indra: 1.32

Ashvins

1.30.17: Life-force of Gleaming Might

O Ashvins, come to us, with the life-force (steeds) of rapid impulsion and gleaming might

(You come) with the rays of knowledge and are full of lustre, O achievers.

आश्विनावश्वावत्येषा यातं शवीरया ।

गोमद् दस्रा हिरण्यवत् ॥ १७

ā ashvinau ashvāvatya iṣhā yātam shavīrayā

., Ashvins, with the steeds, with rapid impulsion, (with ā) come, with flashing might,

gomat dasrā hiranyavat

(rich) with rays of knowledge, O achievers, full of lustre.

Details: The life force symbolized by steeds has both rapid impulsions and a might which is clearly visible. Ashvins come both with knowledge and lustrous might.

1.30.18: Your Car in the Vast Midregion

Your car is yoked alike for you both, O achievers and immortals.

O Ashvins, your car moves in the vast midregion.

समानयोजनो हि वाँ रथो दस्रावमर्त्यः।
समुद्रे अश्विनेयते ॥ १८

samāna yojano hi vām ratho dasrau amartyah

equally, yoked, because, your, car, achievers, indestructible,

samudre ashvinā īyate

in the ocean (of the midregion), Ashvins, goes.

Details: The movement of the Ashvins car in the vast midregion of the macrocosm corresponds to its movement in the subtle body of the human, *prāṇa-maya kosha*, conferring health and bliss on the humans.

1.30.19: One Wheel is on the Summit

On the summit of the hill you placed one wheel of the chariot.

The other wheel goes around the Heaven.

न्यश्ध्यस्य मूर्धनि चक्रं रथस्य येमथुः ।

परि द्यामन्यदीयते ॥ १९

ni aghnyasya mūrdhani chakram rathasya yemathuh

firm, of the hill, on the summit, one wheel, of the car, placed,

pari dyām anyat īyate

around, Heaven, other, goes.

Details: The hill refers to the formation of the subtle body. The summit of the hill denotes the peak of ripened consciousness in man. Ashvins place one wheel on that summit and they welcome the Goddess Uṣha, discussed in the next mantra, who ascends the car and ascends to Heaven.

The other wheel of the car goes to the Heaven, the divine station.

Ashvins move both in Heaven and Earth. For instance RV (7.70.3) states, "the Ashvins have stations in the streams of Heaven, in the herbs and in men; they rest on the summit of the hill."

Next Hymn to Ashvins: 1.34

Usha, the Dawn of Divine Consciousness

1.30.20: Who is Fit to Enjoy You?

O Usha, lover of praise, which mortal is fit to enjoy you, the immortal?
Whom do you attain?

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये ।
कं नक्षसे विभावरी ॥ २०

kaḥ ta uṣhaḥ kadhapriye bhuje marto amartye

which, of you, Usha, lover of hymns of praise, enjoyment, mortal, immortal,
kam nakshase vibhāvari
what kind of person, attainment, luminous one.

Details: This mantra clearly indicates that Usha does not signify merely the physical dawn. Any person can look at the physical dawn every day and the phrase, "which mortal is fit to enjoy you", is superfluous. Clearly Usha signifies the dawn of divine consciousness. The phrase, 'whom does thou attain', suggests the prayer of the Rishi to make him competent to receive her grace. The Rishis obtained the grace of the God by hearty lauds.

Just as the physical dawn indicates the onset of physical light from the dawn, Ushas, the Divine dawn indicates the onset or beginning of the divine consciousness in a person. It indicates our early spiritual experiences.

1.30.21: Our Thoughts are on You

We meditate on you, who is far or near or from the beyond.

(You are) standing like a horse and are variegated in hue.

वयं हि ते अमन्मह्याऽऽन्तादा पराकात् ।
अश्वे न चित्रे अरुषि ॥ २१

vayam hi te amanmahi ā antāt āparākāt
we, ., on you, (we) meditate, (with ā) far or near, ., from beyond,
ashve na chitre aruṣhi
horse, like, variegated in hue, shining one.

Details: We meditate on you whether you are far from us in our thoughts or near us or you are in the station beyond.

1.30.22: Establish the Inner Felicities in Us

Come with those shining divine plenitudes,
O daughter of the Heaven.
Establish well in us the divine wealth.

त्वं त्येभिरा गहि वाजैर्भिर्दुहितर्दिवः ।
अस्मे रुयिं नि धारय ॥ २२

tvam tyebhir āgahi vājebhir duhitar divaḥ
you, with these shining, come, plenitude, daughter, of Heaven,
asme rayim nidhāraya
in us, wealth, establish well.

Details: The physical dawn cannot establish any wealth in us. Only the divine dawn can establish us the spiritual felicities which are the real wealth.

Next Hymn To Usha: 1.48

Section IV: Sūktās (1.31-1.35)

Riṣhi: Hiranyastūpaḥ Aṅgirasah

Sūkta	Hymn title	Page
1.31	Agni Dwells in Human Beings (18)	219
1.32	Indra-Vṛtra Encounter, the Release of Rays, Waters and Soma (15)	228
1.33	Indra's Victory and Other Deeds (15)	235
1.34	Ashvins: The Three Modes of Help (12)	241
1.35	Savitṛ Establishes the Worlds (11)	246

Riṣhi Hiranyastūpa, whose name means, 'a mass of golden radiance' shines his light in revealing some of the difficult aspects of Rig Veda. He gives a clear picture of the secrets behind four important deities namely Indra, Savitṛ, Ashvins and Agni. In some sense, Savitṛ is the highest deity in Rig Veda and is closely related to Sūrya. However the number of hymns dedicated to Savitṛ and Sūrya is relatively small.

This hymn (1.32) and the next one (1.33) are important in Rig Veda because they describe in detail the conflict between Indra and Vṛtra, the conflict itself being mentioned in several other verses. There are three different interpretations of the conflict: (i) as a natural phenomena, viz., the production of rain, (ii) as the fight between two opposing tribes or clans, known as *devās* and *dasyus*,

led by Indra and Vṛtra or Ahi respectively, and (iii) as a symbolic battle between the forces of Light led by Indra and the forces of darkness and inconscience led by Vṛtra.

Under hypothesis (i), there are two views: (i)(a) that Vṛtra is a cloud which is cut up by Indra to produce rain-water, (i)(b) that Vṛtra-Ahi is a block of ice on the snow-clad mountain which is made to move by Indra resulting in the glacier, the movement of the glacier being snake-like, indicated by the name Ahi.

A careful perusal of every verse of the hymn (1.32) and the next (1.33) will reveal that there is no support at all for hypothesis (ii), which regards the encounter as a battle between two tribes. Isolated phrases in a small number of verses offer support for hypothesis (i), either (i) (a) or (i) (b).

All the mantrās in two hymns together support the third hypothesis that the encounter is a symbolic battle between the forces of Light and the forces of Darkness or Evil. See also the related essays in Part I on the symbolism of demons, events and the battle.

In the Veda, the deity Sūrya plays a very important role. He is often closely coupled with the deity Savitṛ. Often the name Sūrya-Sāvitrī is used to denote them together. Since this Section has a hymn 1.35 to Savitṛ, we will discuss the role of Savitṛ and Sūrya.

Sūrya-Sāvitrī is the Godhead of the Supreme Truth and knowledge hymned as

ekam sat, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things for creation is releasing *srj* or expressing what is present in the Truth-will; He is the father, fosterer and enlightener of our souls. Thus the luminous vision and luminous creation are the two functions of Sūrya Sāvitrī.

He is present both in the microcosm and the macrocosm. He is the Light of the Truth rising in the human consciousness. We may recall that the *devī* Uṣha, Dawn, represents the onset of the first rays of Light in our night-ridden consciousness, the consciousness covered by the forces of darkness, ignorance and inconscience. So Sūrya Sāvitrī comes after the Dawn, and follows and expands the path traced for him by her. Hence it is said that Sūrya pursues the Dawn just as a lover follows after his beloved, (1.115.2).

All the Gods follow in the march of Sūrya, i.e., all other Divine faculties or potentialities in man expand with the expansion of Truth and Light. This is the reason for the widespread use of the mantra for Sūrya-Sāvitrī known as Gāyatri of Vishvāmitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of infinite Light and the revelation. In his active power he is addressed by various names like Sāvitrī, Tvāṣṭṛ etc. Sāvitrī is used whenever the Rishi is concerned with the idea of creation i.e., the manifestation of the powers both in humans and cosmos; Savitr and Sūrya come from the same root. Sāvitrī again manifests himself especially in the formation of the Truth in man through the four great and active deities, Mitra, Varuṇa, Bhaga and Aryamān,

representing the Lords of pure Wideness, luminous Harmony, divine Enjoyment and exalted Power respectively.

Sūrya and Savitr appellations are used sometimes as if identical and as if distinct at others. In the Veda, there is only one deity, *ekam sat*, one existence of which all other powers are aspects connected to one another by an intricate web. We cannot partition this web into several separate rigid parts so that each part is a separate deity.

See also the hymns to Sūrya, 1.50 and 1.115. The mantrās (1.22.5-8) in Section II deal with Savitr.

Hymn 1.31: Agni Dwells in All Human Beings

Metre: 1-7,9-15,17, Jagatī ; 8,16,18, Triṣṭup

- 1: Seers Born from You
- 2: Agni Dwells in Man in Many Ways
- 3: Endure the Burden
- 4: Superb Doer of Good
- 5: The Sole Person
- 6: Agni Leads Him to Knowledge
- 7: Grant Immortality to the Mortal
- 8: Gain of Divine Wealth
- 9: Fashion Our Divine Body
- 10: We are Your Relatives
- 11: The First Man
- 12: Guard Our Bodies
- 13: Four-eyed
- 14: Types of Aspirants
- 15: Please the Guest
- 16: Maker of Seers
- 17: Visit Our Home
- 18: Grow in Us by Mantra

1.31.1: Seers Born from You

O Agni, you are the first of the Aṅgiras,
Seer, God and the auspicious friend of
Gods.

By your actions were born the Seers who
act by knowledge, Maruts of shining
arms.

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः
शिवः सखा । तव व्रते कवयो विद्वानापसो-
ऽजायन्त मरुतो भ्राजदृष्टयः ॥ १

tvam agne prathamō aṅgirā ṛṣiḥ devo
devānām abhavaḥ shivaḥ sakḥā
you, Agni, the first, Aṅgiras, Seer, God, of
the Gods, becomes, auspicious, friend,
tava vrata kavayo vidmanāpasah
ajāyanta maruto bhrājat ṛṣṭayah
your, deed, Seers, who act by knowledge,
were born, Maruts, shining, spears (arms).

Details: The Vedic mantrās come out of the
mouths of the Rishīs by the grace of Agni.
Hence Agni is said to create the Seers or the
Seers were born by his deeds.

Maruts: special deities, fast in speed,
belonging to the life-plane or mid-region.
They give a divine motion to the activities of
the intelligence illumined by the Light and
Strength of Indra. Maruts are not mere gusts
of wind, but they are Seers who act by
knowledge. See the hymns 1.6 and 1.19.

Aṅgiras: A family of Seers who have
contributed to both Rig Veda and Atharva
Veda. See (1.71.2) for more information.
Vol.6 of [17] (English) discusses the work of
these Seers in some detail.

1.31.2: Agni Dwells in Man in Many Ways

O Agni, you are the first and the most
excellent among the Aṅgirasās; Seer, you
adorn the deeds of the Gods from all
sides.

You manifest in multiple ways for the
world; you are wise; you measure the
two worlds. In how many ways do you
dwell in man?

त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि
भूषसि व्रतम् । विभुर्विश्वस्मै भुवनाय मेधिरो
द्विमाता शयुः क्रतिधा चिदायवै ॥ २

tvam agne prathamō aṅgirastamaḥ
kaviḥ devānām pari bhūṣhasi vratam
you, Agni, first, most Aṅgirasa, Seer, Gods,
all around, adorn, deed,
vibhuḥ vishvasmai bhuvanāya medhiro
dvimātā shayuḥ katidhā chit āyave
variously manifesting, for all, for the world,
wise, two measures, dwell (in men), in how
many ways, ., for man.

Details: The last line of the verse indicates
that the modes of manifestation of Agni in
humans are as numerous as the human beings.

mātā: measurer derived from *ma*, to measure,
the same root as in the word *māya*.

dvi: two, always stands for the two worlds,
Heaven and Earth. Agni establishes in the
aspirant a vast knowledge of the dual form of
Heaven and Earth.

1.31.3: Endure the Burden

O Agni, you are important for Vāyu;
manifest for the one desiring to do good
deeds, O shining one.

In the yajña done by Agni as the hotṛ-priest Heaven and Earth trembled; you endure that burden; O treasure, you worship the great Gods.

त्वमग्ने प्रथमो मातरिश्वन आविर्भव सुक्रतूया
विवस्वते । अरेजेतां रोदसी होतृवूर्ये-
ऽसघ्नोभरिमयजो महो वसो ॥ ३

tvam agne prathamo mātariśhvana
āvīrbhava sukratūyā vivasvate
you, Agni, important, (the God) Vāyu,
manifest, for good actions, shining one,
arejetām rodasī hotṛvūrye asaghnōh
bhāram ayajo maho vaso
trembled, Heaven and Earth, yajña chosen
by the summoning priest, endure, burden,
worshipped, the great Gods, O wealth.

Details: Vāyu is the God of life who purifies the nervous system of the seeker, who aspires to ascend to the world of Gods, and fills it with life-strength. Manifestation of Agni, the Seer will, is necessary before the play of Vāyu in a human can begin. The phrase 'trembled' refers to the initial movement in the consciousness of Heaven and Earth, mind and matter, which are dormant before Agni enters. More information on Vāyu can be found in the discussion in Hymn 1.2.

Mātariśhvan: the deity Vāyu. *māta* is the midregion, the realm of the life - energies, *prāṇa*. There he breathes, *shvās*.

bhāram: the burden of managing the entire yajña.

vivasvate: the shining one; the human aspirant shining with the desire for doing good deeds.

hotṛvūrye: *hotṛ* is Agni, the summoning-priest who calls all the Gods to the yajña. *vūrye* means to choose to do the yajña-action.

1.31.4: Superb Doer of Good

O Agni, you have proclaimed to the thinker that Heaven (can be attained). To the performer of good actions who laments much, you motivate him to do good deeds.

Released by the quick churning of the Heaven and Earth, they brought you in front and from behind.

त्वमग्ने मनवे द्यामवाशयः पुरुरवसे सुकृते
सुकृत्तरः । श्वात्रेण यत् पित्रोर्मुच्यसे पर्याऽऽ
त्वा पूर्वमनयन्नापरं पुनः ॥ ४

tvam agne manave dyām avāshayaḥ
purūravase sukrte sukr̥ttarah
you, Agni, for Manu the thinker, Heaven,
proclaimed, one who laments, doer of good
acts, becoming the superb doer of good,
shvātreṇa yat pitroḥ muchyase pari ā
tvā pūrvam anayan ā aparam punaḥ
by quick churning, when, the parents
(Heaven and Earth), released, on all sides, ..
you, in front, (with ā) having brought,
brought, behind, again.

Details: Agni has proclaimed that the divine station has to be attained and can be attained by the thinker.

The person performing the yajña is called *purūravas* because he laments much about his efforts to attain the divine station or consciousness. To such a person, Agni is the superb motivator who pushes the sacrificer to greater heights. S introduces the story of the Purāṇic person, Purūravas, for which there is no need. Purāṇās came into existence much later than the Veda.

Agni is released all around by the parents, the forces of consciousness denoted by Heaven and Earth, by quick churning.

ā (second occurrence): ānayan, brought.

1.31.5: The Sole Person

O Agni, you are the one who showers knowledge (*vr̥ṣhabha*) and nourishes; you become praise-worthy to individuals who have the clarity of thought.

Illumine the one who repeatedly offers with the chant *vaṣhat*, and (illumine) the others too, O sole person.

त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्रुचे भवसि
श्रवाय्यः । य आहुतिं परि वेदा
वषट्कृतिमेकायुरग्रे विश आविवाससि ॥ ५

tvam agne vr̥ṣhabhaḥ puṣṭi vardhana
udyata sruche bhavasi shravāyyaḥ
you, Agni, showerer, nourishment, one who
increases, raises, clarity of thought,
becomes, fit to be praised,
ya āhutim pari vedā vaṣatḥkṛtim ekāyuh
agre visha āvivāsasi
who, the act of offering, on all sides, knows,
the act of *vaṣhat*, sole person, in front, other
men, makes him shine.

Details: *vaṣhat*: A word used extensively in rituals. In the inner sacrifice, the use of this Word while making the offering after the invocation gives the notion of firmness. The hymn states that Agni gives illumination to the person who with *vaṣhat* give offerings to the Gods

ekāyuh: *eka* + *āyu*, the Sole Person. The word *āyu* is well known in Veda to mean a living being in general and a human in particular. Agni is the collective entity of all humans. Recall the second rik which states, 'In how many ways do you dwell in man?'

udyatasruche: for the ritualists it is "one who lifts the vessel used to pour ghee." In the esoteric sense it signifies the person with luminous clarity of thought.

vr̥ṣhabha: One who gives or showers all the knowledge and power; it is a popular word in the RV occurring with its inflections and variants more than 200 times. It is a common epithet for Indra. The common meaning of the word, the animal bull, is applicable only in a few instances. It is also a common epithet used to describe the might of kings, *puruṣha vr̥ṣhabha*. See notes on *vr̥ṣhabha* in (1.59.6). See also *vr̥ṣhā* in (1.7.6).

1.31.6: Agni Leads Him to Knowledge

You direct the person away from the crooked path and unite him with knowledge, O Agni, who sees all.

In the intense contest for wealth by the brave, you defeat the opponents, even though they may be superior in strength, to bestow wealth on the inferiors.

त्वमग्ने वृजिनवर्तनिं नरं सकमन् पिपर्षि विदधे
विचर्षणे । यः शूरसाता परितक्म्ये धने
दग्नेभिश्चित् समृता हंसि भूयसः ॥ ६

tvam agne vr̥jina vartanim naram
sakman piparṣhi vidathe vicharṣhaṇe
you, Agni, crooked, path, person, fit to be
united, protect, place of knowledge, one who
sees all,

yaḥ shūrasātā pari takmye dhane
dabhrebiḥ chit samṛtā hamsi bhūyasah
who, where the valorous resort, on all sides,
to be gone, for wealth, inferiors, ., in the
test, kill or defeat, the superiors (in numbers
and strength).

Details: The purport is that Agni takes the devotee away from the crooked path and leads him to the centre of knowledge (*vidatha*). Agni's grace on his devotees is such that the devotees always win in the contest with others, even though the opponents may be superior in numbers and strength.

1.31.7: Grant Immortality to the Mortal

You establish in the mortal man a state of immortality for hearing the divine inspiration daily, O Agni.

For the wise who thirst for two-fold lives you create both happiness and pleasure.

त्वं तमग्रे अमृतत्वं उत्तमे मर्तं दधासि श्रवसे
दिवेदिवे । यस्तातृषाण उभयाय जन्मने मयः
कृणोषि प्रय आ च सूरये ॥ ७

tvam tam agne amṛtatva uttame martam
dadhāsi shravase divedive
you, him, Agni, immortality, superior,
mortal, establish, for the divine hearing,
daily,

yaḥ tātrṣhāṇa ubhayāya janmane mayah
kṛṇoṣhi praya ā cha sūraye
who, thirsts very much, twofold, birth,
happiness, (with ā) creates, pleasure, ., and,
to the wise.

Details: *janmane ubhayāya*: two-fold birth; refers to the human and divine birth, i.e., the birth of Gods in man.

prayas: all things pleasing. Note that the Vedic Seers do not espouse asceticism.

S translates *shravase* as food and *ubhayāya* as getting bipeds and quadrupeds, meaning sons and animals. S assigns different meanings to *shravase* in different places.

amṛtatva: The Vedic *amṛta*, the immortality is a state of consciousness characterized by complete Light and Knowledge. Our ordinary consciousness is *mṛta*, or mortal. Death, for the Vedic mystics, is not a simplistic affair beginning with the stoppage of heart. It is possible to establish ourselves in a state of consciousness of Light and Knowledge, so that we are not controlled by decay or death. Persons who have attained this state of consciousness can give up their bodies as per their wish.

1.31.8: Gain of Divine Wealth

O Agni, for the gain of divine wealth, let me become a superb doer of works by praising you.

May we prosper by new acts; may Heaven and Earth with other Gods further our worship.

त्वं नो अग्रे सनये धनानां यशसं कारुं कृणुहि
स्तवानः । ऋध्याम कर्मापसा नवेन
देवैर्द्यावापृथिवी प्रावतं नः ॥ ८

tvam no agne sanaye dhanānām
yashasam kārum kṛṇuhi stavānah
you, to us, Agni, gain, divine wealth, fame,
doer of works, do, being lauded,
ṛdhyāma karma apasā navena devaiḥ
dyāvā pṛthivī prāvatam naḥ
may we prosper, our worship, acts, new,
with (other) Gods, Heaven, Earth, increase
excellently, us.

1.31.9: Fashion Our Divine Body

O Agni, seated near the parents, unsullied, the wakeful and God among the Gods, become active in us.

Provide excellent knowledge to the doer of works; fashion our divine body.

O Auspicious one, you sow all the wealth in the one who praises.

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य
जागृविः । तनूकृद् बोधि प्रमतिश्च कारवे त्वं
कल्याण वसु विश्वमोषिषे ॥ ९

tvam no agne pitroḥ upastha ā devo
deveṣhu anavadya jāgrviḥ

you, our, Agni, of the parents, in our
proximity, seated, God, among the Gods,
unsullied, wakeful,

tanūkṛt bodhi pramatih cha kārave tvam
kalyāṇa vasu vishvam oṣiṣe

**maker of new body, awake, of excellent
knowledge, and, for the lauder, you, of
auspicious form, wealth, all, sow.**

Details: The parents are the Heaven and Earth, signifying divine and Earth consciousness. Agni is capable of fashioning a new body for the sacrificer, a body fit for the birth of the Gods and fit for bearing the powers of immortality. Agni is called as a maker of the Rishi in RV (1.31.16). RV (9.83.1) states that, "if the body is not fit or not baked, *atāptatanu*, then it may not attain the goal". Also an epithet for Indra in RV (1.4.1) is, 'fashioner of perfect forms'.

1.31.10: We are Your Relatives

O Agni, you are the possessor of excellent knowledge and our protector. Bestower of strength, we are your relatives.

Riches in hundreds and thousands reach you, the protector of the divine act, who is endowed with auspicious valour,
O Unassailable One.

त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्
तवं जामयौ वयम् । सं त्वा रायः शतिनः सं
सहस्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥ १०

tvam agne pramatih tvam pitā asi naḥ
tvam vayaskṛt tava jāmāyo vayam

you, Agni, one of excellent knowledge, you,
protector, are, our, you, he who gives
strength, your, relations, we,

sam tvā rāyaḥ shatinaḥ sam sahasriṇaḥ
suvīram yanti vratapām adābhya

well, you, wealth, hundreds, .., thousands,
with auspicious valour, (with sam)
completely obtain, protector of the divine
act, O unassailable.

Details: *vrata*: divine act, not the usual human ritual observances.

1.31.11: The First Man

O Agni, the Gods made you the first person among the born and the king of men.

When my father's son (Agni) was born, he became *Ilā*, the seeing Word, the instructress of man.

त्वामग्ने प्रथममायुमायवै देवा अकृण्वन्नहुषस्य
विशपतिम् । इलामकृण्वन् मनुषस्य शासनीं
पितुर्यत् पुत्रो ममकस्य जायते ॥ ११

tvām agne prathamam āyum āyave devā
akṛṇvan nahuṣasya vishpatim

you, Agni, first, man, for the man, Gods,
did, of the man, king,

ilām akṛṇvan manuṣasya shāsanīm
pituḥ yat putro mamakasya jāyate

Ilā (seeing Word), became, of man,
instructress, of father, when, son, of mine, is
manifest (in man).

Details: The purport of this hymn is that the Gods managing the affairs of the world make Agni the first living being endowed with the life-energy, *prāṇa*. Hence he is called the first person. Afterwards, they make Agni the protector of the humans. Agni is called my father's son since he is the portion or son of the divine Father of all, *pita*.

nahuṣha is a synonym for man, like *āyu* and *manuṣha*. *nahuṣhasya vishpatim* means king of men. S also interprets *nahuṣha* in this sense in RV (1.22.8).

Ilā: the instructress. Ilā is the Goddess of vision, the seeing Word or *pashyanti vāk*, mentioned by the *tāntriks*. Agni himself becomes Ilā, the instructress of the divine man. Ilā is discussed in RV (1.13.9).

1.31.12: Guard Our Bodies

O God Agni, fit to be lauded, O wealthy one, guard our wealth and our bodies. You are the protector of knowledge and its successors, since your eternal law is to guard them continuously.

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष
तन्वश्च वन्द्य । त्राता तोकस्य तनये
गवामस्यनिमेषं रक्षमाणस्तव व्रते ॥ १२

tvam no agne tava deva pāyubhiḥ
maghono rakṣha tanvaḥ cha vandya
you, us, Agni, your, God, protections,
possessed of wealth, protect, bodies, and, fit
to be lauded,

trātā tokasya tanaye gavām asi
animesham rakṣhamāṇaḥ tava vrate
protector, of progeny, of his son, rays, are,
wink-less (continuously), protector, your,
eternal laws.

Details: Progeny (*toka*), and son (*tanaya*), refer to the extension of the spiritual knowledge provided by the teacher. Agni guards not only the physical wealth but also the spiritual knowledge. The Seers pray for the welfare of everyone, not just their children.

gavām: Rays of illumined consciousness or spiritual knowledge; this meaning fits throughout the RV, whereas the meaning of cows fits in only a few places. See (1.7.3), (1.10.6) and the essay 6 in part III.

1.31.13: Four-eyed

O Agni, you are the intimate protector of the unattached sacrificer. Four-eyed, you shine forth.

You, who is both gentle and nourishing, will request secretly the giver of offerings to utter the mantra.

त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष
इध्यसे । यो रातहव्योऽवृकाय धायसे
कीरेश्चिन् मन्त्रं मनसा वनोषि तम् ॥ १३

tvam agne yajyave pāyuh antaro
aniṣhangāya chaturakṣha idhyase
you, Agni, for the sacrificer, protector,
intimate, unattached, four eyes, (you) shine
forth.

yo rātahavyaḥ avṛkāya dhāyase kīreḥ
chit mantram manasā vanoṣhi tam
who, by the giver of offerings, gentle,
nourish, for one who recites, ., mantra-laud,
by heart (in secret), entreat, to him.

Details: Agni is said to have four eyes, one in each of the three lower stations of matter, life and mind and one in the fourth station, the *sva*. Agni is watching the human aspirant from all these stations. The chanting by the seeker is so dear to Agni that, in secret, he encourages the seeker to chant.

avrkāya: unhurting, gentle. The generic meaning of *vrka* in the entire Veda is the one who tears or hurts. The common meaning in classical Sanskrit for *vrka* is wolf; however, this meaning is valid only in a few instances in the Veda. *avrkā*, with the negation particle *a*, means one who does not hurt; otherwise its literal meaning, non-wolf, conveys no sense.

1.31.14: Types of Aspirants

O Agni, for the intelligent and the great singer, you grant the supreme desirable wealth.

You bestow on the weak aspirant the necessary knowledge needed (for worship). All-knowing, you instruct the immature in all directions.

त्वमग्न उरुशंसाय वाघते स्पर्हं यद् रेक्णः
परमं वनोषि तत् । आध्रस्य चित्
प्रमतिरुच्यसे पिता प्र पाकं शास्सि प्र दिशौ
विदुष्टरः ॥ १४

tvam agna urushamsāya vāghate
spārham yat rekṇaḥ paramam vanoshi
tat

you, Agni, for the great singer (one who chants), for the intelligent one, desirable, which, wealth, supreme, desires, that, ādhrasya chit pramatih uchyase pitā pra pākam shāssi pra disho viduṣṭarah of the weak (aspirant), ., of excellent knowledge, extolled, protector, ., immature, (with pra) superbly instruct, superbly, all directions, superbly learned.

Details: Agni helps the three different types of aspirants, namely the intelligent, the weak and the immature in appropriate ways. The weak sacrificer is one who is sincere, but lacks the will-power for sustained action. Agni acts accordingly.

The wealth, *rekṇaḥ*, is the divine wealth and not merely the material one.

1.31.15: Please the Guest

The giver who gifts properly is linked to you, and you protect him from all (dangers) like an armour.

The seeker who gives happiness to the guest, Agni, by giving tasty dishes carries on the worship of living beings all through her life and is close to Heaven.

त्वमग्ने प्रयतदक्षिणं नरं वर्मेव स्यूतं परि पासि
विश्वतः । स्वादुक्षद्वा यो वसतौ स्योनकृज्
जीवयाजं यजते सोपमा दिवः ॥ १५

tvam agne prayata dakṣiṇam naram
varmeva syūtam paripāsi vishvataḥ
you, Agni, tied up or linked, gift, person, like an armour, sewn, protect, on all sides, svādukṣhadmā yo vasatau syonakṛt jīvayājam yajate saḥ upamā divaḥ
by giving tasty food, who, in his place, giver of happiness, one who worships all though life, worships, he, becomes neighbour, of Heaven.

Details: Agni is popularly referred to in the Veda as the guest. By treating all the guests in the house with tasty offerings (or the guest in his own body), the seeker worships the God Agni continuously all through his life. Being generous to all persons creates a link to Agni which serves as an armour to ward off dangers.

dakṣiṇam: A gift made with discrimination and without expecting returns. It is related to the word *dakṣha*, discernment. For the ritualists, it is the fees for the priests.

1.31.16: Maker of Seers

Pardon our offence in straying far from your path.

O Agni, you are our ally, the protector of the superb knowledge, the impeller of Soma-drinking Gods and the transformer of mortals into Seers.

इमामग्ने शरणिं मीमृषो न इममध्वानं यमगाम दूरात् । आपिः पिता प्रमतिः सोम्यानां भूमिरस्यृषिकृन् मर्त्यानाम् ॥ १६

imām agne sharaṇim mīmṛṣho na imam adhvānam yam agāma dūrāt
this, Agni, injury (offense), pardon, ours, this, path, which, we have gone, quite far, āpiḥ pitā pramatih somyānām bhṛmiḥ asi ṛshikṛt martyānām
ally, protector, of superb knowledge, of Soma drinkers (Gods), mover or impeller, are, maker of Seers, mortals.

Details: Having deviated far away from the spiritual path, the path of yajña, the person recognizes his/her offense and asks Agni's pardon. Agni is called as the maker of Seers because he guides the mortals in all possible ways so that they may advance on the spiritual path and develop the vision also. He impels the Gods and summons them to the yajña.

āpiḥ: a relative or ally, one who inspires us to attain our goals.

ṛshikṛt: Agni transforms ordinary mortals into Seers, Rishīs, endowed with visions of the supraphysical. Recall (1.31.9).

1.31.17: Visit Our Home

O Agni, like Manu, Aṅgiras, Yayāti and other ancient Seers, visit our house. Bring all the Gods, seat the dear ones on the prepared altar and worship them.

मनुष्वदग्ने अङ्गिरस्वदङ्गिरो ययातिवत् सदने पूर्ववच्छुचे । अच्छ याह्या बहा दैव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥ १७

manuṣhvat agne aṅgirasvat angiro yayātivat sadane pūrvavat shuche
like Manu, Agni, like the Seer Aṅgiras, God Aṅgiras, like the Seer Yayāti, house, like the ancients, luminous;
achchha yāhi āvahā daivyam janam āsādaya barhiṣhi yakṣhi cha priyam
in place of, go, bring, among the Gods, beings, make them sit, on the altar, worship, and, the dear ones.

Details: Manu, Yayāti and Aṅgiras are all the Seers of mantrās, and the Vedic index ascribes many mantrās of the RV to these Seers. Moreover, these three are also regarded as Gods; they have been transformed into Gods. Manu is the thinker, the first among men. Angiraḥ is the God with the glory of Agni and Yayāti is the God whose *yate*, movement, is like that of Vāyu, the God of life-energies. For Aṅgiras, see (1.71.2).

sādane: the home of yajña, both outer and inner, the subtle body of the aspirant.

1.31.18: Grow in Us by Mantra

O Agni, grow (in us) by the mantra chanted with our (limited) capability and knowledge.

You lead us to riches and connect us to the auspicious intelligence which is full of plenitude.

एतेनाग्ने ब्रह्मणा वावृधस्वशक्ती वा यत् ते चकृमा विदा वा । उत प्रणैष्यभि वस्यो अस्मान् त्सं नः सृज सुमत्या वाजवत्या ॥ १८

etena agne brahmaṇā vāvṛdhasva shaktī
vā yat te chakṛmā vidā vā
by our, Agni, mantra, increase, capability,
or, which, your (laud), (we) did, knowledge,
uta praṇeṣhi abhi vasyo asmān sam naḥ
srja sumatyā vājavatyā
also, (you) lead us to attain, facing, riches,
we, ., us, (with sam) connect, auspicious
intelligence, full of plenitude.

Details: *vāja*: Discussed in hymn (1.4). In the Veda, it has the meaning of plenitude or fullness, plenty of everything. S gives to this word several widely different meanings, like food, strength and battle in a single verse (1.4.9). Again this popular word occurs more than two hundred times with the meaning of plenitude and its variants valid everywhere.

Next hymn to Agni: 1.36

Hymn 1.32: Indra-Vṛtra Encounter and the Release of Rays, Waters and Soma

Metre: Triṣṭup

- 1: Struck Ahi and Broke the Hill
- 2: The Vajra from the World Svar
- 3: Three Rites in the Subtle Body
- 4: Destruction of the Deceptive Knowledge
- 5: Superb Coverer Vṛtra
- 6: Remover of Foes
- 7: Vṛtra Rendered Partially Inactive
- 8: Waters Mounting the Mind
- 9: The Mother of Division Covers Vṛtra
- 10: Vṛtra's Body is Hidden in Darkness
- 11: Removed the Cover on the Aperture
- 12: Released the Light and Delight
- 13: Obstacles to Indra in the Battle
- 14: Doubt about Vṛtra's Death
- 15: All-powerful Indra

See the essays in Part II on the symbolism of demons, events and the battle.

1.32.1: Struck Ahi and Broke the Hill

I relate the exploits of Indra, which the Vajrin mainly performed.

He struck the serpent Ahi injuring the waters, and broke the hill which obstructed the rivers in their flow.

इन्द्रस्य नु वीर्याणि प्र बौचं यानि चकार
प्रथमानि वज्री । अहन्नहिमन्वपस्तर्द प्र
वक्षणा अभिनत् पर्वतानाम् ॥ १

indrasya nu vīryāṇi pravocham yāni
chakāra prathamāni vajrī
of Indra, ., valorous deeds, relate, which,
did, important, the holder of Vajra,
ahan ahim anu apaḥ tatarda pra
vakṣhaṇā abhinat parvatānām
struck, (the demon-serpent) Ahi,
afterwards, waters, injuring, ., rivers, (with
pra) broke, hill.

Details: Vajrin: Indra, holder of Vajra or the thunderer. The thunder is the symbol of the potent sound of Vajra, which overcomes all obstacles.

Ahi: Literally a snake, a common synonym for Vṛtra. Snake is the standard symbol in Indian mythology for life-energies enmeshed with greed, anger, destruction, etc., qualities characterizing Vṛtra. S states that the name Ahi is used because the cloud has the shape of a snake.

tatarda: injured. Releasing suddenly the waters whose flow has been stopped or obstructed is figuratively represented by this phrase.

vakṣhaṇaḥ: flowing rivers.

parvata: The hill symbolizing the forces of inertia and inconstancy. Sometimes used for the demon itself.

glacier: Ahi is also said to indicate a glacier [37,15] because of the epithets, the mountain and the snake. In the next verse, it is said Ahi is hidden in the mountain. It is said that the zig-zag movement of the massive blocks of ice melting because of the Sun is compared to the movement of a massive snake causing fear.

1.32.2: The Vajra from the World Svar

He struck Ahi hidden in the mountain; for him Tvaṣṭṛ fashioned the Vajra of the luminous world.

Like lowing cows reaching the calves, the flowing waters straight reached the ocean.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्ग्यं
ततक्ष । वाश्रा इव धेनवः स्यन्दमाना अञ्जः
समुद्रमव जग्मुरापः ॥ २

ahan ahim parvate shishriyāṇam tvaṣṭā
asmai vajram svaryam tatakṣha
struck, Ahi, in the mountain, hidden, (the sculptor) Tvaṣṭṛ, for him (Indra), Vajra, belonging to the world *sva*, made,
vāshrā iva dhenavaḥ syandamānā añjaḥ
samudram avajagmuḥ āpaḥ
those with lowing sound, like, cows, flowing, by the straight path, ocean, attained, the waters.

Details: Tvaṣṭṛ: divine sculptor.

svaryam: from the fourth world of *sva*, the world of Light. Vajra belongs to this realm.

añjaḥ: straight path. Ordinary rivers flow by meandering paths. Obviously these rivers are not physical. Note the phrase, 'waters

mounting the mind', which comes in a later verse (1.32.8) of this hymn.

1.32.3: Three Rites in the Subtle Body

Like one showering gifts, he chose Soma and drank it in three infusions (on behalf of all).

Opulent, he wielded the killer Vajra and struck the first-born of the Ahis (demons).

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिवत्
सुतस्य । आ सायकं मघवादत्त वज्रमहन्नेन
प्रथमजामहीनाम् ॥ ३

vṛshāyamāṇo avṛṇīta somam
trikadrukeṣhu apibat sutasya
acting like a showerer, chose, Soma, threefold or three infusions, drank, of the pressed Soma,
ā sāyakam maghava adatta vajram ahan
enam prathamajām ahīnām
, killer (of foes), the rich one (Indra), (with ā) wielded, Vajra, struck, him, first-born, among Ahis.

Details: The idea is that Indra, acting like one who showers of gifts, drinks the three Soma infusions, denoting the three inner yajñas or rites performed on behalf of all. The three yajñas symbolise the actions on the three planes, namely the physical or matter, the life-energies and the mind.

trikadrukeṣhu: denotes the three yajñas, namely *jyotiḥ* , (illumination), *gauḥ* (Ray of Light) and *āyuh* (Life). The ritualists give the meaning of three days of rites in which the infusion of the Soma is done.

prathamajām ahīnām: Vṛtra is the eldest or the premier titan among the Ahis.

1.32.4: Destruction of the Deceptive Knowledge

O Indra, when you struck the eldest Ahi, you also destroyed the deceptive knowledge of the fraudulent.

Even though the Sun, the Heaven (*dyu*), and the Dawn, were revealed, the enemy is not yet fully destroyed.

यदिन्द्राहन् प्रथमजामहीनामान्मायिना-
ममिनाः प्रोत मायाः । आत्सूर्यं जनयन्
द्यामुषासं तादीत्ता शत्रुं न किला विवित्से ॥४

yat indra ahan prathamajām ahīnām āt
māyinām amināḥ pra uta māyāḥ
when, Indra, struck, the first born, among
the Ahis, later, of the fraudulent, (with pra)
destroyed, ., too, deceptive knowledge,
āt sūryam janayan dyām uṣhāsam
tādītnā shatrum na kilā vivitse
after, Sūrya, revealed, the Heaven *dyu*, the
dawn, at that time, the foe, no, fully, get or
captured.

Details: Notice the symbolic character of the killing of Vṛtra, especially the phrase, 'deceptive knowledge of the fraudulent'. This aspect is heightened by the latter half of the verse, 'revealing the Sun and Dawn', discussed in (1.7.3).

The second half indicates that the destruction of the evil forces has not been completed, even though dawn, Sun etc., which were covered earlier were now seen.

māyinām māyāḥ: deceptive knowledge of the fraudulent.

1.32.5: Superb Coverer Vṛtra

Striking the superb coverer Vṛtra, with a mighty blow from his Vajra, Indra cut off its shoulders.

Like tree trunks cut by an axe, Ahi lay inert close to the Earth.

अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता
वधेन । स्कन्धासीव कुलिशेना विवृक्णाऽहिः
शयत उपपृक् पृथिव्याः ॥ ५

ahan vṛtram vṛtrataram vyamsam indro
vajreṇa mahatā vadhena
struck, Vṛtra, superb coverer, with
shoulders cut, Indra, with Vajra, mighty,
blow,
skandhāmsīva kulishenā vivṛkṇa ahiḥ
shayata upapṛk pṛthivyāḥ
like tree trunks, by axe, cut, Ahi, sleeps, in
proximity to, to the Earth.

Details: *vṛtrataram*: most Vṛtra, superb coverer Vṛtra. *tara* and *tama* are suffixes indicating comparison of abstract qualities. Thus Vṛtra or Ahi should not be construed as a particular person or animal with a physical body; but a type of force. The being battling Indra is pre-eminent in this group. Recall the phrase, 'first among Ahis'. Recall that the battle takes place in the midworld (*antarikṣha*). When Ahi is killed, its subtle body drops to the Earth.

Ahi, Vṛtra and Vyamsa refers to the same non-human entity. Vyamsa is one whose shoulders are cut off. These forces have a detailed structure, parts of which are referred to as arms, shoulders etc.

1.32.6: Remover of Foes

Like one without a rival, the haughty one, Vṛtra, challenged the great warrior, who is the oppressor and remover (of the foes).

He (Vṛtra) could not avoid the impact of the blows; the foe of Indra (Vṛtra) had ground to a halt the rivers.

अयोद्धेव॑ दु॒र्मद॑ आ हि जु॒ह्वे म॑हावी॒रं
तु॒विबा॑ध॒मृजी॑षम् । नाता॑रीदस्य॒ समृ॑तिं
व॒धानां॑ सं रु॒जानां॑ पिपिष॒ इन्द्र॑शत्रुः ॥ ६

ayoddheva durmada ā hi juhve
mahāvīram tuvibādham rjīṣham
like one without a rival, the haughty one, ., .,
(with ā) challenged, great hero, oppressor of
many, remover (of foes),

nātārīt asya samṛtim vadhānām sam
rujānāḥ pipiṣha indrashatruḥ
unable to avoid, his, impact, of blows, ., the
rivers, (with sam) stopped, Indra's enemy.

Details: *rujānāḥ*: rivers, derived from the root
ruj, to break.

rjīṣham: remover of foes, derived from *īṣham*
and *rja*. S interprets it as the possessor of the
Soma, left over from the earlier ritual.

1.32.7: Vṛtra Rendered Partially Inactive

Bereft of feet and hands, he still desired to
fight Indra, who struck him at the crown.
Like an eunuch desiring to act virile, Vṛtra
fell on the ground with his limbs
shattered.

अ॒पाद॑हस्तो अ॒पृत॑न्यदिन्द्र॒मास्य॑ वज्र॒मधि॑
सानौ॑ जघान । वृ॒ष्णो व॒ध्रिः प्र॒तिमा॑नं बुभू॒षन्
पु॒रुत्रा॑ वृ॒त्रो अ॒शय॑द् व्यस्तः ॥ ७

apāt ahasto aprtanyat indram ā asya
vajramadhi sānau jaghāna
devoid of feet, devoid of hands, desired the
battle, Indra, ., his, Vajra, above, peak or
crown, (with ā) threw down,
vṛṣṇo vadhriḥ pratimānam bubhūṣhan
purutrā vṛtro ashayat vyastah
the virile one, eunuch, similar form, desiring
to become, in many limbs, Vṛtra, lay, with
limbs shattered.

Details: *vyastah*: *vi* + *astah*, devoid of hands
and feet. Even though hands and feet are
mentioned, it does not imply that Vṛtra is a
human being. In Indian tradition hands and
feet are organs of action. Thus the phrase
means that the force symbolized by Vṛtra was
immobilized by Indra.

1.32.8: Waters Mounting the Mind

Like a river breaking the banks, the waters
over Vṛtra and ascended back to the
mind (of man).

Vṛtra, who had besieged with his might
these waters, came to lie at their very
feet.

न॒दं न भि॒न्नम॑मु॒या श॒यानं॑ मनो॒ रुहा॑णा अ॒ति
य॒न्त्यापः॑ । याश्चि॒द् वृ॒त्रो म॑हि॒ना प॒र्यति॑ष्ठत्
तासा॒महिः॑ पत्सुतः॒ शीर्ब॑भूव ॥ ८

nadam na bhinnam amuyā shayānam
mano ruhāṇā atiyanti āpaḥ
banks, like, broken, with these properties,
fallen, mind (of man), mounting or entering,
flow over, waters,

yāḥ chit vṛtro mahinā paryatiṣṭhat
tāsām ahiḥ patsutaḥ shīḥ babhūva
which, ., Vṛtra, by his greatness, stood
surrounding (them), those (waters), Vṛtra,
under the feet, lying, became.

Details: *mano ruhāṇāḥ*: (waters) mounting the
minds (of men). Just as when rain comes the
water of the river overflows its banks, the
force of Indra makes the divine energies
(waters) cross over the restrictions placed by
Vṛtra and ascend directly to the mind of men,
thus illumining and energizing them.
Obviously the rivers cannot be physical.

1.32.9: The Mother of Division Covers Vṛtra

Dānu, the mother of the evil force, Vṛtra,
lowered her arms; Indra flung the striking
weapon below her.

The mother was above, the son below;
Dānu lay asleep like a cow with her calf.

नीचावया अभवद् वृत्रपुत्रेन्द्रौ अस्या अव
वर्धर्जभार । उत्तरा सूरधरः पुत्र आसीद् दानुः
शये सहवत्सा न धेनुः ॥ ९

nīchāvayā abhavat vṛtraputra indro asyā
ava vadhah jabhāra
with arms down, was, she whose son is
Vṛtra, Indra, of her, below, weapon, struck,
uttarā sūh adharah putra āsīt dānuḥ
shaye sahavatsā na dhenuḥ
above, mother, below, son, was, (Vṛtra's
mother) Dānu, lay asleep, along with the
calf, like, cow.

Details: This verse states symbolically that Dānu, the mother of the forces of ignorance, protects her son during the son's fight with the children of Light.

Dānu: the divided nature (*prakṛti*), the mother of Division, the mother of Vṛtra and other titans. She is also called Diti. She is to be contrasted with Aditi, the infinite Nature, unslayable cow, mother of the Gods, Indra and others mentioned in RV (1.89.10) and in other verses. Both Diti and Aditi are mentioned together in one verse RV (4.2.11), clarifying their symbolism.

“Let the knower discriminate the knowledge (*chitti*) and ignorance (*achitti*), the straight open levels and the crooked that shut the mortals;

O Agni, for the right birth of the Son,
Lavish on us the (finite) Diti and
Guard the (infinite) Aditi”.

1.32.10: Vṛtra's Body is Hidden in Darkness

Amidst the changing current of waters,
Vṛtra's body was deposited.
The waters flowed over the concealed
Vṛtra, who, the foe of Indra, lay in
perpetual darkness.

अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये
निहितं शरीरम् । वृत्रस्य निण्यं वि चरन्त्यापो
दीर्घं तम आशयदिन्द्रशत्रुः ॥ १०

atiṣṭhantīnām aniveshanānām
kāṣṭhānām madhye nihitam sharīram
not standing (moving), without fixed
dwelling (or flowing), waters, middle,
placed, body,
vṛtrasya niṇyam vicharanti āpo dīrgham
tama āshayat indrashatruḥ
of Vṛtra, concealed, flow over, waters, long,
darkness or death, fell, Indra's enemy.

Details: *niṇyam*: hidden, concealed, a mystery. This is a keyword in Veda used often to indicate the knowledge or power which is hidden. In this case the Mother of ignorance hides the body of Vṛtra in her bowels and hence it is unseen.

S translates *niṇyam* here as nameless. The Nighantu or lexicon of Yāska does not mention it as a meaning of *niṇyam*. If it is asked how this adjective is given to Vṛtra, S states that Vṛtra was so thoroughly dead that his name was forgotten totally. But S translates *niṇyam* as concealed elsewhere, for instance in (1.95.4). In (1.164.37) this word is used to describe the *jīva* or soul, 'I know not if I am this; a mystery, *niṇyam*, am I, and bound, I move about the mind.' Other references are (7.33.9), (7.56.4), (7.61.5), (4.3.16), where the meaning given by us is appropriate.

aniveshanānām: without fixed dwelling, flowing.

1.32.11: Removed the Cover on the Aperture

The waters, subdued and constrained by Vṛtra, stood fettered like the light confined by Paṇi.

The closed aperture blocking the waters was uncovered by the striker of Vṛtra.

दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः
पणिनेव गावः । अपां बिलमपिहितं यदासीद्
वृत्रं जघन्वाँ अप तद् ववार ॥ ११

dāsapatnīḥ ahigopā atiṣṭhan niruddhā
āpaḥ paṇineva gāvaḥ

waters whose master is *dāsa* (Vṛtra), whose con-
strainer is Ahi, stood, fettered, waters,
like (the demon) Paṇi, cows or rays,

apām bilam apihitam yat āsīt vṛtram
jaghanvān apa tat vavāra

waters, hiding place or aperture, closed,
which, was, Vṛtra, striker of, ., that
(aperture), (with apa) opened.

1.32.12: Released the Light and Delight

O Indra, the God absolute, like the tail of a horse (warding off a fly), with the Vajra you chased Vṛtra who struck you back. You won the light, won the Soma-delight, O hero; you released the seven rivers to flow again.

अश्व्यो वारो अभवस्तदिन्द्र सृके यत् त्वा
प्रत्यहन् देव एकः । अजयो गा अजयः शू
सोममवासृजः सत्तवे सप्त सिन्धून् ॥ १२

ashvyo vāro abhavaḥ tat indra sṛke yat
tvā pratyahan deva ekaḥ

of a horses, tail, became, that, Indra, the Vajra, when, you, (Vṛtra) struck back, God, the sole One,

ajayo gā ajayaḥ shūra somam avāsṛjaḥ
sartave sapta sindhūn

won back, rays (cows), won, O hero, Soma, released, to flow, seven, rivers.

Details: This verse refers to the three benefits obtained from Indra's action, namely the release of the Rays of Light (*gāh*), the release of the Soma and the release of the Waters in the form of seven rivers (*sindhūn*).

Usually it is the demon Vala and the Paṇis who steal the Rays, *gāh*, and imprison them in the cave. They are released by the Aṅgīrasa Seers. Indra releases the Waters stopped by Vṛtra. In the Veda these two events are not separate, but one event described together or separately in several places. The seven rivers refer to the energies in the seven planes, namely Earth, midregion, Heaven, *sva* and the supreme triplet, *tridhātu*.

It should be noted that cows cannot be stored in a cave like gold; without water and other necessities, they die quickly. There is no mention in the Veda of Vala or Paṇis caring for the cows, clearly indicating the symbolic nature of the cows. See the essays on symbolism in Part II and III. The phrase, 'release of Soma', indicates the symbolism of the entire event. The Vṛtra-Vala complex imprisons the Rays of Light, energies or Waters, the ecstasy or Delight or Soma and also the Sun and Dawn as mentioned in other verses. The purpose of Vṛtra and other Rākṣhasās is to hide the Light and Delight from all human beings. Indra releases the Light and Delight for all mankind.

1.32.13: Obstacles to Indra in the Battle

Neither the lightning, nor the roar, nor the rains nor the thunderclap could reach Indra.

As he battled Ahi, Indra surmounted other obstacles as well.

नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्
ध्रादुनि च । इन्द्रश्च यद् युयुधाते
अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥ १३

na asmai vidyut na tanyatuh siṣhedha
na yām miham akirat dhrādunim cha
no, to him, the lightning, not, the roar,
reach, not, which, rain, threw, thunder,
and,

indrah cha yat yuyudhāte ahiḥ cha uta
aparībhya maghavā vijigye

Indra, and, when, battling, Ahi, and, also,
from other (obstacles), Indra, superbly
succeeded.

Details: Lightning, rains, etc., are all symbolic.

1.32.14: Doubt about Vṛtra's Death

“(Where) can be seen the (body of) Ahi slain (earlier)”; this fear (doubt) arose in the mind of Indra who had earlier struck the Ahi.

Ninety-nine rivers and worlds, he traversed like a bird in fear.

अहेर्यातारं कमपश्य इन्द्र हृदि यत् तै जघ्नुषो
भीरगच्छत् । नव च यन्नवतिं च सर्वन्तीः
श्येनो न भीतो अतरो रजांसि ॥ १४

aheḥ yātāram kam apashya indra hr̥di
yat te jaghnuṣho bhīḥ agachchhat
(body) of Ahi, slayer or fighter, who, saw,
Indra, in mind or heart, who, your, having
killed, fear, occurred,

nava cha yat navatim cha sravantīḥ
shyeno na bhīto ataro rajāmsi
nine, and, which, ninety, and, rivers, bird,
like, fearful, traversed, worlds.

Details: A doubt arose in Indra, who had earlier struck Vṛtra, whether Vṛtra was dead or not. Therefore he crossed the psychological rivers and traversed the worlds to make sure of Vṛtra's slaying. This fear was compounded by the fact that Dānu covered Vṛtra's body.

If Vṛtra were a human being, how can his body be lost? Vṛtra represents a cosmic force and its destruction is not easily pinpointed. Hence the need for Indra's search.

There is no need to introduce the Purāṇic legends that Indra was fleeing from the sin of killing Vṛtra.

1.32.15: All-powerful Indra

Indra is the king of the mobile and the immobile, king of the quiescent and the forceful, he with the Vajra in his hands. He as the king rules over all people and is all around them like the rim encircling the spokes.

इन्द्रो यातोऽवसितस्य राजा शमस्य च
शृङ्गिणो वज्रबाहुः । सेदु राजा क्षयति
चर्षणीनामरान् न नेमिः परि ता बभूव ॥ १५

indro yātaḥ avasitasya rājā shamasya
cha śṛṅgiṇo vajrabāhuḥ

Indra, of the mobile, of the immobile, king,
of the quiescent, and, with horns or
haughtiness, with Vajra in his hands,

sedu rājā kṣhayati charṣaṇīnām arān
na nemiḥ pari tā babhūva

he, king, becoming the ruler, of persons, like
the spokes, like, wheel, around, all that,
became.

Details: This verse summarizes the sovereignty of Indra.

[Adhyāya 3 begins. The subject matter of the Sūkta here is a continuation of that in (1.32).]

Hymn 1.33: Indra's Victory and Other Deeds

Metre: Triṣṭup

- 1: Aspirants for Knowledge
- 2: Invoked in Yajña-Journey
- 3: Gives the Light to whom he favours
- 4: Ungiving Foes and their Wealth
- 5: The Foes Scattered
- 6: Vṛtrās Run Away
- 7: Victory in the Midworld
- 8: Spies of Vṛtra
- 9: Defeats the Dasyu
- 10: Waters Cannot Move Up or Down
- 11: Vṛtra's Thoughts Turn to Indra
- 12: Ilibisha and Shuṣṇa Demons
- 13: Rent the Cities
- 14: Kutsa, the Object of Love
- 15: Protection for the Son of Shvitra

1.33.1: Aspirants for Knowledge

Aspirants for knowledge, come here; let us reach Indra who fully increases our needed thought.

Invincible, he bestows on us plentifully the supreme knowledge of the wealth of the rays of light (*gavām ketam*).

एतायामोप गव्यन्त इन्द्रमस्माकं सु प्रमतिं
वावृधाति । अनामृणः कुविदादस्य रायो गवां
केतं परमावर्जते नः ॥ १

eta ayāma upa gavyanta indram
asmākam su pramatim vāvṛdhāti
(you) come, (with upa) (let us) reach, ., aspiring for rays or knowledge, Indra, our, completely, thought needed (for obtaining the rays), increases,
anāmṛṇaḥ kuvit āt asya rāyo gavām
ketam param āvarjate naḥ
invincible, plentifully, later, his, wealth, rays, knowledge, supreme, bestows, on us.

Details: This is a verse addressed to *gavyanta*, the fellow aspirants of the Rishi towards the Rays. The nature of Indra as the Lord of the illumined mind is confirmed by the phrase that he increases *pramatih*, the thought needed for getting the Rays of Light. Only Indra can give us this knowledge. Note the last line, '*rāyo gavām ketam param*', 'the supreme knowledge of the wealth of the Ray of Light'. The word wealth qualifies knowledge because it can be accumulated and stored.

Translating *gavyanta* as desiring for cattle renders the phrase out of context with the other parts of the verse.

1.33.2: Invoked in Yajña-journey

To the bestower of wealth, the unassailable, I dart swiftly, like the bird soaring to its cherished nest.

I bow with choice hymns of praise to Indra, who is invoked in the yajña-journey by the singers.

उपेदहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं
पतामि । इन्द्रं नमस्यन्नुपमेभिरैकैर्यः
स्तोतृभ्यो हव्यो अस्ति यामन् ॥ २

upet aham dhanadām apratītam juṣṭām
na shyeno vasatim patāmi
swiftly, I, bestower of wealth, unassailable, cherished, like, falcon, nest, (I) dart,

indram namasyan upamebhiḥ arkaiḥ
yaḥ stotṛbhyo havyo asti yāman

Indra, bowing, choice, with riks or hymns of praise, who, singer, invoked, becomes, in the yajña-pilgrimage.

Details: *yāman*: journey which is happening in the inner realms of the Rishi. Recall the word *adhvara* in (1.1.8).

shyena: bird, hawk, falcon. Even though it is a part of the simile, the bird is the standard symbol for the soul of man which is eager to fly to its natural habitation in the high Heavens.

1.33.3: Gives the Rays of Light to Whom He Favours

Lord of the armies, he has fastened the quiver; the lord gives the rays to him whom he favours.

O Indra, in giving your plentiful wealth of delight, be not a Paṇi (miser); manifest in us more.

नि सर्वसेन इषुधीरसक्त समर्यो गा अजति
यस्य वष्टि । चोष्कूयमाण इन्द्र भूरि वामं मा
पणिर्भूरस्मदधि प्रवृद्ध ॥ ३

ni sarvasena iṣudhīn asakta sam aryo
gā ajati yasya vaṣṭi

., lord of armies, quiver, (with ni) fastened,
., lord, rays of light (or cows), (with sam)
brings, who, aspires,

choṣhkūyamāṇa indra bhūri vāmam mā
paṇiḥ bhūḥ asmadadhi pravṛddha
in giving, Indra, plentiful, wealth of delight,
no, Paṇi (miser), become, to us, increased.

Details: Here the name of the titan Paṇi is used as an adjective. Paṇis are known for their qualities of greed and miserliness. Indra is

prayed not to be a miser, like Paṇi, and generously bestow the wealth of delight.

Indra bestows the Rays of Light on those whom he favours. This phrase is interpreted in the narrow sense of a person helping his admirers. But this phrase is the seed of the widely quoted Mundaka Upanishad verse (3.2.3). 'The Self reveals itself to one whom it chooses.'

Notice the phrase, 'manifest in us'. Indra's giving is not physical, but Indra's power increases in the Rishi.

1.33.4: Ungiving Foes and their Wealth

The wealthy Vṛtra has been struck down with the Vajra, O Indra Supreme, who is moving along with heroes amidst foes. To your bow, from all sides come the Sanakās, the un giving foes, who meet their end.

वधीर्हि दस्युं धनिनं घनेनं एकश्चरन्नुप-
शाकेभिरिन्द्र । धनोरधि विषुणक् ते
व्यायन्नयज्वानः सनकाः प्रेतिमीयुः ॥ ४

vadhīrhi dasyum dhaninam ghanenam
ekaḥ charan upashākebhiḥ indra,
struck, the evil force Vṛtra, wealthy, with
the firm (Vajra), supreme, moving (amidst
foes), along with heroes, Indra,
dhanoh adhi viṣuṇak te vyāyan
ayajvānaḥ sanakāḥ pretim iyuḥ
bow, above, on all sides, your, came,
ungiving foes, Sanakās, death, obtained.

Details: It is said in the Brāhmaṇa texts that Vṛtra's body of darkness and ignorance enveloped everything, all the deities, all the knowledge, all the strength, etc. The character of these demons, also called Sanakās, is not to share their wealth with others. Indra strikes

their leader, Vṛtra, recovers the knowledge and gives it to the Gods for distribution to the humans. The second half means that the Sanakās come to fight Indra.

ayajvānah: Those who do not give, non-performers of yajña in which the most important act is giving. The person who performs yajña is called *dāshuṣhe*, the giver.

1.33.5: The Foes Scattered

O Indra, turning their heads away, the foes of yajña who were contesting with the sacrificers (or the aspirants) ran away, When you, Indra, with tawny horses, firm of poise and heroic, scattered them from the midregion, Heaven and Earth, the beings opposed to both esoteric and external rites.

परां चिच्छीर्षा ववृजुस्त इन्द्राऽयज्वानो
यज्वभिः स्पर्धमानाः । प्र यद्विबो हरिवः
स्थातरुग्र निरव्रताँ अधमो रोदस्योः ॥ ५

parāchit shīrṣhā vavrjuḥ ta indra
ayajvāno yajvabhiḥ spardhamānāḥ
turn away, head, run, they, Indra, foes of
yajña, performers of yajña or the human
aspirants, contesting,

pra yat divo harivaḥ sthātaḥ ugra niḥ
avratān adhamo rodasyoh

., when, midregion, the tawny horses, firm of
poise, heroic, ., beings opposed to rites,
(with niḥ + pra) scatter, Heaven and Earth.

Details: The battle between Indra and the demons takes place in the midregion or midworld, both in the microcosm (subtle body of Rishi) and the macrocosm.

avratān: riteless persons, those who do not perform the works which uphold the *dharma*.

Vrata is not merely a religious act. It is the

name for all actions conducive to the integration both at the level of the microcosm and macrocosm.

1.33.6: Vṛtrās Run Away

Urged by the Navagva Seers the blameless Indra and his army fought the Vṛtrās eager for a battle.

The Vṛtrās showing their weakness, like an emascuate before a potent hero, ran away by steep paths, dispersed by Indra.

अयुयुत्सन्ननवद्यस्य सेनामयातयन्त क्षितयो
नवग्वाः । वृषायुधो न वध्रयो निरष्टाः
प्रवद्भिरिन्द्राच्चितयन्त आयन् ॥ ६

ayuyutsan anavadyasya senām
ayātayanta kṣhitayo navagvāḥ
eager for a fight, blameless one (Indra),
army of, urged (Indra), men, Navagvās
(Aṅgirasās),

vṛṣhāyudho na vadhrayo niraṣṭhāḥ
pravadbhiḥ indrāt chitayanta āyan
potent hero, like, emascuate persons,
showing their weakness, by steep paths, by
Indra, showing, fled or ran away,

Details: It is well-known that both Navagvās and Dashagvās are Aṅgirasa Seers who help in the recovery of the stolen Rays of Light. As mentioned earlier, this and other verses imply that the two events, the recovery of the Rays of Light with the help of Aṅgirasa Seers and the release of Waters, are really aspects of one vast event.

1.33.7: Victory in the Midworld

The Vṛtrās, both in tears and in laughter, fought with you beyond the midregion, O Indra.

You have burnt down the Vṛtra from the high Heaven; you have superbly protected the Soma-offerers lauding you with hymns.

त्वमेतान्नुदतो जक्षतश्चायोधयो रजस इन्द्र पारे ।
अवाद्दहो दिव आ दस्युमुच्चा प्र सुन्वतः
स्तुवतः शंसमावः ॥ ७

tvam etān rudato jakṣhataḥ cha
ayodhayo rajasa indra pāre
you, them (Vṛtrās), in tears, in laughter,
and, (you) fought, midregion, Indra,
beyond,
avādaho diva ā dasyum uchchhā pra
sunvataḥ stuvataḥ shamsam āvaḥ
burnt, Heaven, from, robber (Vṛtra), high
(Heavens), excellently, (pouring) Soma,
lauding you, hymns, (with pra) guard
excellently.

Details: Even though the residence of the demons Vṛtrās and Vala, is in the midregion (*antarikṣha*), they had occupied even parts of the Heaven beyond the midregion (*rajasa pāre*). Indra chases them away. Indra protects particularly the offerer of Soma.

1.33.8: Spies of Vṛtra

Surrounding the Earth on all sides, shining with the golden jewels and hastening (to fight), they could not overcome Indra, Who covered the spies of Vṛtra with the Sun.

चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना
शुम्भमानाः । न हिन्वानासस्तितिरुस्त इन्द्रं
परि स्पशौ अदधात्सूर्येण ॥ ८

chakrāṇāsaḥ parīṇaham pṛthivyā
hiranyena maṇinā shumbhamānāḥ
flying round or doing, surrounding on all
sides, Earth, golden, jewelled, shining,
na hinvānāsaḥ titiruh ta indram pari
spasho adadhāt sūryeṇa
no, hastening, overcome, they, Indra, on all
sides, spies, covered, of Sūrya (the Sun).

Details: The spies of Vṛtra, shining bright, had enveloped the Earth with their darkness. The spies are the inimical psychological forces who pose to be friendly. Indra covers these coverers.

The first line can be translated as, 'Even though they were flying round the Earth's periphery'. This indicates that the global shape of Earth was known to the Vedic sages [K.V. Sharma, Vivekananda Kendra Patrika, Feb. 1983, pp. 101]

pari + adadhāt: covered on all sides.

1.33.9: Defeats the Dasyu

Enjoying completely the Earth and Heaven and by encompassing everything with your vastness
You have scattered the foes with the aid of your devotees, O Indra; by the mantrās (of the Rishīs) you have cast down the dasyu.

परि यदिन्द्र रोदसी उभे अबुभोजीर्महिना
विश्वतः सीम् । अमन्यमानाँ अभि
मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥ ९

pari yat indra rodasī ubhe abubhojīḥ
mahinā vishvataḥ sīm
fully, when, Indra, Heaven and Earth,
the two, enjoying, vastness, everywhere,
and,

amanyamānān abhi manyamānaiḥ niḥ
brahmabhiḥ adhamo dasyum indra
those who disrespect, towards, (your)
devotees, ., by the mantrās, (with niḥ)
scatter, *dasyu* (Vṛtra), Indra.

Details: Note here the weapon Vajra is not mentioned. By the mantrās is the *dasyu* Vṛtra is defeated.

niḥ + adhamah: cast down, scatter.

brahma: in the Veda, it always means the mantra, not the four-headed Purāṇic God.

1.33.10: Waters Cannot Move Up or Down

They (waters) from Heaven could not reach the end of Earth (stalled by Vṛtra); under Vṛtra's magic, they could not reach Indra, the bounteous.

Indra, the generous giver, used his luminous Vajra and milked the rays of light out of the darkness.

न ये दिवः पृथिव्या अन्तमापुर्न मायाभिर्धनदां
पर्यभूवन् । युजं वज्रं वृषभश्चक्र इन्द्रो
निज्योतिषा तमसो गा अदुक्षत् ॥१०॥

na ye divaḥ pṛthivyā antam āpuḥ na māyābhiḥ dhanadām paryabhūvan
no, they (waters), from Heaven, to Earth, ends, attain, not, magic acts, wealth-giver (Indra), reached,

yujam vajram vṛṣhabhaḥ chakra indro niḥ jyotiṣhā tamaso gā adukṣhat
yoked, Vajra, generous giver (or mighty one), did, Indra, ., the luminous (Vajra), darkness or the inconscient, rays (of light), (with niḥ) milked completely.

Details: The waters are not, of course, physical, but divine energies in streams, with

their origin in Heaven. Vṛtra blocked their entry to Earth. Also By his occult powers, Vṛtra made the waters unable to reach Indra, who is in Heaven.

The last line is very interesting. Just as a milker obtains milk from a cow by squeezing its udders, Indra obtains the Rays of Light by milking or squeezing the Darkness or Inconscient.

Even though RV speaks of the pair of opposites like good and evil in everyday life, it contains the deep Truth popularised by later Vedānta that there is only one Godhead, the ONE from which all have come out. Hence, even Darkness or the Inconscient must have the presence of the ONE in it. Thus, by squeezing the Darkness, one can get spiritual knowledge. Recall the mantra RV (4.2.11) quoted in the explanation in (1.32.9), describing the knowledge and ignorance as complementary.

The idea of knowledge in ignorance is symbolically expressed in many places in the RV by phrases such as, "the Sun lying in darkness", RV (3.39.5) or RV (1.130.3).

In the last line, S regards *tamasa* as cloud and *gā* as waters and declares that waters are released from the cloud. This interpretations completely arbitrary and renders a chaotic meaning to the verse.

1.33.11: Vṛtra's Thoughts Turn to Indra

The waters flowed according to the self-law of Indra; Vṛtra waxed mighty (though fallen) in deep waters.

Vṛtra, whose thoughts were turned towards him (Indra), was smote by Indra with his mighty Vajra days later.

अनु स्वधामक्षरन्नापो अस्याऽवर्धत मध्य आ
नाव्यानाम् । सध्रीचीनेन मनसा तमिन्द्र
ओजिष्ठेन हन्मनाहन्नभि द्यून् ॥११

anu svadhām akṣharan āpo asya
avardhata madhya ā nāvyaṇām
following, self-law (of Indra), flowed, waters,
his, increased (Vṛtra), amidst, fully, deep
waters,

sadhrīchīnena manasā tam indra
ojishṭhena hanmanā ahan abhi dyūn
turned towards (Indra), mind or thoughts,
him (Vṛtra), Indra, powerful, with the
killing-weapon (Vajra), smote, several, days.

Details: Note that the second half which mentions Vṛtra as, 'he whose thoughts were turned to Indra', is reminiscent of the stories in the Purāṇās like Bhāgavatam, where the thoughts of the demon-foes are always on the Supreme One, even though they hate the One and are happy to be killed by the Great One. Vṛtra having thoughts of Indra, the Lord of the Divine Mind, is another instance of the Presence of Light in darkness or inconscience referred to earlier.

nāvyaṇām: literally it means waters which are deep or navigable.

Waters are a standard symbol for energies. Even though Indra released a vast amount of energy to drown or overcome Vṛtra, Vṛtra was not drowned. Rather, he appears to have waxed using this energy.

1.33.12: Ilibisha and Shuṣṇa Demons

Indra stormed the firm dwelling of Ilibisha;
he pounded the haughty Shuṣṇa.
O Lord of riches, with your swiftness and
might, you slew the battle-eager foe,
Vṛtra, with your Vajra.

न्याविध्यदिलीविशस्य दृळ्हा वि शृङ्गिणमभि-
नच्छुष्णमिन्द्रः । यावत्तरौ मघवन् यावदोजो
वज्रेण शत्रुमवधीः पृतन्युम् ॥१२

nyāvidhyat ilibishasya dṛḷhā vi
shṛngiṇam abhinat shuṣṇam indraḥ
completely stormed, of the demon Ilibisha,
firm dwelling of, ., one with horns or
haughty, (with vi) repeatedly pounded, the
demon Shuṣṇa, Indra,
yāvattaro maghavan yāvadojaḥ vaireṇa
shatrum avadhīḥ pṛtanyum
your swiftness, wealthy, your might, with
Vajra, the foe, slew, eager for battle.

Details: Ilibisha: the evil force who can assume any form.

Shuṣṇa: the evil force who sucks up or dries up the sap or essential energies both in humans and the world.

1.33.13: Rent the Cities (of Vṛtra)

His Vajra confronted his enemy. He rent
the cities of the foes on all sides with his
sharp and powerful Vajra.

Indra reached Vṛtra with his Vajra. He
achieved his purpose, slaying him
(Vṛtra).

अभि सिध्मो अजिगादस्य शत्रून् वि तिग्मेन
वृषभेणा पुरोऽभेत् । सं वज्रेणासृजद्
वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥१३

abhi sidhmo ajigāt asya shatrūn vi
tigmena vṛṣhabheṇā puraḥ abhet
facing or on, the weapon Vajra, went, his,
foes, ., sharp, powerful, cities (of the foes),
(with vi) destroyed,

sam vajreṇā asrjat vṛtram indrah pra
svām matim atirat shāshadānaḥ
., with Vajra, (with sam) united or reached,
Vṛtra, Indra, ., his own, purpose, achieved,
(with pra) forcefully after slaying.

Details: *pura*: city (of the Vṛtra), formations in
the subtle body of the yajamāna.

1.33.14: Kutsa, the Object of Love

O Indra, you have guarded Kutsa, the
object of your love; you have protected
in battle Dashadyu, well-known as a
giver.

The dust released by the feet of your
steeds reaches Heaven; son of Shvitra
stood up to be rescued by strong men.

आवः कुत्समिन्द्र यस्मिञ्चाकन् प्रावो युध्यन्तं
वृषभं दशद्युम् । शफच्युतो रेणुर्नक्षत
द्यामुच्छ्वैत्रेयो नृषाह्याय तस्थौ ॥१४

āvaḥ kutsam indra yasmin chākan prāvo
yudhyantam vṛṣhabham dashadyum
guarded, Kutsa, Indra, whom, you love,
(you) guard, battling, well known as a giver,
Dashadyu,
shaphachyutah reṇuḥ nakṣhata dyām ut
shvaitreyo nṛṣhāhyāya tasthau
released from the feet (of your steeds), dust,
reaches, the Heaven, up, son of Shvitra,
lifted up by strong persons, stood up.

Details: The names of Rishīs like Kutsa
indicate their original spiritual achievement
and victory.

Kutsa: One who looks down on the enemies
of Gods or enemies of yajña.

Dashadyu: One whose Light is spread in ten
directions.

Shvitra: one who is drowned in the chores of
livelihood before attaining knowledge. He was
rescued by Indra from his sickly nature and he
subsequently became fearless.

1.33.15: Protection for the Son of Shvitra

O Indra, you guarded the son of Shvitra
who remained serene even amidst
impelling currents (*tugra*), a hero, who is
a shaft of light and the conqueror of
Earth.

Your foes fostered enmity for long; you
have inflicted pain on those hostiles.

आवः शमं वृषभं तुग्यासु क्षेत्रजे
मघवञ्छ्वित्यं गाम् । ज्योक् चिदत्र तस्थिवांसो
अक्रञ्छत्रूयतामधरा वेदनाकः ॥१५

āvaḥ shamam vṛṣhabham tugryāsu
kṣhetrajeṣhe maghavan shvitryam gām
guarded, serene, the hero, impelling energy
currents, the conqueror of the Earth,
wealthy (Indra), son of Shvitra, rays,
jyokchit atra tasthivāmsō akran
shatrūyatām adharā vedanā akaḥ
for a long time, here, fostering, enmity,
hostile, sharp, pains, inflicted.

Next hymn to Indra: 1.51

Hymn 1.34: Ashvins: The Three Modes of Help

Metre: 1-8, 10, 11, Jagatī; 9,12, Triṣṭup

- 1: Entreaties of Wise
- 2: Car with Honey
- 3: Faultless Yajña
- 4: Dwellings and Protection
- 5: Felicities and Inspiration

- 6: Happiness and Medicines
- 7: You Come from a far-off Place
- 8: Guard the Sun
- 9: Where is the Car?
- 10: Sun Impels your Car
- 11: You Stay with Us
- 12: The Conquest of Plenitude

1.34.1: Entreaties of Wise

O Knowers, be ready for us in three ways;
your vehicle is all-pervading and so is
your gift, O Ashvins.
Your union is regulated as that of day and
night; do yield to the entreaties of the
wise.

त्रिश्चिन् नो अद्या भवतं नवेदसा विभुर्वा याम्
उत रातिरश्विना । युवोर्हि यन्त्रं हिम्येव
वासंसोऽभ्यायंसेन्या भवतं मनीषिभिः ॥ १

triḥ chit no adyā bhavatam navedasā
vibhur vām yāma uta rātir ashvinā
three, ., us, now, be (ready), Knowers, all-
pervading, your, vehicle, and, gift, Ashvins,
yuvor hi yantram himyeva vāsaso
abhyāyamsenyā bhavatam manīṣhibhiḥ
your, ., union (is regulated), like night, day,
yield to the entreaties, become, wise
persons,

Details: In the inner sacrifice, the figure three signifies the triple world and its corresponding trio within, e.g., body, life and mind, their respective attributes. Here it denotes the different divisions of time for the performance of the inner sacrifice.

navedasa: The meaning according to Yāska is, “those who do not know the Veda”. The meaning given here is: those know what to do at the right time.

himyeva vāsasaḥ: like night and day; it is translated by some Indologists as, “like a garment worn in winter season”. This translation is not correct as the word regulator (*yantram*) has no place. The relationship of the two Ashvins is compared elsewhere with a pair of nostrils, two hands, (2.39), so that the comparison with day and night is appropriate. See also the essay on Ashvins in Part II.

1.34.2: Car with Honey

Three are the firm fellies of your car
carrying honey; all know of its travel to
the Light, the beloved of Soma.
Three pillars of support are fixed on the
car; O Ashvins, you travel in three ways
by day and in three ways by night.

त्रयः पवयौ मधुवाहने रथे सोमस्य वेनामनु
विश्व इद्रिदुः । त्रयःस्कम्भासः स्कभितास
आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥ २

trayaḥ pavayo madhuvāhane rathe
somasya venām anu vishva id viduḥ
three, firm fellies, (vehicle) carrying Soma,
car, of Soma, beloved, (travel) towards, all,
., know,
trayaḥ skambhāsaḥ skabhitāsa ārabhe
trir naktam yāthas triru ashvinā divā
three, pillars, established, supporting, three,
nights, journey, in three ways, ., Ashvins,
days.

Details: Vena is that which is enjoyable or it is Supreme Light; it is the beloved and the goal of Soma. Hence the car travels to Vena.

S states that Vena is the spouse of Soma and the car is going to the marriage of Soma with Vena. But no Purāṇa book mentions such an incident.

Night associated with darkness or Ignorance denotes the triple world below, Day denotes the ever-lit triple world above.

1.34.3: Faultless Yajña

O Ashvins, every day you render the yajña faultless in three ways. Today sprinkle our yajña in three ways with the celestial sap.

O Ashvins, the plentiful and forceful impulsions are sprinkled by you day and night for us.

समाने अहन् त्रिरवद्यगोहना त्रिरद्य यज्ञं
मधुना मिमिक्षतम् । त्रिर्वाजवतीरिषो अश्विना
युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥ ३

samāne ahan trir avadyagohanā trir
adya yajñam madhunā mimikṣhatam
same, day, three, make the yajña faultless,
three, now, yajña, Soma or celestial sap,
sprinkle,

trir vājavatīr iṣho ashvinā yuvam doṣhā
asmabhyam uṣhasaḥ cha pinvatam
three, plentiful, impulsions, Ashvins, you,
night, for us, day, and, sprinkle.

Details: *trih*: may refer to the three bodies.

sprinkle: make our yajña full of the sap or essence.

avadyagohana: tracing and removing defects; Ashvins make the yajña faultless by doing so.

1.34.4: Dwellings and Protection

Come in three ways to our dwellings and in three ways to those who are favourable to us; come in three ways to our sacrifice deserving protection and teach us the three ways of (protection in the inner yajña).

Reach to us in three ways the gratifying fruit (of yajña); shower in three ways on us the delectable sap like rain.

त्रिर्वर्तिर्यातं त्रिरनुव्रते जने त्रिःसुप्राव्ये त्रेधेव
शिक्षतम् । त्रिर्नान्द्यं बहतमश्विना युवं त्रिः
पृक्षो अस्मे अक्षरेव पिन्वतम् ॥ ४

trir vartir yātam trir anuvrate jane triḥ
suprāvyē tredheva shikṣhatam
three, dwellings, come, three, favourable to
us, persons, three, deserving protection,
three ways, teach (us) (in three ways),
trir nāndyam vahatam ashvinā yuvam
triḥ pṛkṣho asme akṣhareva pinvatam
in three ways, the gratifying fruit, reach
(us), Ashvins, you, three, delectable, to us,
like water or rain, sprinkle.

Details: *akṣhara*: a synonym for water.

1.34.5: Felicities and Inspiration

O Ashvins, you reach us the wealth in three ways; come in three ways to the assembly of Gods and increase (our) intelligence.

Increase in three ways our good fortune and bring us inspiration in three ways.

The daughter of Sūrya has mounted your car of three wheels.

त्रिर्नो रयिं बहतमश्विना युवं त्रिर्देवताता
त्रिरुतावतं धियः । त्रिः सौभगत्वं त्रिरुत
श्रवांसि नस्त्रिष्टं वां सूर्ये दुहिता रुहद्रथम् ॥ ५

trir no rayim vahatam ashvinā yuvam
trir devatātā trir uta avatam dhiyaḥ
three, us, felicities, reach (us), Ashvins, you,
three, assembly of Gods, in three ways also,
increase, the intelligence,

trih saubhagatvam trir uta shravāmsi
nas triṣṭham vām sūre duhitā āruhat
ratham

in three ways, the good fortune, in three
ways, ., inspiration, us, (the car) with three
wheels, your, Sūrya, daughter, mount, car.

Details: Sūryā, the daughter of Sun, is the
beloved of Ashvins.

1.34.6: Happiness and Medicaments

Ashvins, give us in three ways the Divine
Medicaments; give us in three ways the
earthly medicines and those of the
midregion.

Give to my successor the protective
happiness of the Rishi Shamyu; give us
the happiness of the three planes,
O Guardians of the auspicious.

त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः
पार्थिवानि त्रिरु दत्तमद्भ्यः । ओमानं
शंयोर्ममकाय सूनवे त्रिधातु शर्म वहतं
शुभस्पती ॥ ६

trir no ashvinā divyāni bheṣhajā triḥ
pārthivāni trir u dattam adbhyaḥ
in three ways, to us, Ashvins, heavenly,
medicaments, in three ways, the earthly
ones, in three ways, ., reach (us), (with u)
medicaments from the midworld (u),
omānam shamyor mamakāya sūnave
tridhātu sharma vahatam shubhaspatī
protective happiness, Rishi Shamyu, my,
successors or sons, three substances or
planes, happiness, reach (us), O Guardians
of the auspicious.

Details: Terms like son, offspring, progeny
signify the opulences that accrue to the

yajamāna engaged in the inner sacrifice.
Medicaments remove illnesses of various
kinds.

tridhātu: three planes: the physical, vital,
mental.

Shamyu: a historical figure, a model of
peaceful felicity. *sham*: happiness and peace.

1.34.7: You Come from a Far-off Place

Ashvins, adorable day by day, going
around our Earth, repose in the
substances of the three planes.

O Ashvins, lords of the car, you come
from far-off places to our three-fold
Earth, just as the life-force (associated
with the soul) resorts to its dwelling.

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु
पृथिवीमशायतम् । तिस्रो नासत्या रथ्या
परावत आत्मेव वातः स्वसराणि गच्छतम् ॥ ७

trir no ashvinā yajatā dive dive pari
tridhātu pṛthivīm ashāyatam
in three ways, our, Ashvins, adorable, day,
day, around, the three planes, Earth,
repose,
tisro nāsatyā rathyā parāvata ātmeva
vātaḥ svasarāṇi gachchhatam
three, Ashvins, lords of the car, from far-off
places, like the soul, life-force, their own
dwellings, go.

Details: May the Ashvins come from their
station far away to the Earth-altar of our body
even as the life-breath comes to its body.

ātmeva vāta: life-breath or life-force
associated with the soul *ātma*.

1.34.8: Guard the Sun

O Ashvins, in three ways (is the Soma distilled) by the seven mother-streams; three are the receptacles (of Soma); Soma offering is done in three ways. Moving above the three Earths, you guard the Sun in the Heaven, established by day and by night.

त्रिरश्विना सिन्धुभिः सप्तमातृभिस्त्रयं आहावा-
स्त्रेधा हविष्कृतम् । तिस्रः पृथिवीरुपरि प्रवा
दिवो नाकं रक्षेथे द्युभिरक्तुभिर्हितम् ॥ ८

trir ashvinā sindhubhiḥ sapṭamātr̥bhiḥ
traya āhāvāḥ tredhā haviḥ kṛtam
in three ways, Ashvins, streams, seven
mothers, in three ways, receptacles or
vessels, in three ways, offering (Soma),
done,
tisraḥ pṛthivīr upari pravā divo nākam
rakṣethe dyubhir aktubhir hitam
three, Earths, above, go, Heaven, Sun,
guard, day, night, establish.

Details: Soma, the essence of delight of all existence, is prepared by the radiant powers of the sevenfold Being. Its three receptacles of matter, life and mind are ready. "O Ashvins, drinkers of honey, accept this Soma and travel above the three worlds and guard there the supreme Light. Working day and night, the high Heaven, *nākam* or *svar*, has been formed for us and in us by the (inner) sacrificers. Guard it for us."

Seven mother streams: Sevenfold Being made of the three lower planes of matter, life, mind, the three higher planes of *sat*, *chit*, *ānanda* and the link-world between them, *mahas* or *svar*.

1.34.9: Where is the Car?

Where are the three wheels of your triangular car? Where are the three pillars which support the seats in the car? When will the powerful ass be yoked (to the car) to arrive at the yajña, O Ashvins?

कश्त्री चक्रा त्रिवृतो रथस्य कश्त्रयो बन्धुरो
ये सनीलाः । कदा योगो वाजिनो रासभस्य
येन यज्ञं नासत्योपयाथः ॥ ९

kva trī chakrā trivṛto rathasya kva trayo
vandhuro ye sanīlāḥ
where, three, wheels, triangular, of the car,
where, three (pillars), supports (for the
seats), those, seats,
kadā yogo vājino rāsabhasya yena
yajñam nāsaty opayāthah
when, yoked, powerful, ass, with (the car),
yajña, Ashvins, arrive.

Details: The idea is: we are ready, but your car is yet to be seen; be quick of grace, may the car come with you.

Ass is the carrier (*vāhana*) of Ashvins.

sanīla: good seats, *nīda* is seat; interchange of *l* and *d* is common.

1.34.10: Sun Impels your Car

O Ashvins, you come (now); the oblation is ready; with your honey-drinking mouths, drink the sweet offerings. Before the (onset of) the dawn, God Savitr impels towards the Supreme Truth your wonderful and luminous car.

आ नासत्या गच्छतं ह्येतै हविर्मध्वः पिबतं
मधुपेभिरासभिः । युवोर्हि पूर्वं सवितोषसो
रथमृताय चित्रं घृतवन्तमिष्यति ॥ १०

ā nāsatyā gachchhatam hūyate havir
madhvaḥ pibatam madhupebhir āsabhiḥ
., Ashvins, (with ā) come, is offered,
oblation, sweet offerings, drink, honey-
drinking, mouths,
yuvorhi pūrvam savitā uṣhaso ratham
ṛtāya chitram ghṛtavantam iṣhyati
your, earlier to, God Savitr, the dawn Uṣha,
car, to the Supreme-Truth, wonderful,
luminous, impels.

Details: The God Sūrya, Sun, impels you;
hence drink the Soma quickly.

1.34.11: You Stay with Us

O Swift Ashvins, come to our yajña here
with the eleven Gods in the three
(planes) to accept the sweet Soma.
Increase our life-span; completely efface
our blemishes; repel the haters: you stay
with us.

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं
मधुपेयमश्विना । प्रायुस्तारिष्टं नी रपांसि मृक्षतं
सेधतं द्वेषो भवतं सचाभुवा ॥ ११

ā nāsatyā tribhir ekādashair iha
devebhir yātam madhupeyam ashvinā
., swift Ashvins, three, eleven, here (to this
yajña), with Gods, (with ā) come, (to take)
the sweet Soma, Ashvins,
pra āyus tāriṣṭam nī rapāmsi
mṛkṣhatam sedhatam dveṣho bhavatam
sachābhuvā
., life-span, (with pra) increase superably, .,
blemishes, (with ni) completely efface, repel,
haters, be, stay with us.

Details: In each of the three planes there are
eleven Gods totalling thirty three. The exact
identity of these Gods is not known. The
eleven Gods appearing in the Purāṇa are not
the same.

1.34.12: Our Plenitude

O Ashvins, in your car which traverses the
three worlds, bring us the wealth
endowed with auspicious power.
For our protection I call you and pray that
you listen to us; may you be present in
our activities for the conquest of
plenitude and the increase (of divine
powers in us).

आ नो अश्विना त्रिवृता रथेनाऽर्वाञ्च रयिं
बहतं सुवीरम् । शृण्वन्ता वामवसे जोहवीमि
वृधे च नो भवतं वाजसातौ ॥ १२

ā no ashvinā trivṛtā rathena ārvāñcham
rayim vahatam suvīram
., us, Ashvins, traversing the three worlds,
car, towards (us), wealth, (with ā) carry,
(endowed with) auspicious power,
shṛṇvantā vām avase johavīmi vṛdhe
cha no bhavatam vājasātau
listen, you, for our protection, (I) invite, for
our increase, and, us, be, in our conquest of
plenitude.

Details: The car traverses the three worlds
and hence the Ashvins can bring us the wealth
from all these worlds. In the last line there is a
prayer for the Ashvins to be present in all the
activities of the Seers which bring in various
types of felicities but also cause an overall
increase or heightening in their spiritual
awareness.

Hymn 1.35: Savitr Establishes the Worlds

Metre: 1,9, Jagatī; 2-8, 10, 11, Triṣṭup

1: I invoke Savitr, Agni and Night

2: Savitr Comes Beholding the Worlds

- 3: The Ascent and Descent of Savitr
- 4: The Car of Savitr
- 5: Steeds of Savitr
- 6: The Three Worlds of Light
- 7: Who Knows Where is Sūrya Now?
- 8: Illumines the Desert
- 9: He Dispels Distress
- 10: Repels the Demons
- 11: The Paths Well-laid by Ancients

[For the relation between Savitr and Sūrya, the spiritual Sun, see the introduction to this Section (IV).]

1.35.1: I Invoke Savitr, Agni and Night

First I invoke Agni for our happy state. I invoke Mitra and Varuṇa to guard the yajña.

I invoke the night, the support of the mobile world. I invoke Savitr for our increase.

हवाम्यग्निं प्रथमं स्वस्तये हवामि
मित्रावरुणाविहावसे । हवामि रात्रीं जगतो
निवेशनीं हवामि देवं सवितारमृतये ॥ १

hva_{yā}mi agnim prathamam svastaye
hva_{yā}mi mitrāvaruṇau iha avase
invoke, Agni, first, happy state, invoke,
Mitra and Varuṇa, here (in the yajña), for
protection,

hva_{yā}mi rātrīm jagato niveshanīm
hva_{yā}mi devam savitāram ūtaye
invoke, night, mobile world, support of,
invoke, God, Savitr, (our) increase.

Details: Night: the opposite of day, womb of all creation, foundation of all that is unmanifest. See (1.13.7) and (1.113.1).

Savitr: luminous Sūrya, the impeller of all.

ūtaye: for increase of the Savitr power in all.

1.35.2: Savitr Comes Beholding the Worlds

Moving along the dark path, duly
establishing the immortal and the mortal,
God Savitr comes in his golden car,
beholding the worlds.

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं
मर्त्यं च । हिरण्ययेन सविता रथेना देवो
याति भुवनानि पश्यन् ॥ २

ā kṛṣṇena rajasā vartamāno
niveshayan amṛtam martyam cha

., dark, world or path, manifesting, duly
establishing the different states, the
immortal, mortal, and,

hiraṇyayena savitā rathena ā devo yāti
bhuvanāni pashyan

golden, God Savitr, with his car, ., God,
(with ā) comes, worlds, seeing.

Details: God Savitr moves in the lower triple world of matter, life and mind which is dark and lacks the spiritual Light. The movement is both in macrocosm and microcosm.

Golden hue is the opposite of the dark. The Sun or Savitr of golden radiance lights up the immortal and the mortal and establishes them in their due places. By his beholding the world, the functions of both are regulated. The work of the mortal is sacrifice leading to immortality. The work of the immortal Gods is to help the mortals.

This mantra occurs in other Veda Samhitās with *satyena* replacing *kṛṣṇena*. See the Concordance in Part V. This mantra is used in the Sandhya worship and also in *Navagraha Pūja* for invoking Āditya.

1.35.3: The Ascent and Descent

The God Savitr moves by the upward path and the downward. Worthy of yajña, he comes with his two white horses.

Savitr comes from the beyond, destroying all evils.

यार्ति देवः प्रवता यात्युद्वता यार्ति शुभ्राभ्यां
यजतो हरिभ्याम् । आ देवो याति सविता
परावतोऽप विश्वा दुरिता बाधमानः॥ ३

yāti devaḥ pravatā yāti udvatā yāti
shubhrābhyām yajato haribhyām
moves, God, downward path, moves,
upward path, moves, pure, worthy of yajña,
horses,

ā devo yāti savitā parāvataḥ apa vishvā
duritā bādhamānaḥ

., God, (with ā) comes, Savitr, from the
beyond, ., all, evils, (with apa) destroying,

Details: The ascent and descent of the Truth-Light in the inner sacrifice happening in the subtle body is well known. God Savitr radiates the world-impelling Light.

The Divine Sun comes down by the downward path to illuminate the Earth. He returns by the upward path to his original station.

parāvataḥ: from the world (*dyu*) beyond the lower triple world;

pravatā udvatā: downward, upward.

1.35.4: The Car of Savitr

The big car, stationed nearby, with varied golden forms, with golden yoke,
Is mounted by God Savitr, who is endowed with variegated rays of light, who is worthy of yajña, and who bears the might to disperse the inertia of the worlds.

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो
बृहन्तम् । आस्थाद् रथं सविता चित्रभानुः
कृष्णा रजांसि तविषीं दधानः॥ ४

abhīvṛtam kṛshanaiḥ vishvarūpam
hiraṇya shamyam yajato bṛhantam
stationed nearby, golden, of universal forms,
golden, yoke or artistic work, worthy of
yajña, large,

āsthāt ratham savitā chitrabhanuḥ
kṛṣṇā rajāmsi taviṣhīm dadhānaḥ
mounts, car, Savitr, of variegated rays,
darkness or inertia, worlds, might, bearing.

Details: It may be recalled that even though the names Savitr and Sūrya are considered as synonyms, Savitr is used to represent the active aspect of the deity whereas Sūrya, the passive. The three lower worlds are full of the psychological powers of inertia, *tamas*, which is dispersed by Savitr with his Light. See the essay on Sūrya and Savitr in the beginning of the Section.

1.35.5: Steeds of Savitr

The light has been revealed by the white-footed tawny steeds of Savitr drawing the car with the golden yoke.

The peoples (in these worlds) stand continuously in the presence of the divine Savitr; the persons in all the other worlds continue to be in the darkness.

वि जनाञ्छ्यावाः शितिपादौ अख्यन् रथं
हिरण्यप्रउगं वहन्तः । शश्वद् विशः
सवितुर्देव्यस्योपस्थे विश्वा भुवन्नानि तस्थुः॥५

vi janān shyāvāḥ shitipādo akhyan
ratham hiraṇya praugam vahantaḥ
., peoples, tawny (steeds), white-footed,
(with vi) manifested the light, car, golden,
yoke, bearing,

shashvat vishah savituh daivyasya
upasthe vishvā bhuvanāni tasthuh
all the time, people, Savitr, of the God,
stand, all, the worlds, stand.

Details: The peoples and worlds to whom the Light has been brought by the white steeds reach and abide in the source of all light.

Worlds and the peoples who have not obtained the light continue to be in the dark. These are the 'sunless' worlds, mentioned as *asūrya loka* in the Īsha Upanishad.

1.35.6: The Three Worlds of Light

Of the three worlds of light, two are in the proximity of Savitr. The third is the dwelling of the all-ruling Sūrya.

The immortal Gods stay resorting to Savitr, as the car on the linchpin. Let him who knows declare the nature of Savitr.

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य
भुवने विराषाट् । आणिं न रथ्यममृताधि
तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥ ६

tisro dyāvaḥ savitur dvā upasthām ekā
yamasya bhuvane virāṣhāt

three, Heavens or worlds of light, Savitr, two
(worlds), in proximity, one, of Yama
(Sūrya), world, all-ruling,

āṇim na rathyam amṛtā adhi tasthuh iha
bravītu ya u tat chiketat

linch-pin, like, of car, immortals, in front,
stay, here, declare, who, ., that or the
nature of Savitr, knows.

Details: Like the three Earths, the three Heavens are well-known in the Veda. Of these, two are proximate to Savitr, the third is his own dwelling; only the heroes can attain to it; thence they do not return.

Yama: In the Veda, this epithet refers to the Divine Sun, Sūrya and not the God of death mentioned in the Purāṇās.

virāṣhāt: all-ruling; dwelling of heroes according to S; this meaning is not warranted as discussed in detail in [17, Vol.5].

tat: That, the nature of the Divine Sun, Sūrya.

1.35.7: Who Knows Where is Sūrya Now?

The higher regions are lighted up by the happy-winged ray of the Sun, profound of sight, powerful, and leading to the felicities of light.

Where is now Sūrya? Who knows? What heavenly regions are pervaded by this ray?

वि सुपर्णो अन्तरिक्षाण्यख्यद् गभीरवेपा
असुरः सुनीथः । केइदानीं सूर्यः कश्चिकेत
कतमां द्यां रश्मिरस्या ततान ॥ ७

vi suparṇo antarikṣhāṇi akhyat
gabhīravepā asuraḥ sunīthah

., happy-winged rays, the higher worlds,
(with vi) lights up, profound of sight,
powerful, leading to felicities of light,

kva idānīm sūryaḥ kaḥ chiketa
katamām dyām rashmiḥ asyā tatāna
where, now, Sūrya, who, knows, what,
heavenly regions, rays, this, pervaded.

Details: The second half does not refer to the disappearance of the Sun in the night as some occidentals allege. The Rishi is aware of the Divine Ray lighting up the higher worlds, but his own physical body has not been lighted up. The ray is evidently not the common ray of the physical Sun. The Rishi queries, "Who knows why my subtle body is not lighted by the Sun."

1.35.8: Illumines the Desert

He lighted up the eight quarters; illumined the three terrestrial desert regions and the seven streams.

Thus arrived, God Savitr with the golden sight gives special ecstasies to the giver.

अष्टौ व्यख्यत्कुभः पृथिव्यास्त्री धन्व
योजना सप्त सिन्धून् । हिरण्याक्षः सविता देव
आगाद् दध्रत्ता दाशुषे वार्याणि ॥ ८

aṣṭau vyakhyat kakubhaḥ pṛthivyāḥ trī
dhanva yojanā sapta sindhūn

eight, lights, quarters, earthly, three, desert,
regions, seven, rivers,

hiranyākṣhaḥ savitā deva āgāt dadhat
ratnā dāshuṣhe vāryāṇi

golden sight, Savitr, God, arrived, giving,
ecstasies, to the giver, choice.

Details: *dhanva*: desert regions of matter, life and mind bereft of the nourishing waters of light and strength. The seven rivers are activated to fertilize these dry fields.

ratna: happiness or ecstasy. Discussed in the mantra (1.1.1).

1.35.9: He Dispels Distress

Golden-handed, all-beholding, God Savitr moves between the Earth and Heaven.

He dispels distress and attains the supreme Sun. From the dark lower worlds he attains the supreme station or light.

हिरण्यपाणिः सविता विचर्षणिरुभे
द्यावापृथिवी अन्तरीयते । अपामीवां बाधते
वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥ ९

hiranyapāṇiḥ savitā vicharṣhaṇiḥ ubhe
dyāvā pṛthivī antar īyate

golden-handed, Savitr, all-beholding, two,
Heaven, Earth, in between, moves,

apa amīvām bādhate veti sūryam abhi
kr̥ṣṇena rajasā dyām ṛnoti

., distress, (with apa) dispels, attains, Sūrya,
., dark or covered with inertia, midworld,
the Heaven of light, (with abhi) attains from
all sides.

Details: The God Savitr comes to the lower triple worlds covered with darkness and inconscience, dispels the inertia by his Light and returns to his native supreme station in the higher triple world. Hence he is said to travel between the Earth and Heaven.

1.35.10: Repels the Demons

May the golden-handed person, the mighty one, well-guiding and rich, come in front, making us happy.

Repelling the demonic Yātudhānās, the God is present (in the house) accepting the lauds every night.

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ
यात्वर्वाङ् । अपसेधन् रक्षसो
यातुधानानस्थाद् देवः प्रतिदोषं गृणानः ॥ १०

hiranyahasto asuraḥ sunīthaḥ sumṛlikah
svavān yātu arvāṅ

golden-handed, mighty one, well-guiding,
makes (us) happy, rich, come, in front,

apasedhan rakṣhasaḥ yātudhānān aṣṭhāt
devaḥ pratidoṣham gṛṇānaḥ

repelling, demons, a special class of demons,
is present, God, every night, lauded.

1.35.11: The Paths Well Laid by Ancients

○ Savitr, come now to us by the paths in the midworld, perfected of old, dustless, well-laid and easy to traverse.

○ God, guard us and speak to us.

ये ते पन्थाः सवितः पूर्यासोऽ रेणवः सुकृता
अन्तरिक्षे । तेभिर्नो अद्य पथिभिस्सुगेभी रक्षा
च नो अधि च ब्रूहि देव ॥ ११

ye te panthāḥ savitaḥ purvyāsaḥ
areṇavaḥ sukṛtā antarikṣhe
those, your, paths, Savitr, perfected of old,
dustless, well-laid (by earlier Seers), worlds,

tebhiḥ no adya pathibhiḥ sugebhī
rakṣhā cha no adhi cha brūhi deva
these, us, today, paths, easy, guard, and, us,
, and, (with adhi) speak, God.

Details: The paths by which Savitr comes to us and returns have been already laid by ancient Seers like Aṅgiras. These paths are in the subtle body of the Seers.

areṇavaḥ: dustless, clean in all its aspects;

"It is a superstition of modern thought that the march of knowledge has in all its parts progressed always in a line of forward progress deviating from it, no doubt, in certain periods of obscurity, but always returning and in the sum constituting everywhere an advance and nowhere a retrogression. Like all superstitions this belief is founded on bad and imperfect observation flowering into a logical fallacy.... The logical fallacy we land in as the goal of our bad observation is the erroneous conception that because we are more advanced than certain ancient peoples in our own especial lines of success, as the physical sciences, therefore necessarily we are also more advanced in other lines where we are still infants and have only recently begun to observe and experiment, as the science of psychology and the knowledge of our subjective existence and of mental forces.... While our forefathers believed that the more ancient might on the whole be trusted as more authoritative, because nearer to the gods, and the less ancient less authoritative because nearer to man's ultimate degeneracy, we [moderns] believe on the contrary that the more ancient is always on the whole more untrue because nearer to the unlettered and unenquiring savage, the more modern the more true because held as opinion by the lettered and instructed citizen of Paris or Berlin. Neither position can be accepted. Verification by experience and experiment is the only standard of truth, not antiquity, not modernity. Some of the ideas of the ancients or even of the savage now scouted by us may be lost truths or statements of valid experience from which we have turned or become oblivious; many of the notions of the modern schoolmen will certainly in the future be scouted as erroneous and superstitious."

(Sri Aurobindo)

Section V: Sūktās (1.36-1.43)

Riṣhi: Kaṇvaḥ Ghaurah

Sūkta	Hymn title	Page
1.36	Agni: Kindled with Words by Gods (12)	252
Maruts (1.37-1.39)		
1.37	We are Yours (15)	260
1.38	Thunder and Windless Rain (15)	265
1.39	Delight in Trees and Hills (10)	269
1.40	Brahmaṇaspati (8)	272
1.41	Aryamā, Mitra and Varuṇa (9)	275
1.42	Pūṣhan, the Guide (10)	278
1.43	Rudra and Soma (9)	281

In five of these eight hymns, the Riṣhi Kaṇva (the wise one) clarifies the functions and the connections of the deities Rudra, Maruts and Brahmaṇaspati. Recall that in Veda, Maruts are called the children of Rudra. In the later Purāṇās, Gaṇapati, a synonym of Brahmaṇaspati, is a son of Rudra. Recall that Maruts are usually regarded as fierce being the storm-gods or powers of nervous mentality. Riṣhi Kaṇva stresses that these Maruts have a benevolent aspect also as declared in the mantra (1.37.15), "O Maruts, we are yours". The three Sūktās here consider their ability to cause windless rain, their association with delight and their closeness to their devotees. Recall that Rudra supplies the force of evolution. Brahmaṇaspati is the lord of mantrās. All creation starts with the mantra. 'The Word creates the World', is the Vedic precept. Hence the prayer to

Brahmaṇaspati begins with the request, 'Rise up (*uttishṭha*)'. See also the essay, 'Brahma-Viṣṇu-Rudra' in Part I. See also the introduction to (1.18).

In the hymn 1.36, Kaṇva gives some secrets regarding the relation of Agni to the Word. Only Gods kindle Agni by means of the potent Words. He is from the World of Truth and all the laws are in him. Agni also destroys the psychological foes like Vṛtra and Vala and releases the hidden knowledge and energises the humans.

This Section has Sūktās to Pūṣhan and the deity Aryamā. These are the only Sūktās in the entire Rig Veda for these deities. See the essay on Pūṣhan in part II.

Hymn 1.36: Agni: Kindled with Words by Gods

Metre: Odd numbered mantrās, Bṛhatī ; even numbered mantrās, Satobṛhatī

- 1: Words with Perfect Expression
- 2: You Increase in Us
- 3: Your Powers are Everywhere
- 4: Gods Kindle Agni
- 5: All Laws are in You
- 6: Agni of Happy Mind
- 7: Kindled with Words
- 8: Word for Winning the Rays
- 9: Be Well-seated
- 10: Placed Here by Indra and Others
- 11: Agni: Brought from the World of Truth

- 12: Wealth of Inspired Knowledge
- 13: Steady in Help
- 14: Raise Us for High Living
- 15: Protection from All Enemies
- 16: Agni Destroys Our Foes
- 17: Agni With Perfect Energy
- 18: Agni Calls Various Powers
- 19: A Light for All Times
- 20: Agni's Flames Irresistible

1.36.1: Words of Perfect Expression

To Agni, invoked by many great assemblies aspiring for the Gods, we pray with Words of perfect expression. Others too laud Him everywhere.

प्र वो य॒हं पु॒रू॒णां वि॒शां दै॒वय॒तीना॑म् । अ॒ग्निं
सू॒क्तेभि॒र्वचो॑भिरीमहे यं सी॒मिद॒न्य ई॒ळते ॥ १

pra vo yahvam purūṇām vishām
devayatīnām agnim sūktebhiḥ
vachobhiḥ īmahe

., you, the great, many, an assembly of persons, who aspire for Gods, Agni, perfect expression, words, (with pra) pray to, yam sīm idanya īlate
whom, everywhere, others too, laud.

Details: This verse is an address for the fellow aspirants of the Rishi.

1.36.2: Increase in Us

Within themselves, the seekers hold Agni who increases strength (in them). With offerings we humbly approach you.

May you be pleased; may you increase in us the Agni-power, O generous one, who is endowed with plenitude.

जना॑सो अ॒ग्निं द॑धिरे सहो॒वृधं॑ ह॒विष्म॑न्तो
विधेम ते । स त्वं नो अ॒द्य सु॒मना॑ इहावि॒ता
भवा॑ वाजै॒षु सन्त्य ॥ २

janāso agnim dadhire sahovṛdham
haviṣhmanto vidhema te
men, Agni, hold, who increases strength,
with offerings, humbly approach, you,
sa tvam no adya sumanā iha avitā bhavā
vājeṣhu santya
such as, you, us, today, be pleased, here,
increase, become, with plenty of everything,
O generous one.

Details: *iha*: here, the subtle body of the singer in which Agni will manifest or increase.

1.36.3: Your Powers are Everywhere

We seek you ardently, the messenger, the all-knower and the summoning-priest. Great and constant, your flames range wide; your rays touch the Heaven.

प्र त्वा॑ दू॒तं वृ॒णीम॑हे हो॒तारं॑ वि॒श्ववे॑दसम् ।
म॒हस्ते॑ स॒तो वि च॑रन्त्य॒र्चयो॑ दि॒वि स्पृ॑शन्ति
भा॒नवः॑ ॥ ३

pra tvā dūtam vṛṇīmahe hotāram
vishvavedasam

., you, the messenger, (with pra) seek ardently, one who calls and summons (the Gods), all knower,
mahāḥ te sato vicharanti archayo divi
sprshanti bhānavah
great, your, constant, range wide, the flames, the Heaven, touch, the rays.

Details: Agni's powers range over both Earth and Heaven and this power is constant or steady in time (*sata*).

1.36.4: Gods Kindle Agni

O Agni, the Gods, Varuṇa, Mitra and Aryamā, fully kindle you, the ancient envoy.

The mortal who makes an offering to you wins all wealth through you.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं
प्रत्नमिन्धते । विश्वं सो अग्ने जयति त्वया धनं
यस्तै ददाश मर्त्यः ॥ ४

devāsaḥ tvā varuṇo mitro aryamā sam
dūtam pratnam indhate

Gods, you, Varuṇa, Mitra, Aryamā, ., messenger, ancient, (with sam) kindle you well,

vishvam so agne jayati tvayā dhanam
yaḥ te dadāsha martyaḥ

all (types of), he, O Agni, wins, by you, wealth, which, to you, gives, mortal.

Details: Mitra: the God of harmony and friendship.

Varuṇa: the God who destroys all aspects of narrowness in human beings. He is said to cut the subtle knots in the human body which limit the flow of the divine energy in man.

samindhate: kindle (you) fully or utterly. The word in isolation is interpreted as the kindling of the physical fire in the rite. The mantra states that Gods kindle Agni, clearly indicating that the entity Agni is not physical. The wealth, which the worshipper wins through Agni, is of all types, spiritual and worldly.

1.36.5: All Laws are in You

O Agni, you are rapturous, an envoy, a guardian of the bodies and the peoples.

In you, come together all the decrees; you are steadfast and are established by the Gods.

मन्द्रो होता गृहपतिरग्रे दूतो विशमसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा
अकृण्वत ॥ ५

mandro hotā gr̥hapatih agne dūto
vishām asi

rapturous, one who summons, guardian of the homes, O Agni, envoy, peoples, are, tve vishvā sangatāni vratā dhruvā yāni devā akṛṇvata

in you, all, meet together, decrees, steadfast, which, the Gods, made.

Details: *gr̥ha*: home. In Veda, as in the Upanishad, it symbolizes the subtle and gross bodies of the aspirants.

vratāni: laws or actions of the Gods. All actions of all the powers, Gods, begin with Agni since Agni is the Will-power. Through Agni they are accomplished.

1.36.6: Agni of Happy Mind

It is to you alone, O Agni, young and rich in joy that every oblation is offered.

With a happy mind towards us, everyday you convey the offerings made here to the Gods who have perfected energies.

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमाहूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि
देवान्सुवीर्या ॥ ६

tve it agne subhage yaviṣṭhya vishvam
āhūyate haviḥ

in you, only, Agni, rich in joy, youthful, all, convey, offerings,

sa tvam no adya sumanā utāparam
yakṣhi devān suvīryā

he, you, to us, today, perfect in mind, here and everyday after, offer, for Gods, perfected energies.

1.36.7: Kindled with Words

Persons, whose surrender to you is complete, adore you, the self-luminous. Mortals light you with words of invocation, by entirely overcoming their (psychological) obstacles.

तं घैमित्था नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तितिर्वासो अति
सिद्धः ॥ ७

tam ghem itthā namasvina upa svarājam āsate

to you, ., in this way, persons with surrender, (with upa), self luminous, adore (or take refuge in),

hotrābhiḥ agnim manuṣhaḥ samindhate titirvāmsa ati sridhah

by words of invocation, Agni, mortals, well-kindle, overcoming, entirely, opposers.

Details: To light the physical fire in the altar there is no need either to bow or to overcome foes. Clearly the enemies are the psychological obstacles impeding the progress of the seeker. Agni is the flame of aspiration kindled in the inner being with the words of invocation, *hotrābhiḥ*, which are the seven speeches corresponding to the seven planes. *hotrābhiḥ* is also translated as oblation. See also RV (1.36.4).

1.36.8: Word for Winning the Rays

Smiting, the Gods overcame Vṛtra; they made the dwelling wide for the Earth, the Heaven and the Waters.

May the offerings be made to you, luminous benefactor to the Seer Kanva, who utters the Word for winning the rays of knowledge and who is the conqueror of all life-energies.

घ्नन्तो वृत्रमतरन् रोदसी अप उरु क्षयाय
चक्रिरे । भुवत् कण्वे वृषा द्युमयाहुतः
क्रन्दन्धश्चो गर्विष्ठिषु ॥ ८

ghnanto vṛtram ataran rodasī apa uru kṣhayāya chakrire

smiting, (the demon) Vṛtra, crossed over, Heaven and Earth, waters, wide, for dwelling, made,

bhuvat kanve vṛṣhā dyumni āhutaḥ krandat ashvo gaviṣṭiṣhu

may become, (the Seer) Kanva, one who showers, luminous, with the offerings, uttering, life-energies, for the winning of rays.

Details: *gau*: a cow; a symbol for a Ray of spiritual Light or knowledge. There are over nine hundred of its occurrences in the RV. All these words in their context imply that *gau* cannot be cattle, but a Ray of Light. See the essay 6 in Part III on '*gau*'.

Vṛtra: A demon or a titanic force that covers and holds back the Light, symbolized by the cows and the Waters or streams of divine energies. He is also named as Ahī, the serpent, who obstructs with his coils of darkness all possibility of divine existence. The battle between Vṛtra and Indra is described in some detail in (1.32). Some information is also in (1.4) and (1.7).

With the death of Vṛtra, the Heaven, Earth and Waters become free of the veil of demoniac presence and hence fit for the dwelling of Gods and Rishis. The dwelling has to be *uru*, wide, for the Gods are beyond any narrowness. With the removal of darkness and ignorance, following the death of Vṛtra, the streams of Energies or Waters are released and the Rays of knowledge obtained. To secure the Rays of knowledge, life-energy is

necessary, which is why the appellation *ashva*, life-energy, is given to Agni.

apaḥ or *āpaḥ*: waters that symbolize the streams of divine energies, referred to as *Kundalini* in later literature. The streams can be released in a human being by the practice of yoga. The sub-hymn to *āpaḥ* in the RV verses (1.23.16) through (1.23.23) clearly indicate that *āpaḥ* is not ordinary water.

uru: wide: the Gods remove all the constrictions in our subtle body and make it wide or capable of bearing the energies to be manifested. Recall Chhāndogya Upanishad (7.23.1), 'In wideness or vastness is happiness, not in narrowness.'

1.36.9: Be Well-seated

O Agni, you are mighty; be well-seated.

You shine brightly in us who desire the Gods.

O One worthy of sacrifice, release the ruddy haze that is beautiful to behold.

सं सीदस्व मह्यं असि शोचस्व देववीतमः। वि
धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥९
samsīdasva mahān asi shochasva
devavītamah

be well seated, mighty, are, shine bright,
desiring the Gods intensely,

vi dhūmam agne aruṣham miyedhya
srja prashasta darshatam

., ruddy haze, Agni, beautiful, worthy of
sacrifice (with vi), release, excellent, to
behold.

Details: *dhūma*: smoke, a feeling of vibration associated with speed and strength.

sam sīdasva: well-seated. Agni is requested to be seated in the heart of the yajamāna and perform his actions.

1.36.10: Placed Here by Indra and Others

(Be well-seated), O carrier of offerings,
most worshipful One, whom the Gods
bear in themselves on behalf of Manu.
Him Medhyātithi Kaṇva made the source
of wealth, him Indra established here,
and he is praised by others also.

यं त्वा देवासो मनवे दधुरिह यजिष्ठं
हव्यवाहन । यं कण्वो मेध्यातिथिर्धनस्पृतं यं
वृषा यमुपस्तुतः ॥ १०

yam tvā devāso manave dadhuḥ iha
yajīṣṭham havya vāhana

whom, you, all the Gods, for Manu's sake,
hold or bear within themselves, here, strong
for yajña, of offerings, bearer,

yam kaṇvo medhyātithiḥ dhanaspṛtam
yam vṛṣhā yam upastutaḥ

whom, Kaṇva, Medhyātithi, source of
wealth, whom, one who showers (Indra),
whom, praised by someone.

Details: The names of Rishis are indicative of their spiritual nature.

Manu: the original man regarded as the supreme Being, Puruṣha; the mantra;

Kaṇva: name of Rishi or the ideal of the wise.

Medhyātithi: son of Kaṇva; he whose guests are worthy.

1.36.11: Agni: Brought from the World of Truth

Agni, kindled here by Medhyātithi Kaṇva,
was brought here from the plane of truth
high above.

His impelling flames blaze forth; O riks,
you increase Agni and him we also
increase (by our aspiration).

यमग्निं मेध्यातिथिः कण्व ईध ऋतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं
वर्धयामसि ॥ ११

yam agnim medhyātithiḥ kaṇva īdha
ṛtādadhī

whom, Agni, Medhyātithi, Kaṇva, kindled,
from the (plane of) truth above,

tasya pra īsho dīdīyuh tam imā ṛchah
tam agnim vardhayāmasi

of him (Agni), well, impelling (flames), (with
pra) blaze forth intensely, this, these, riks,
this, Agni, (you) increase.

Details: Agni's station is always in the plane
of Truth high above. Both the factors, the
aspiration of the seeker and the riks
themselves, lead to the growth of Agni in the
seeker.

ṛta: the Truth in manifestation.

īdha: kindled, Agni is not merely physical.
Agni is brought from the plane of Truth.

1.36.12: Wealth of Inspired Knowledge

O one who develops our inner powers
latent in us, make our wealth complete,
for you have kinship with the Gods.
You rule over the wealth of inspired
knowledge; make us happy, you are
great.

रायस्पूधिं स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महां
असि ॥ १२

rāyaḥ pūrdhi svadhāvo asti hi te agne
deveṣhu āpyam

wealth, make it complete, O one who
develops our inner powers latent in us, are,
., your, Agni, Gods, kinship,

tvam vājasya shrutyasya rājasi sa no
mṛḷa mahān asi
your, plenitude, inspired knowledge, become
the ruler, you, us, happy, great, are.

Details: *svadhā*: one's self-law, one's inner
potentials

1.36.13: Steady in Help

O Agni, stand up for our growth, steady
like the God Savitr.

Towering, bestow on us the plenitudes.

With revealing hymns of praise we
invoke thee in multiple ways.

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्वि-
ह्वयामहे ॥ १३

ūrdhva ū ṣhu ṇa ūtaye tiṣṭhā devo na
savitā

high, ., utterly, our, increase, stand, God,
like, God Savitr,

ūrdhvo vājasya sanitā yat añjibhiḥ
vāghadbhirvihvayāmahe

high, plenitudes, bestow, since, revealing,
hymns, (we) invoke you variously.

Details: In RV, the God Savitr is the supreme
deity. See the hymns 1.22 and 1.35 to Savitr.

añjibhiḥ: revealing; the hymns reveal the
secret of Agni.

1.36.14: Raise Us for High-living

O great one, protect us from evils; with
your flames of intuitive vision completely
burn every destroyer (of our being)
within.

Raise us aloft for movement and high-
living; bring to the attention of the Gods
our labours.

ऊर्ध्वो नः पाह्यं सो नि केतुना विश्वं समन्त्रिणं
दह । कृधी न ऊर्ध्वाञ्चरथाय जीवसे विदा
देवेषु नो दुवः ॥ १४

ūrdhvo naḥ pāhi amhaso ni ketunā
vishvam sam atriṇam daha

high, us, (with ni) protect always, from evils,
., with intuitive vision, all, completely,
destroyer, (with sam) burn completely,

kṛdhī na ūrdhvān charathāya jīvase vidā
deveṣhu no duvaḥ

do, us, high above, movement, high living,
bring to the attention (or distribute), to the
Gods, our, labours.

Details: The last line means, “make us
conscious of the appropriate Gods when we
are doing the corresponding actions.” Our
offerings do not reach the Gods because we
are not conscious of them.

jīvase: high-living, living in a high state of
consciousness. Agni has to prepare the body
of the seeker for his spiritual experience,
otherwise the body will crack like an unbaked
jar, as mentioned in RV (9.83.1).

ketu: intuitive vision.

amhasa: the forces of evil and falsehood which
oppose the aspiration of the Vedic Seers.

atriṇam: the rākṣasās who are literally eaters.
Atri is also a name of a Seer of RV.

1.36.15: Protection from All Enemies

Protect us from the rākṣasās, protect us
from the injurer who gives not.

Protect us from the relentless harmer and
the killer, O Agni, resplendent and
youthful.

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराण्यः । पाहि
रीषत उत वा जिघांसतो बृहद्भानो यविष्ठ्य
॥ १५

pāhi no agne rakṣhasaḥ pāhi dhūrteḥ
arāvṇaḥ

protect, us, Agni, from the rakṣhasa,
protect, injurer, who gives not,

pāhi rīṣhata uta vā jighāmsato
brhadbhāno yaviṣṭhya

protect us, relentless harmer, ., or, killers,
resplendent, youthful.

Details: Protection is requested both from
human and non-human enemies.

rakṣhasa: a class of non-physical beings
(demons) who are intent on destroying the
yajña. It is curious that the Word raksha or
rakshaka means a protector in classical
Sanskrit.

1.36.16: Agni Destroys Our Foes

Destroy entirely our foes with a club; use
the burning rays as weapons to annihilate
those who deceive and those who hoard.
Let not any mortal or any enemy who
degrades us with the instruments of
darkness have mastery over us.

घनेव विष्वग्वि जह्यराण्यस्तपुर्जम्भ यो
अस्मध्रुक् । यो मर्त्यः शिशीते अत्यक्तुभिर्मा
नः स रिपुरीशत ॥ १६

ghaneva viṣhvag vijahi arāvṇaḥ
tapurjambha yo asmadhruk

as with a club, entirely, destroy, who gives
not, of burning rays as weapons, who, one
who deceives us,

yo martyaḥ shishīte ati aktubhiḥ mā naḥ
sa ripuḥ īshata

which, mortal, (with ati) who degrades us, .,
with instruments of darkness, not, us, he,
enemy, become master.

Details: Note that the battle is not physical but occult, involving weapons of darkness.

aktubhiḥ: nights, weapons using occult forces.

arāvṇaḥ: one who does not give; a characteristic of the evil forces is that they want to hoard the wealth of Delight and not distribute it.

1.36.17: Agni with Perfect Energy

Agni, with his perfect energy, is sought after; Agni protects the prosperity of Kaṇva.

So has he protected our friends as well as Medhyātithi and protected the worshipper who yearns for riches.

अग्निर्वै सुवीर्यमग्निः कण्वाय सौभगम् ।
अग्निः प्रावन् मित्रोत मेध्यातिथिमग्निः साता
उपस्तुतम् ॥ १७

agniḥ vavne suvīryam agniḥ kaṇvāya saubhagam

Agni, is sought, with his perfect energy, Agni, Kaṇva, prosperity,

agniḥ prāvan mitra uta medhyātithim agniḥ sātā upastutam

Agni, protects, friends, and, Medhyātithi, Agni, for the gain of riches, the worshipper.

1.36.18: Agni Calls Various Powers

By Agni we call Turvasha, Yadu and Ugrādeva from the upper kingdom.

May Agni bring Navavāstu, Bṛhadratha and Turvīti to subdue the dasyu foes.

अग्निना तुर्वशं यदुं परावतं उग्रादेवं हवामहे ।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे
सहः ॥ १८

agninā turvasham yadum parāvata ugrādevam havāmahe

by Agni, Turvasha, Yadu, from the upper kingdom, Ugrādeva, call,

agniḥ nayan navavāstvam bṛhadratham turvītim dasyave sahaḥ

Agni, bring, Navavāstu, Bṛhadratha, Turvīti, (subdue the) dasyus, along with.

Details: Turvasha, Yadu, etc., are usually interpreted as names of kings in the Rig Vedic period. In the esoteric interpretation, these names signify special powers. According to the derivative significance of the names, these words indicate special powers which were possessed by the corresponding persons.

Turvasha: of conquering speed.

Yadu: is mentioned elsewhere; he along with Turvasha received Indra's favour.

Ugrādeva: one whose God is terrible.

Bṛhadratha: mentioned elsewhere also, along with Navavāstva.

Turvīti: fast-gaited, of conquering brightness.

Navavāstva: whose dwelling is new, i.e., whose body is newly made. Seer Vaikunṭha describes in RV (10.49.6) how Indra lifted up this Rishi, Navavāstva, carried him across the shining world of light and established him on the other side. S is inconsistent. He regards Navavāstva as a king here in this verse, but regards him as a demon, an asura, in the sixth Mandala, RV (6.20.11).

Dasyu: generic name for all forces of darkness.

1.36.19: A Light for All Times

O Agni, Manu has established you, a light for people of all times.

You are sprinkled with Soma; you are born of truth; you burn brightly to Kaṇva; to you, the industrious bow down.

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्वं ऋतजात उक्षितो यं नमस्यन्ति
कृष्टयः ॥ १९

ni tvām agne manuḥ dadhe jyotiḥ
janāya shashvate
within, you, Agni, Manu, established, light,
people, all times,
dīdetha kaṇva ṛtajāta ukṣhito yam
namasyanti kṛṣṭayaḥ
burn brightly, for Kaṇva, truth-born,
sprinkled with Soma, these, bow down,
industrious (human beings).

Details: Manu is the original Man or Mantra.
See RV (1.36.10). Manu has established Agni
as spiritual Light for the benefit of mankind of
all times. Just as light guides a traveler, Agni
with his spiritual Light provides guidance.

1.36.20: Agni's Flames Irresistible

The blazing flames of Agni are powerful,
terrible, irresistible and not to be
approached carelessly.

O Agni, always burn out the Yātudhānās,
those with the power of rakṣhasa, and
every eater of being.

त्वेषासौ अग्नेरमवन्तो अर्चयौ भीमासो न
प्रतीतये । रक्षस्विनः सदमिद् यातुमावन्तो
विश्वं समत्रिणं दह ॥ २०

tveṣhāso agneḥ amavanto archayo
bhīmāso na pratītaye
blazing, Agni, powerful, flames, terrible,
not, to be approached,
rakṣhasvinah sadamid yātumāvato
vishvam sam atrīṇam daha
might of rakṣhasa, always, the Yātudhānās,
all, ., eater of being, (with sam) burn.

Details: Yātudhānās are a group of demons
who are particularly opposed to the
performers of yajña.

rakṣhasa: see (1.36.15).

Next Hymn to Agni: 1.44

Maruts: (1.37-1.39)

Hymn 1.37: Maruts: We are Yours

Metre: Gāyatrī

- 1: Steedless
- 2: Weapons of Speech
- 3: Manifest Wonders
- 4: Of Flaming Light
- 5: Play in Light
- 6: Can Shake Heaven
- 7: Human Support
- 8: Earth in Fear
- 9: Mental Energies
- 10: Spread the Energies (Waters)
- 11: The Coverer
- 12: Impel Humans
- 13: Subtle Noise
- 14: Rituals
- 15: We are Yours for All Life

1.37.1: Steedless

The hosts of Maruts are sportive, steedless
and resplendent in their carriage.
Celebrate them, O Kaṇvās.

क्रीळं वः शर्धो मारुतमनर्वाणं रथेशुभम् ।
कण्वा अभि प्र गांयत ॥ १

krīḷam vaḥ shardho mārutam
anarvānam ratheshubham
sportive, you, mighty, Maruts, steed-less,
resplendent in their car,

kaṇvā abhi pragāyata

wise ones or descendents of Kaṇva, in front, sing.

Details: The cars of the Maruts move by their own power; hence there is no need for steeds to drive the car; hence the epithet 'steedless'.

This prayer is addressed to the fellow Rishīs.

1.37.2: Weapons of Speech

The Maruts are borne by spotted deer along with the decorative weapons of speech.

They are full of luminosity created by themselves.

ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिरञ्जिभिः ।

अजायन्त स्वभानवः ॥ २

ye pr̥ṣatībhīr ṛṣṭībhiḥ sākam vāśībhir añjibhiḥ

they (Maruts), spotted deer, weapons, along with, speech, decorations,

ajāyanta svabhānavah

full of, self-luminous.

Details: *pr̥ṣatībhīh*: the spotted deer carrying the host of Maruts

añjibhiḥ vashibhiḥ: with words that reveal (decorate). Words arising from their tempestuous movement bring out what is hidden or profound. With such speech do the Maruts, with their natural radiances, manifest to the inner sacrificant.

ṛṣṭi: weapons; those who gaze, derived from the root *rshata*, to gaze. The two different meanings merge into one by noting that their very gaze becomes their weapon of strike.

1.37.3: Manifest Wonders

I hear instantly here what is uttered by Maruts, for whom the Words are their whips in their hands.

Their Words manifest wonders abundantly in my journey.

इहेव शृण्व एषां कशा हस्तैषु यद् वदान् ।

नि यामञ्चित्रमृञ्जते ॥ ३

iheva shr̥ṇva eṣhām kashā hasteṣhu yat vadān

here (subtle body) only, (I)hear, their, whip, in their hands, which, (they) speak, ni yāman chitram ṛñjate

., journey, wonders, (with ni) manifests in abundance.

Details: *kasha* is both a whip and a name of speech. Just as a whip guides the horses of the car appropriately in a journey, the Words of Maruts guide us in our subtle journey.

1.37.4: Of Flaming Light

You sing well for the mighty hosts of Maruts, who are forceful, powerful and of flaming Light,

The mantra obtained by (the grace of) God.

प्र वः शर्धाय घृष्वये त्वेषद्युम्नाय शुष्मिणे ।

देवत्तं ब्रह्म गायत ॥ ४

pra vah shardhāya ghr̥ṣhvaye tveṣha dyumnāya शुष्मिणे

., you, for the mighty hosts, forceful, luminous, flaming Light, powerful,

devattam brahma gāyata

given by the (grace of) God, mantra (with pra), sing well.

1.37.5: Play in Light

The Maruts are unslayable and sportive amidst the radiances.

Praise these hosts; their might has grown in the womb of the Soma- delight.

प्र शंसा गोष्वध्यं क्रीळं यच्छर्धो मारुतम् ।
जम्भे रसस्य बावृधे ॥ ५

prashamsā goṣhu aghnyam krīḷam yat shardho mārutam

praise, amidst the radiance, unslayable, sportive, who, hosts, Maruts,

jambhe rasasya vāvṛdhe

womb, rasa or Soma-delight, has grown.

Details: The Rishi is addressing himself. S translates the phrase *goṣhu aghnyam* as 'unslayable cows', whatever that may mean. In the esoteric interpretation, *go* always stands for Rays of spiritual Light or knowledge.

When the Maruts manifest in a human being referred to here as *jambhe*, in the womb, there is clearly an increase in the delight everywhere.

1.37.6: Can Shake Heaven

O Heroes, who among you is the mightiest? you shake Heaven and Earth. You can easily shake everything like garments.

को वो वर्षीष्ठ आ नरो दिवश्च गमश्च धूतयः ।
यत्सीमन्तं न धूनुथ ॥ ६

ko vo varṣhīṣṭha ā naro divaḥ cha gmah cha dhūtayaḥ

who, among you, is the mightiest, in all-ways, leaders or heroes, of Heaven, and, of Earth, and, shaker,

yat sīm antam na dhūnutha

hence, everywhere, garments, like, shake.

Details: The Maruts can overcome anything even if it is strong as easily as shaking a piece of cloth.

1.37.7: Human Support

The mortal provides a firm support for your gait which is forceful and violent. Even the many-ridged mountain would give way.

नि वो यामाय मानुषो दध्र उग्राय मन्यवे ।
जिहीत पर्वतो गिरिः ॥ ७

ni vo yāmāya mānuṣho dadhra ugrāya manyave

., you, gait, mortal, (with ni) provide firm support, forceful, violent or wrathful, jihīta parvato giriḥ gives way, mountain, peaks.

Details: The sacrificer or the aspirant has to provide a firm support in his subtle body. Otherwise his body may collapse at the furious approach of the Maruts.

1.37.8: Earth in Fear

At their tempestuous approach, the Earth, like an enfeebled king, Trembles in fear.

येषामज्मेषु पृथिवी जुजुर्वी इव विशपतिः ।
भिया यामेषु रेजते ॥ ८

yeṣhām ajmeṣhu pṛthivī jujurvān iva vishpatih

their, tempestuous, the Earth, enfeebled, like, king,

bhiyā yāmeṣhu rejate

out of fear, approach, trembles.

Details: The Earth trembles at their approach like an old and enfeebled king who trembles at the approach of enemies.

1.37.9: Mental Energies

Their source is indeed firm. They, as mental energies (birds), are able to exit from the world of life-energies.

Their luminous prowess follows as a double everywhere.

स्थिरं हि जानमेषां वयो मातुर्निरितवे ।
यत्सीमनु द्विता शवः ॥ ९

sthiram hi jānam eṣhām vayo mātur niretave

firm, ., source, their, birds, the life-world or midregion, return,

yat sīm anu dvitā shavaḥ

because, everywhere, follows, double, (luminous) strength.

Details: The power of Maruts is twofold: action and knowledge; hence their prowess is spoken of as double. Since they are mental energies, the symbol of bird is used. Though they are primarily life-powers, they attain the form of mental powers, i.e., they can easily exit from their natural home which is the mid-world or the world of life-energies and enter the world of mind.

Their double strength comes from their mother, Prishni, the cow of variegated hues as indicated in (1.23.10). Like Aditi, she is the field for the manifestation of the life-powers, and is source of the mental energies. Stationed in the infinite Life-region, capable of various manifestations, this substantial Shakti is the mother of the Maruts.

1.37.10: Spread the Energies (Waters)

Impellers of speech, they throw up the water in their paths and spread out.

They impel the lowing cows to proceed ahead on their knees.

उदु त्ते सूनवो गिरः काष्ठा अज्मेष्वतन्त ।
वाश्रा अभिजु यातवे ॥ १०

udu tye sūnavo girah kāṣṭhā ajmeṣhu atnanta

raise up or throw up, they, impellers, of speech, water, in their paths, expand,

vāshrā abhijñu yātave

lowing cows, to proceed on their knees, impel.

Details: The verse describes the prowess of the speech of the Maruts. It has been described how they can make even mountains crash. Here it is said how they spread out the waters. The kine are urged to obtain the water by bending down on their knee.

Symbolically, the cows or knowledge needs energy for propagation. It can get the energy only when it is humble or in a state of surrender.

The Maruts are well-known as brothers of Indra. Following the action of Indra, they spread out the energies of nourishment (symbolised by waters) and thereby promote and impel the currents of consciousness symbolised by cows.

Just as cows have to bend down on their knees to drink the water which is spread out, the rays of consciousness need to be in a spirit of surrender as they absorb the energies of nourishment given by the waters.

1.37.11: The Coverer

He (water) who is spread out for a long time who is the offspring of the cloud (the coverer),

Is downed forcefully by the Maruts by their motion.

त्यं चिद् घा दीर्घं पृथुं मिहो नपातममृध्रम् ।
प्र च्यावयन्ति यामभिः ॥ ११

tyam chit ghā dīrgham pr̥thum miho
napātam amṛdhram
him, ., cloud, long, spread wide, cloud or
coverer, progeny, uninjurable,
prachyāvayanti yāmabhiḥ
forcefully throw down or shower, gait or
motion.

Details: At a purely physical level, the Maruts, the powers of storm, hit the rain-bearing cloud and release its progeny, the rain.

In the symbolic interpretation, the cloud (*gha*) represents the concentrated force of darkness and inertia which covers the life-sustaining energies symbolised by the waters. Thus water is the child of the cloud.

napāta: progeny, the standard meaning; S. however translates it as 'cloud' since it can be understood as, 'one, who does not release'.

gha: massive cloud of inertia (*tamoghana*).

1.37.12: Impel Humans

Because of your might, O Maruts, you impel men (to do their work) and Impel the clouds (to release the waters).

मरुतो यद्ध वो बलं जनौ अचुच्यवीतन ।
गिरीरचुच्यवीतन ॥ १२

maruto yat ha vo balam janām
achuchyavītana
Maruts, thus, ., you, strength, men, impel,
girīn rachuchyavītana
clouds, impel.

1.37.13: Subtle Noise

As the Maruts proceed they talk loudly everywhere on their way.

Someone (with subtle hearing) hears their sound.

यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना ।
शृणोति कश्चिदेषाम् ॥ १३

yaddha yānti marutaḥ sam ha bruvate
adhvan ā
when, go, Maruts, ., certainly, ., (with sam),
clamour, path, everywhere,
shṛṇoti kashchit eṣhām
hears, some one, your (sound).

Details: Because there exists a host of Maruts the interchange among them causes noise. The sound is not physical and hence all cannot hear it. Only the aspirant whose subtle sense is awake can hear the sound.

1.37.14: Rituals

Come quick, O Maruts, with your swift vehicles; strenuous rituals for you done by Kaṇva are in progress. Rejoice fully among them (Kaṇva).

प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः ।
तत्रो षु मादयाध्वै ॥ १४

prayāta shībham āshubhiḥ santi
kaṇveṣhu vo duvaḥ
come, quick, swift vehicles, exist, among
Kaṇvas, you, strenuous rituals,
tatro ṣhu mādayādhvai
there or among them, completely, rejoice.

1.37.15: We are Yours for All Life

Certainly for your gratification is the offering; we know that we belong to you. We are yours for all life.

अस्ति हि ष्मा मदाय वः स्मसिं ष्मा
वयमेषाम् । विश्वं चिदायुर्जीवसे ॥ १५

asti hi śhmā madāya vaḥ smasi śhmā
vayam eśhām
is (the offering), ., certainly, for your
enjoyment, we, know, certainly, we, your
(relation),
vishvam chidāyur jīvase
all, all our life, we live for you.

Hymn 1.38: Thunder and Windless Rain

Metre: Gāyatrī

- 1: Hold Us like a Father
- 2: Come to Us wherever You Are
- 3: Felicities and Happiness
- 4: Born in Yajamāna
- 5: Insatiable
- 6: Evil-spirit
- 7: Windless Rain
- 8: Lightning
- 9: Darkness in Day
- 10: Dwellings Shake
- 11: Embanked Stream
- 12: Reins of Knowledge
- 13: Speak to Agni
- 14: Spread the Prayer
- 15: Intelligence

1.38.1: O Maruts, Hold Us like a Father

O Lovers of praise, when will you hold us
in both hands as a father does his son?
(When will you hold) us who have
prepared the sacred seat?

कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः ।
दधिध्वे वृक्तबर्हिषः ॥ १

kat ha nūnam kadhapriyaḥ pitā putram
na hastayoḥ
when, ., certainly, lovers of praise, father,
son, like, hands,
dadhidhve vṛktabarhiṣhaḥ
hold, persons spreading the sacred grass or
seat (us).

1.38.2: Come to Us wherever You are

Where indeed have you gone? when will
you arrive at the goal?
Move either from Earth or Heaven to
where you are called first as the cows do.

क नूनं कद्धो अर्थं गन्ता दिवो न पृथिव्याः ।
क वो गावो न रण्यन्ति ॥ २

kva nūnam kad vo artham gantā divo na
pṛthivyāḥ
where, certainly, when, you, the goal, move,
dyu Heaven, or even, Earth,
kva vo gāvo na raṇyanti
where, you, cows, like, call.

Details: Maruts are the deities of the mid-world. It is easy for them to come from the Heaven as requested. Because of the many obstacles associated with the material of Earth due to its *tamasic* nature, it is difficult to move from one place on Earth to another. The prayer is that of the Maruts should come here wherever they are.

Sāyaṇa translates “na” in second line as negation stating, “do not come from Earth”; it does not make sense.

1.38.3: Felicities and Happenings

Where are your new and happy felicities?
where are your happy movements?
Where is all the wealth which brings
happiness?

कं वः सुम्ना नव्यांसि मरुतः कं सुविता ।
को ३ विश्वानि सौभगा ॥ ३

kva vaḥ sumnā navyāmsi marutaḥ kva
suvitā
where, your, happy felicities, new, Maruts,
where, happy movements,
kvo vishvāni saubhagā
where, all, auspicious wealth.

Details: The idea is that we do not know your felicities or wealth unless you come to us and show them.

1.38.4: Born in Yajamāna

O Sons of Prishni, may you become
mortals so that
The yajamāna (singer) may become
immortal.

यद् यूयं पृश्निमातरो मर्तासः स्यातन ।
स्तोता वो अमृतः स्यात् ॥ ४

yad yūyam pṛshnimātaro martāsah
syātana
when, you, sons of Pṛshni, mortals, become,
stotā vo amṛtaḥ syāt
singer or yajamāna, you, immortal, become.

Details: The second half of the verse is a request for the Maruts to be born in the yajamāna so as to help him in the march towards immortality. Maruts are the powers of will and thought characterized by fierce speed and brilliance. They work together with Indra, the lord of the Divine Mind. Prishni is described in (1.37.9).

1.38.5: Insatiable

Like a deer in its pasture may the person
who praise you not become insatiable.
May he walk in the path of the controller.

मा वो मृगो न यवसे जरिता भूदजोष्यः ।
पथा यमस्य गादुप ॥ ५

mā vo mṛgo na yavase jaritā bhūt
ajoṣhyaḥ
no, your, deer, like, grass(pasture), praiser
or singer, become, insatiable,
pathā yamasya gāt upa
paths, of Yama (or controller), (with upa)
come, near.

Details: A deer eats grass greedily without any limit. May your praiser not act like the deer. May he be contented with what felicities he has. Then he can walk in the righteous path of the great controller, Yama.

Yama in the Veda is rarely the God of Death. S translates the second half as, "may he not tread the path of God of Death, Yama".

1.38.6: Evil-spirit

May not the evil-spirit, which is highly
powerful and difficult to overcome, hurt
us in anyway.
May the evil-spirit be destroyed by its own
excessive evil-desires.

मो शु णः परापरा निर्रतिर्दुर्हणा वधीत् ।
पदीष्ट तृष्ण्या सह ॥ ६

mo ṣhu ṇaḥ parāparā nirṛtir durhaṇā
vadhīt
not, ., us, highly powerful, the evil-spirit or
power of māya, difficult to overcome, (with
mo shu) may we not be hurt in anyway,
padīṣṭha tṛṣṇayā saha
destroyed, excessive thirst or evil-desires,
along with.

Details: Note that the last line of the earlier verse (1.38.5) should be read along with the

first line of this verse. A person walking along the path of the Supreme One cannot be hurt by the power of evil-māya or evil-spirit.

Evil persons or forces, however powerful they may be, cause their own end.

1.38.7: Windless Rain

True indeed that these Rudrās, who are luminous and strong,
Cause windless rain even in the desert.

सत्यं त्वेषा अमवन्तो धन्वञ्चिदा रुद्रियासः।
मिह कृण्वन्त्यवाताम् ॥ ७

satyam tveṣhā amavanto dhanvan chit ā rudriyāsaḥ

true, luminous, strong, (with chit + ā) even though a desert, ., ., Rudrās,
miham kṛṇvanti avātām
rain, cause, windless.

Details: The outward meaning is that these Maruts avoid the rain-dispelling wind, and pour down rain. Rain symbolizes all the energies which enliven the sapless and inert body which is symbolized by desert.

There is no wind nor stray evil-force to blow away the downpour.

1.38.8: Lightning

Like the bellowing cow, the lightning roars; Maruts serve us just as the mother-cow tends its calf.

Hence the Maruts release the rain.

वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति।
यदेषां वृष्टिरसर्जि ॥ ८

vāshreva vidyun mimāti vatsam na mātā siṣhakti

like the bellowing cow, lightning, roars, calf,
like, mother cow, serves,

yat eṣhām vṛṣṭir asarji
hence, these (Maruts), rain, release.

Details: In the outward sense, Maruts are the storm powers and they release the lightning and rain etc. In the progress of the inner or subtle yajña happening in our body, one hears celestial sounds, sees visions and there is the downpour of bliss caused by the grace of Maruts and other Gods.

1.38.9: Darkness in Day

They cause darkness even during the day time by means of the rain-bearing clouds. These inundate the Earth.

दिवा चित् तमः कृण्वन्ति पर्जन्येनोदवाहेन।
यत् पृथिवी व्युन्दन्ति ॥ ९

divā chit tamah kṛṇvanti parjanyaena udavāhena

in day time, indeed, darkness, cause, by cloud, carriers of water,
yat pṛthivīm vyundanti
when, Earth, inundate.

Details: Even though there is constant illumination in the inner sacrifice, at times, due to the excessive shower of bliss, all appears covered with darkness; this is due to the fast movement of the Maruts at the moment. Rain refers to the shower of bliss.

1.38.10: Dwellings Shake

Later due to the reverberation of the Maruts, every earthly dwelling (body) shakes profusely.

Men too tremble excessively.

अथ स्वनान्मरुतां विश्वमा सन्न पार्थिवम्।
अरेजन्त प्र मानुषाः ॥ १०

adha svanān marutām vishvam ā
sadma pārthivam
later, reverberation, of Maruts, every or all,
excessively, dwelling, earthly,
arejanta pra mānuṣhāḥ
(with pra) tremble excessively, ., mortals.

Details: At the onset of the Maruts in the inner yajña, the subtle bodies of the aspirants tremble. It is not merely the physical bodies.

1.38.11: Embanked Stream

O Strong Maruts following the beautiful
embanked streams,
Come towards the sacrifices with
unhindered motion.

मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु ।
यातेमखिद्रयामभिः ॥ ११

maruto vīlupāṇibhiḥ chitrā rodhasvatīr
anu

Maruts, strong-armed, beautiful, embanked
streams, following,
yāta īm akhidrayāmabhiḥ
come, towards (the yajamāna), with
unhindered motion.

Details: The embankment is the human body.
The streams are the life or prāṇic energies.
Maruts, being the deities of the world of
prāṇa, come along this path.

1.38.12: Reins of Knowledge

May the fellies of the wheels be firm; may
the cars and the steeds be steady.
May the reins be well-fashioned.

स्थिरा वः सन्तु नेमयो रथा अश्वास एषाम् ।
सुसंस्कृता अभीशवः ॥ १२

sthirā vaḥ santu nemayo rathā ashvāsa
eṣhām
firm, you, be, fellies, car, steeds, these,
susamskr̥tā abhīshavaḥ
well-fashioned, the reins.

Details: The reins stand for rays of
consciousness which control the movement of
life-forces signified by horses attached to the
carriage. May they be polished and clean.

1.38.13: Speak to Agni

Speak directly the revealing words of
speech to Agni, the lord of speech.
His presence is charming like that of a
good friend.

अच्छा वदा तना गिरा जरायै ब्रह्मणस्पतिम् ।
अग्नि मित्रं न दर्शतम् ॥ १३

achchhā vadā tanā girā jarāyai
brahmaṇaspatim

directly, speak, revealing, words, of praise,
to Brahmanaspati (the lord of speech),
agnim mitram na darshatam
Agni, friend, as, charming presence.

Details: The Rishi calls upon himself to utter
the speech that is vouchsafed by Agni,
companion of the Maruts, to reveal the unique
form of the host of Maruts.

Though Agni is especially the voice of the
summoning-priest, he is the deity of all
speech. Agni becomes the lord of the Word,
Brahmanaspati in this specific mantra.

tanā: spreading; the words reveal the form of
the deities in their wideness.

1.38.14: Spread the Prayer

Utter the prayer directly; spread it out like
a cloud.

Chant the expressive Word of Gāyatri.

मिमीहि श्लोकमास्यै पर्जन्य इव ततनः ।
गायं गायत्रमुक्थ्यम् ॥ १४

mimīhi shlokaṁ āsyē parjanyaiva
tatanah
utter, praise, with your mouth, like a cloud,
spread it,
gāya gāyatram ukthyam
chant, Gāyatri, expressive Word.

Details: Here too the Rishi addresses himself.
The meaning of the first half is, "Manifest the
prayer (coming from the heart) by the
mouth".

ukthyam: expressive speech which brings out
the glory of the utterance of praise, and
pleases the deity.

1.38.15: Intelligence

Glorify the host of Maruts with illumined
chants; they are shining and are desirous
of praise.

May they endow us with intelligence.

वन्दस्व मारुतं गुणं त्वेषं पनस्युमर्किणम् ।
अस्मे वृद्धा असन्निह ॥ १५

vandasva mārutam gaṇam tveṣham
panasyum arkiṇam
glorify, Maruts, host of, luminous, desirous
of praise, with illumined chants,
asme vṛddhā asan iha
us, providers of intelligence, become, here.

Details: This verse is an exhortation to all
God-lovers.

Hymn 1.39: Delight in Trees and Hills

Metre: 1,3,5,7,9, Bṛhatī ; 2,4,6,8,10, Satobṛhatī

1: Whose Words do You Favour?

2: Praiseworthy Victory

- 3: Delight and Hills
- 4: Foes Only in Midworld
- 5: Shakers of Hills
- 6: Red Deer
- 7: Protection from You
- 8: Threats to Us
- 9: Come with Full Protection
- 10: Whole Life-force

1.39.1: Whose Words do You Favour

O Maruts, from the region beyond, you
cast here your cherished thought like
Light (to your devotees).

Whose wisdom or yajña do you prefer?
whose form? to whom do you go? whom
(do you) favour, O shakers?

प्र यदित्था परावतः शोचिर्न मानमस्यथ ।
कस्य क्रत्वा मरुतः कस्य वर्षसा कं याथ कं ह
धूतयः ॥ १

pra yat itthā parāvataḥ shochirna
mānam asyatha
., when, here, from beyond, like light,
cherished thought, (with pra) threw,
kasya kratvā marutaḥ kasya varpasā
kam yātha kam ha dhūtayāḥ
whose, wisdom with will, Maruts, whose,
form, to whom, do you go, whom you
(favour), ., shakers.

Details: The Maruts grace the chosen
aspirant by casting their thought from the
regions beyond into his/her subtle body.

The purport is: impelled by whose
sacrifice, attracted by whose form, do you
plant your intelligence in them? What is the
nature of the devotee to whom goes your
willed thought?

1.39.2: Praiseworthy Victory

May your weapons be strong to drive away the foes; may they (mortals) be strong to resist (the foes).

May your strength be praiseworthy unlike that of a deceitful mortal.

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत
प्रतिष्कभै । युष्माकमस्तु तविषी पनीयसी मा
मर्त्यस्य मायिनः ॥ २

sthirā vaḥ santu āyudhā parāṇude vīlū
uta pratiṣkabhe

form, your, be, weapons, to drive away,
strong, and, oppose or resist,

yuṣhmākam astu taviṣhī panīyasī mā
martyasya māyinaḥ

your, become, strength, praiseworthy, not,
mortal, deceitful.

Details: The victory of a mortal is not praiseworthy if it is based on deceit and falsehood. The victory given by Maruts is glorious because it is based only on Truth.

1.39.3: Delight and Hills

When you overthrow what is stable and move what is heavy, O Leaders,
You make your way through the trees in Earth; you make your way to the regions in the mountains.

परा ह यत् स्थिरं हथ नरो वर्तयथा गुरु । वि
याथन वनिनः पृथिव्या व्याशाः पर्वतानाम् ॥ ३

parā ha yat sthiram hatha nara
vartayathā guru

., ., when, stable, (with parā + ha)
overthrew, leaders, move or impel, heavy,

viyāthana vaninaḥ pṛthivyā vi āshāḥ
parvatānām

make (your) way clearing obstacles, trees,
Earth, ., regions, mountains.

Details: The entry of the Maruts on the material Earth becomes possible through the facilities of physical bodies. Then the Maruts enter the ascending planes of matter, life etc. on the many-plateaued mountain. Note that the first line is connected to third, the second line to fourth.

First by shaking the stable material world, Earth, the delight *vana* is released. Using this delight, the Maruts climb to the higher regions in the mountain representing the world of *prāṇa* or life-energies.

vi: refers to *viyāthana*

1.39.4: Foes Only in Midworld

No enemy of yours is known to be above the Heaven or on the Earth, O Consumers of foes.

May your combined strength spread everywhere quickly for the destruction of the foes, O Terrible Ones.

नहि वः शत्रुर्विविदे अधि द्यवि न भूम्यां
रिशदसः । युष्माकमस्तु तविषी तना युजा
रुद्रासो नू चिदाधृषे ॥ ४

nahi vaḥ shatrur vivide adhi dyavi na
bhūmyām rishādasah

no, your, foe, known, above, Heaven, not,
Earth, consumers of foes,

yuṣhmākam astu taviṣhī tanā yujā
rudrāso nū chit ādhrṣhe

you, become, strength, spread, yoked or
united, terrible ones, quickly, ., destruction.

Details: The enemies of the Gods are in the midworld which is in between Earth and Heaven.

1.39.5: Shakers of Hills

They shake the mountains and tear apart the trees.

The Maruts go mightily along with their progeny as though in intoxication.

प्र वैपयन्ति पर्वतान् बि विञ्चन्ति वनस्पतीन् ।
प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया
विशा ॥ ५

pravepayanti parvatān viviñchanti
vanaspatīn

shake, mountains, uproot or separate, trees,
proārata maruto durmadāiva devāsaḥ
sarvayā vishā

go aggressively, Maruts, as though in
intoxication, Gods, all, progeny.

Details: See (1.19.7) for an explanation of,
“shaking the mountain.”

1.39.6: Red Deer

You have harnessed the spotted deer to your car; the red deer in the middle leads the car.

Earth itself listens to your arrival in front.
Men are fearful (awaiting your fierce arrival).

उपो रथेषु पृषतीरयुध्वं प्रष्टिर्वहति रोहितः ।
आ वो यामाय पृथिवी चिदश्रोदवीभयन्त
मानुषाः ॥ ६

upo ratheṣhu pṛṣatīr ayugdhvam
praṣṭīr vahati rohitah

near, car, the spotted deer, harnessed, the
middle one, leads or carries, the red (deer),

ā vo yāmāya pṛthivī chit ashrot
abībhayanta mānuṣhāḥ
in front, you, coming, Earth, ., listens,
spread fear, mortals.

Details: The red deer denotes the life-energy united with the capacity for work. This leads the car of Maruts. The three spotted deers drawing the car stand for the three types of energies: physical, life and mental.

1.39.7: Protection from You

For your speedy extension everywhere and increase (in us), we pray to you,
O Rudrās.

Even as of old, you come to us for our protection; do come to the frightened Kaṇva.

आ वो मक्षु तनाय कं रुद्रा अवो वृणीमहे ।
गन्ता नूनं नोऽवसा यथा पुरेत्या कण्वाय
बिभ्युषे ॥ ७

ā vo makṣhū tanāyakam rudrā avo
vṛṇīmahe

everywhere, you, quickly, for your extension,
Maruts, increase, (we) pray,

gantā nūnam no avasā yathā pura itthā
kaṇvāya bibhyuṣhe

(with nūnam) come certainly, ., us,
protection, just as, earlier, in this way,
Kaṇva, frightened.

1.39.8: Threats to Us

O Maruts, should anyone, either impelled by you or promoted by some men, threaten us,

Strip him of his fiery strength, his life-force and your protection.

युष्मेषितो मरुतो मर्त्येषित आ यो नो अभ्व
ईषते । वि तं युयोत शवसा व्योजसा वि
युष्माकाभिरूतिभिः ॥ ८

yushmeṣhito maruto martyeṣhita ā yo
no abhva īshate

impelled by you, Maruts, promoted by men,
facing us, who, us, powerful, threaten (us),
vi tam yuyota shavasā vi ojasā vi
yushmākābhir ūtibhiḥ
., him, (with vi) dispossess, of (his) fiery
strength, dispossess, life-force, dispossess,
your, protections.

1.39.9: Come with Full Protection

O Wise Ones, who carry out the yajña-
actions, perfectly uphold Kaṇva (or the
person with discernment);
O Maruts, come to us with full protection
just as lightnings come with the rain.

असामि हि प्रयज्यवः कण्वं दद प्रचेतसः ।
असामिभिर्मरुत आ न ऊतिभिर्गन्ता वृष्टिं न
विद्युतः ॥ ९

asāmi hi prayajyavaḥ kaṇvam dada
prachetasah

wholly, ., ., Kaṇva, uphold, wise,
asāmibhir maruta ā na ūtibhir gantā
vṛṣṭim na vidyutah
to us, O Maruts, ., us, protections, (with ā)
come, rain, like, lightning.

Details: You come to us naturally just as
lightning follows the rain.

asāmi prayajyavaḥ: who perform perfectly the
yajña-actions or cause them to be done
perfectly.

1.39.10: Whole Life-force

O Auspicious givers, you possess the
whole life-force; O Shakers, you bear the
perfect might.

O Maruts, upon the wrathful haters of the
Rishīs, release the opposing force like an
arrow.

असाम्योजौ बिभृथा सुदानवोऽसामि
धृतयःशवः । ऋषिद्विषे मरुतः परिमन्यव इषुं
न सृजत द्विषम् ॥ १०

asāmi ojo bibhṛthā sudānavo asāmi
dhūtayah shavaḥ

whole, life-force, bear, bounteous givers,
whole or perfect, shakers, might,
ṛṣhidviṣhe marutah parimanyava iṣhum
na sṛjata dviṣham
haters of the rishis, Maruts, wrathful,
arrow, like, release, opposing force.

Next Hymn to Maruts: 1.64

Hymn 1.40: Brahmanaspati

Metre: 1,3,5,7, Br̥hatī ; 2,4,6,8, Satobṛhatī

1: Rise Up, O Brahmanaspati

2: Prayer for Hidden Wealth

3: May the Gods Lead Us

4: Undecaying Inspiration

5: Gods Reside in the Mantra

6: Brighten the Word

7: Treasure Within

8: None Can Cross Him

[See the introduction to (1.18) and the essay
in Part I entitled, 'Brahma-Viṣṇu-Rudra'.]

1.40.1: Rise Up, O Brahmanaspati

O Brahmanaspati, rise up; aspiring for
Gods, we pray to thee.

May Maruts come here with auspicious
gifts. O Indra, be swift to come with him.

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । उप प्र
यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ १

uttishṭha brahmanaspate devayantaḥ tva
īmahe

rise up, Lord of mantrās, seekers of Gods,
you, we pray to,

upa prayantu marutaḥ sudānava indra
prāshūḥ bhavā sachā

near, come, the Gods Maruts, with
auspicious gifts, Indra, swift, be, along with.

Details: The beginnings of the manifestation
of Brahmanaspati's power in a human being is
described by the phrase, 'rise up' (*uttishṭha*).
Just as a person's movement begins with his
getting up from his seat, Brahmanaspati is
prayed to begin his action by getting up. When
he rises, the other Gods or powers follow.

1.40.2: Prayer for Hidden Wealth

O Son of Strength, mortal calls you for
obtaining the hidden wealth of felicities.

O Maruts, the auspicious power and might
is obtained by him who praises you.

त्वामिद्धि संहसस्पुत्र मर्त्य उपब्रूते धने हिते ।
सुवीर्यं मरुत आ स्वश्र्यं दधीत यो व आचके
॥२

tvām it hi sahasaḥ putra martya
upabrūte dhane hite

you, only, ., strength, son of, mortal, calls
or prays, for wealth, hidden,

suvīryam maruta ā svashvayam dadhīta
yo va āchake

auspicious power, Maruts, ., auspicious
might, obtains, he, you, praises.

1.40.3: May the Gods Lead Us

May Brahmanaspati arrive; may the
Goddess of Speech endowed with the
form of truth arrive.

For obtaining the manifold wealth for all
the human beings, may the Gods lead us
to the mighty yajña in front.

प्रेतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा
वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ३

praitu brahmanaspatiḥ pra devī etu
sūnṛtā

arrive, Brahmanaspati, ., the Goddess, (with
pra) arrive, of happy truth-speech,

achchhā vīram naryam panktirādhasam
devā yajñam nayantu naḥ

in front, heroic, for the sake of human
beings, manifold wealth, Gods, for yajña,
lead, us.

Details: In the Vedic thought, all actions are
begun and fulfilled by the potent Word, *vāk*;
humans are only instruments. Hence, the
Goddess of Speech also manifests her power
along with Brahmanaspati in the human
aspirant for the fulfillment of the actions.

Note that the yajña is performed for
obtaining the wealth of felicities for all
persons, not merely those participating in the
inner yajña. Yajña is termed mighty because it
is capable of overcoming all obstruction.
Recall that yajña is a journey-pilgrimage.

1.40.4: Undecaying Inspiration

The aspirant, who chants the mantra and offers the wealth which leads to happiness, bears the undecaying aspiration.

For him, we invoke Ilā who is unhurttable and acts swiftly.

यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति
श्रवः । तस्मा इळां सुवीरामा यजामहे
सुप्रतूर्तिमनेहसम् ॥ ४

yo vāghate dadāti sūnaram vasu sa dhatte akṣhiti shravaḥ

who, chants the mantra, offers, which leads to happiness, wealth of felicities, he, bears, undecaying, inspiration,

tasmā ilām suvīrām āyajāmahe supratūrtim anehasam

for him, the Goddess Ilā, of heroic strength, invoke or worship, acts swiftly (against foes), unhurttable.

Details: Ilā is the Goddess of revelation, known as *pashyanti vāk*, the Word that sees and fulfils, in the tāntrik terminology. See (1.13.9)

1.40.5: Gods Reside in the Mantra

Brahmaṇaspati proclaims indeed the worthy utterance

In which the Gods Indra, Mitra, Varuṇa and Aryama make their dwelling (*oka*).

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा
ओकांसि चक्रिरे ॥ ५

pra nūnam brahmaṇaspatir mantram vadati ukthyam

., indeed, Brahmaṇaspati, mantra, (with pra) chants, worthy utterance,

yasmin indro varuṇo mitro aryamā devā okāmsi chakrire
which, Indra, Varuṇa, Mitra, Aryamān, Gods, dwelling, make.

Details: Note it is Gaṇapati who chants or proclaims the mantra. This mantra itself is a structure in which the Gods Indra etc., take up their respective positions. These Gods bless the aspirant from their positions in the mantra.

1.40.6: Brighten the Word

We utter in the yajña the same mantra, felicitous and faultless, O Gods.

Accept and brighten this Word, O leaders; may the speech which gladdens everyone reach you.

तमिद्वौचेमा विदथेषु शंभुवं मन्त्रं देवा
अनेहसम् । इमां च वाचं प्रतिहर्यथा नरो
विश्वेद् वामा वो अश्ववत् ॥ ६

tamit vochemā vidatheṣhu shambhuvam mantram devā anehasam

that (mantra), utter, in the yajña, felicitous, mantra, Gods, faultless,

imām cha vācham pratiharyathā naro vishvet vāmā vo ashnavat

this, and, Word, brighten, leaders or Gods, all, delectable or glad, you, reach.

Details: The deity is requested to endow the Word or mantra coming out of the devotee's mouth with Light and power.

1.40.7: Treasure Within

Who can approach the seeker aspiring for the Gods, him who has readied the inner altar.

The giver has gone through the abode of the rays of knowledge and has attained the treasure within his inner being.

को देवयन्तमश्वज्जनं को वृक्तबर्हिषम् । प्रप्र
दाश्वान् पस्त्याभिरस्थिताऽन्तर्वावत्क्षयं दधे ॥७

ko devayantam ashnavat janam ko
vṛktabarhiṣham

who, aspires for the Gods, human beings,
approach, who, has readied the inner altar
for yajña,

prapra dāshvān pastyābhiḥ asthita
antarvāvāt kṣhayam dadhe

., the giver or aspirant, doors of the abode of
the rays, attained, that which has gone
within (our inner being), dwelling, made.

Details: S interprets the last line as, “the
yajamāna enters the house full of children and
grandchildren”, translating *pastyābhiḥ* as
human beings. But the Word *antarvāvāt*
clearly indicates that the treasure has become
internalized.

pastya: a synonym for home,

prapra: a filler for metrical purposes.

1.40.8: None can Cross Him

May he gather strength in himself; with the
kings he slays; though there may be
cause for alarm, he holds his station.
When he grants the wealth, great or little,
to the seeker, there is none who can
move the mighty one or cross his
intentions.

उप क्षत्रं पृथ्वीत हन्ति राजभिर्भये चित्सुक्षितिं
दधे । नास्य वर्ता न तरुता महाधने नाभे
अस्ति वज्रिणः ॥ ८

upa kṣhatram prāchīta hanti rājabhiḥ
bhaye chit sukṣhitam dadhe.

., strength, (with *upa*) fully gather, slays,
with the kings (such as Indra), in fear or
alarm, ., the perfect abode, holds,

na asya vartā na tarutā mahā dhane na
arbhe asti vajriṇaḥ

no, his (Brahmaṇaspati), move, no, cross or
overcome, great, wealth, no, small, exists,
strong one.

Details: This verse describes the role of the
‘Gaṇapati-power’ in the seeker. This power
enables the person to pursue his goals even
though there may be a cause for alarm. No
other person or power can cross the human
seeker in his endeavour to obtain the wealth
or felicities, great or small, as the case may
be. No task is deemed trivial by the Divine.

Vajra usually means the mighty weapon of
sound and light wielded by Indra. Here
vajriṇaḥ means the mighty one.

Hymn 1.41: Aryamā, Mitra and Varuṇa

Metre: Gāyatrī

- 1: The Wise Powers
- 2: Fill with Strength
- 3: Destroy the Calamity
- 4: Make the Path of Truth Easy
- 5: Lead by Straight Paths
- 6: Progress in All Ways
- 7: Prepare a Hymn
- 8: Do not Condemn Anyone
- 9: Four Powers

1.41.1: The Wise Powers

He, who is guarded by the wise Mitra,
Varuṇa and Aryamā,
He, the yajamāna, swiftly subdues (his
foes).

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा ।
नू चित्स दभ्यते जनः ॥१

yam rakṣhanti prachetaso varuṇo mitro
aryamā

whom, protects, the wise, Varuṇa, Mitra,
Aryamā,

nū chit sa dabhyate janah

swiftly, ., he, subdues, the yajamāna.

Details: Aryamā (or Aryaman) is the third of the four solar deities Mitra, Varuṇa, Aryamā and Bhaga. There is no separate hymn to him in the Rig Veda. His name is mentioned along with Mitra and Varuṇa. There are half a dozen ṛks describing his powers in addition to the powers common to all solar deities. In RV (10.64.5), he is the deity of the human yajña-journey who carries it forward in its irresistible progress against the attacks of hostiles.

1.41.2: Fill with Strength

The yajamāna whom the Gods fill with
their own strength and protect from the
foes,

He is not hurt; he increases in all ways.

यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः ।

अरिष्टः सर्व एधते ॥२

yam bāhuteva piprati pānti martyam
riṣah

him, with their own strength, fill, protect,
the mortal, from the foes,

ariṣṭah sarva edhate

unhurt, all, (he) increases.

1.41.3: Destroy the Calamity

In front of yajamāna and others, the
accessible cities (of the foes) are
destroyed completely by the kings,
Varuṇa and others.

They also cause the destruction of the
calamity (which trouble the yajamāna).

वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम् ।
नयन्ति दुरिता तिरः ॥ ३

vi durgā vi dviṣah puro ghnanti rājāna
eṣhām

fully, inaccessible cities, fully, foes, in front,
(with vi) completely destroy, kings (Varuṇa
and others), these persons,

nayanti duritā tirah

(with *nayanti*) cause, calamity, destruction.

1.41.4: Make the Path of Truth Easy

O Ādityās, the path is easy and devoid of
obstacles for your advance to the Truth.
Here there is no unworthy offering for you.

सुगः पन्था अनृक्षर आदित्यास कृतं यते ।
नात्रावस्वादो अस्ति वः ॥ ४

sugah panthā anṛkṣhara ādityāsa ṛtam
yate

easy to travel, paths, devoid of obstacles, O
Ādityās, truth, advancing,

na atra avasvādo asti vah

not, here (in the yajña), tasteless (unworthy
offering), exists, for you.

Details: Ādityās: the sons of the Infinite
mother Aditi; in particular the four solar
powers, Mitra, Varuṇa, Aryamān and Bhaga.

1.41.5: Lead by Straight Paths

O heroes, the yajña which you lead by the
straight paths,

Is for your enjoyment, O Ādityās.

यं यज्ञं नयथा नर आदित्या ऋजुना पथा ।
प्र वः स धीतये नशत् ॥ ५

yam yajñam nayathā nara ādityā ṛjunā
pathā

which, yajña, lead, O heroes, Ādityās,
straight, paths,

pra vaḥ sa dhīṭaye nashat
., for you, that (yajña), for enjoyment, (with
pra) attain.

Details: *dhīṭaye*: enjoyment or nourishment in general; For S it refers to drink only. *dhīti* means nourishment also.

1.41.6: Progress in All Ways

Such a mortal attains all wealth and
felicities and also obtains successors of
his own.

He progresses unhurt (in all ways).

स रत्नं मर्त्यो वसु विश्वं तोकमुत त्मना ।
अच्छा गच्छत्यस्तृतः ॥ ६

sa ratnam martyo vasu vishvam tokam
uta tmanā

such a person, felicities, mortal, wealth, all,
children, also, self,

achchhā gachchhati astṛtaḥ
towards, goes, unhurt

Details: By the grace of Gods, not only does
the yajamāna himself become vast in his
prowess but he can also build or prepare the
successors who embody these
accomplishments.

1.41.7: Prepare a Hymn

O Friends, how can we prepare a hymn
appropriate to Mitra, Aryamā and Varuṇa
That vastly nourishes them.

कथा राधाम सखायः स्तोमं मित्रस्यार्यम्णः ।
महि प्सरो वरुणस्य ॥ ७

kathā rādhāma sakhāyaḥ stomam
mitrasyāryamṇaḥ

how, can (we) prepare, O friends, hymn, for
Mitra and Aryamā,

mahi psaro varuṇasya
great or vast, food or nourishment, for
Varuṇa

Details: By hymns of praise, the Gods
increase in the yajamāna. In this sense, the
hymn is said to be food (*psara*) for the Gods.
Just as the food nourishes the physical body of
man, the hymn nourishes the body of God in
the yajamāna and makes it grow.

This mantra like many others contradicts
the popular view, 'Veda was not composed by
human beings', the so called *apauruṣheya*
doctrine. Rishis receive the inspiration from
higher planes and give the inspiration an
appropriate body in the form of letters and
metre to yield the hymn or laud.

1.41.8: Do Not Condemn Anyone

The evil one who hurts or reviles a person
aspiring for God, even him I do not
denounce.

I glorify you with happy hymns.

मा वो घ्नन्तं मा शपन्तं प्रति वोचे देवयन्तम् ।
सुमैरिद्व आ विवासे ॥ ८

mā vo ghnantam mā shapantam
pratavoche devayantam

not, to you, hurter, not, reviler, denounce,
one aspiring for the Gods,

sumnairid va āvivāse

with happy hymns, you, glorify or illumine.

Details: It is not necessary to complain to the
Gods about the hurters or revilers since the
Gods are ever awake to the needs and welfare
of the aspirant.

1.41.9: Four Powers

The four powers are given by the one who
supports all; there is no need for (mental)
agitation.

May we not use abusive speech in reply.

चतुराश्चिद् ददमानाद् बिभीयादा निधातोः ।
न दुरुक्ताय स्पृहयेत् ॥ ९

chaturah chit dadamānāt bibhīyāt
ānidhātoḥ
the four (Gods), ., allot or give, agitated,
fully, the one who holds all or supports,
na duruktāya sprhayet
not, abusive speech, desire or reply,

Details: The Supreme One is continuously watching the devōtee and allots him the four Gods or powers. Hence, there is no need for the devotee to counter the evil speech or acts of the foe with abusive language.

The four powers or Gods mentioned here are Mitra, Varuṇa, Bhaga and Aryamān. Even though the name of Bhaga does not explicitly appear in this hymn, the four names, often termed four kings, appear together elsewhere and they are supposed to have a common dwelling in (1.136.2). Bhaga is specifically mentioned in (7.41.2-6), (1.24.5) and (7.38.6).

S interprets the whole verse as referring to a game of gambling involving four cowrie shells, *kapardaka*. This word is not here. The Sanskrit word for game of dice is *akṣha* and it does not occur anywhere. Wilson's translation following S is: "For he (the worshipper) loves not, but fears to speak evil (of any one), as a gamester fears (his adversary) holding the four (dice *kapardaka*) until they are thrown". Yāska also suggests the same meaning as S. But this meaning has no basis in the text.

Hymn 1.42: Pūṣhan, the Guide

Metre: Gāyatrī

1: Remove the Obstacles

2: Foes Who Want to Master Us

3: The Deceiving Forces

4: Evil-speech

5: Protection

6: Give Riches to Others

7: Right Tasks

8: Abundant Growth

9: Make Us Sensitive

10: Celebrate Pūṣhan

[Recall the sub-hymn 1.23.13-1.23.15 and the essay to Pūṣhan in Part II.]

1.42.1: Remove the Obstacles

O Pūṣhan, convey us safely across the path; eliminate the obstacles in the path.
O Son (of Indra), be close to us, ahead of us.

सं पूषन्नध्वनस्तिर व्यंहौ विमुचो नपात् ।
सक्ष्वा देव प्र णस्पुरः ॥ १

sam pūṣhan adhvanah tira vi amho
vimucho napāt

., Pūṣhan, path, (with sam) convey (us) completely, destroy, obstacles, one who releases (the gifts or rain), son (of Indra), sakṣhvā deva pra ṇah purah
(with pra) united, God, ., our, ahead of us.

Details: *vi*: stands for *vitira*, destroy

vimucho napāt: the son (*napāt*) of one who releases gifts (Indra).

1.42.2: Foes Who Want to Master Us

O Pūṣhan, drive away the wicked and inauspicious wolf-demon from our path,
Who wants to be our master and order us.

यो नः पूषन्नघो वृको दुःशेव आदिदेशति ।
अप स्म तं पथो जहि ॥ २

yo naḥ pūṣhan agho vṛko duḥsheva
ādideshati

who, us, Pūṣhan, wicked, wolf, inauspicious,
orders(us),

apa sma tam patho jahi

., ., him, from the path, (with apa + sma)
drive away.

Details: In the inner journey there are obstacles caused by the demons, such as Vṛtra, symbolized by wolf. It is easy for Pūṣhan to drive away the foes; hence the prayer.

1.42.3: The Deceiving Forces

Away you drive him, who causes
obstruction in the path of yajña and who
is a thief and a deceiver,
To a place far from the path.

अप॒ त्यं परिप॒न्थिनं॑ मु॒षी॒वाणं॑ ह॒रश्चितम् ।

दूर॒मधि॑ सु॒तेर॒ज ॥ ३

apa tyam paripanthinam muṣhivāṇam
hurashchitam

., him, one who obstructs on the path, thief,
deceiver,

dūram adhi sruter aja

to a far-off place, greatly, from the path,
(with apa) make him go.

Details: The psychological foes deceive us by increasing our ego.

1.42.4: Evil-speech

Him who is a robber of both what is
present and not present, whose speech is
evil and whose body burns others,
Trample (him) with your feet wherever he
may be.

त्वं तस्य॑ द्वा॒यावि॒नोऽघ॑शंसस्य॒ कस्य॑ चित् ।
प॒दाभि॑ तिष्ठ॒ तपु॑षिम् ॥ ४

tvam tasya dvayāvino aghashamsasya
kasya chit

you, him, robber of both (directly and
indirectly), with evil-speech, wherever may
be, .,

padābhi tiṣṭha tapuṣhim

feet, trample, scourge.

Details: The psychological foes rob the faculties already present in us; they also rob the faculties which are in the nascent state and do not allow them to manifest yet. The speech of these foes is tinged with evil.

1.42.5: Protection

O Knower, who eliminates the foes, we
pray for your all-sided protection,
O Pūṣhan.

You did impel our fore-fathers (with that
protection).

आ तत्तै॑ दस्र॒ मन्तु॑मः पू॒षन्न॒वो वृ॑णीमहे ।

येन॑ पि॒तृ॒नचो॑दयः ॥ ५

ā tat te dasra mantumah pūṣhan avo
vṛṇīmahe

., that, your, eliminator of foes, one full of
knowledge, Pūṣhan, protection, (with ā) (we)
pray in all ways,

yena pitrūn achodayah

with which, our fore-fathers, did impel.

1.42.6: Give Riches to Others

O Lord of all prosperity, one with
weapons of golden radiance,

We pray for riches which we can give to
others easily.

अधा नो विश्वसौभग हिरण्यवाशीमत्तम ।

धनानि सुषणां कृधि ॥ ६

adhā no vishvasaubhaga

hiranyavāshīmattama

thus, our, lord of all prosperity, one with
weapons of an excellent golden radiance,

dhanāni suṣhaṇā kṛdhi

wealth, to offer easily, do;

Details: When a person gets riches, usually
he/she becomes greedy also. The prayer is
that we may share our riches with others.

vāshī: weapon

1.42.7: Right Tasks

Lead us past our enemy; conduct us along
the auspicious path easy to traverse.

O Pūshan, make us know the right tasks to
be done in this path.

अति नः सश्वतो नय सुगा नः सुपथां कृणु ।

पूषन्निह क्रतुं विदः ॥ ७

ati naḥ sashchato naya sugā naḥ
supathā kṛṇu

beyond, us, foes, lead, easy, us, auspicious
path, do,

pūshan iha kratum vidah

Pūshan, here in our path, right tasks, know.

1.42.8: Abundant Growth

Lead us to the fertile region; may we not
face fresh hardship in the path.

O Pūshan, make us know the right tasks to
be done in this path.

अभि सूयवसं नय न नवज्वारो अध्वने ।

पूषन्निह क्रतुं विदः ॥ ८

abhi sūyavasam naya na navajvāro
adhvane

towards, fertile region, lead us, not, (face)
fresh hardships, in the path,

pūshan iha kratum vidah

Pūshan, here, right actions, know.

Details: Pūshan leads us to a condition or
state of mind conducive to an overall
development of our faculties.

sūyavasam: place with luxurious growth of
grass; fertile region.

1.42.9: Make Us Sensitive

Be mighty, fill us (with all felicities), give
us generously; make us sensitive (in our
movements and thought); feed us in all
ways (physically and mentally).

O Pūshan, make us know the right tasks to
be done in this path.

शग्धि पूर्धि प्र यंसि च शिशीहि प्रास्युदरम् ।

पूषन्निह क्रतुं विदः ॥ ९

shagdhi pūrdhi prayāmsi cha shishīhi
prāsi udaram

be mighty, fill us, give generously, and,
(make us) sensitive, fill, our bellies,

pūshan iha kratum vidah

Pūshan, here, right actions, know.

Details: Be mighty for our benefit, make us
bright, fill us with thyself, give us well-being,
fill us with enjoyable felicities.

1.42.10: Celebrate Pūshan

We do not blame Pūshan; him we
celebrate with hymns of praise.

We solicit mighty Pūshan for riches.

न पूषणं मेथामसि सूतैरभि गृणीमसि ।

वसूनि दस्ममीमहे ॥ १०

na pūṣhaṇam methāmasi sūktair
abhiḡṛṇīmasi
not, Pūshan, blame, with hymns, we praise
in front (of him),
vasūni dasmam īmahe
riches, mighty, solicit.

Hymn 1.43: Rudra and Soma

Metre: 1-8, Gāyatrī; 9, Anuṣṭup

- 1: Most Wise
- 2: Rudra's Grace for All
- 3: All the Gods
- 4: Rudra as a Healer
- 5: Luminous like the Sun
- 6: Happiness for All
- 7: Prayer to Soma
- 8: Soma Gives Plentiful Strength
- 9: Cherish the Devotees

Rudra: (1.43.1-1.43.6)

See the Brahma-Viṣṇu-Rudra essay in Part I. The commentator S translates the name Rudra, as one who makes everyone cry, based on the word, *rud*, to cry. In this hymn there is no mention of his tendency to make one cry. Rudra is beneficent and a healer who showers his grace on all.

Hence Kapāli Sāstry in his Sanskrit book states, 'that Rudra causes only the evil forces to cry', by warring with them and forcing them to leave our bodies. When one is very much attached to one's favourite selfish ends, he/she feels Rudra's wrath since the person is identifying with the evil-forces. Hence the prayer in some verses, 'Save our progeny etc.'

1.43.1: Most Wise

- To Rudra, who is most wise, most generous and mighty,

When shall we utter this hymn which is
exceedingly pleasing to his heart?

कद्रुद्राय प्रचेतसे मीळुष्टमाय तव्यसे ।
बोचेम शंतमं हृदे ॥ १

kad rudrāya prachetase mīlhuṣṭamāya
tavyase
when, of Rudra, most wise, most generous,
mighty,
vochema shantamam hr̥de
utter, exceedingly happy, to the heart.

1.43.2: Rudra's Grace for All

May our animals, our people and our
progeny have Rudra's grace.
May Aditi facilitate (the process).

यथा नो अदितिः करत् पश्वे नृभ्यो यथा गवे ।
यथा तोकाय रुद्रियम् ॥ २

yathā no aditiḥ karat pashve nṛbhyo
yathā gave
even as, us, (the Goddess) Aditi, do,
animals, people, likewise, cattle,
yathā tokāya rudriyam
even as, progeny, Rudra's grace.

Details: The prayer is that all entities connected to us be the object of Indra's grace.
Aditi: The Goddess of infinity. See (1.89.10).
Only Aditi can facilitate the acceptance of the grace or energy of Rudra by animals and other beings. These entities cannot bear Rudra's force directly.

1.43.3: All the Gods

May Mitra, Varuṇa and Rudra be gracious
to us,
Even as all the Gods who take common
delight.

यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति ।
यथा विश्वे सजोषसः ॥ ३

yathā no mitro varuṇo yathā rudrah
chiketati
even as, us, Mitra, Varuṇa, even as, Rudra,
know or be gracious,
yathā vishve sajoṣhasaḥ
even as, all (Gods), with one accord.

1.43.4: Rudra as a Healer

Rudra is the lord of hymns and the master
of yajña. His medicaments are delightful.
Through him, we seek the felicity of
Shamyu.

गाथपतिं मेधपतिं रुद्रं जलाषभेषजम् ।
तच्छंयोः सुम्नमीमहे ॥ ४

gāthapatim medhapatim rudram jalāṣha
bheṣhajam
lord of hymns, master of yajña, Rudra,
delightful, medicaments,
tat shamyoh sumnam imahe
that, of Shamyu, happiness, seek.

Details: Shamyu is a Rishi of Bṛhaspati
lineage. He desires happiness for all seekers
and prays to Rudra.

1.43.5: Luminous like the Sun

Rudra is luminous like the sun, gratifying
like gold,
Best among the Gods and the giver of
homes.

यः शुक्र इव सूर्यो हिरण्यमिव रोचते ।
श्रेष्ठो देवानां वसुः ॥ ५

yaḥ shukra iva sūryo hiranyam iva
rochate
who, luminous, like, Sun, gold, like,
gratifying,

shreṣṭho devānām vasuḥ
best, among Gods, giver of homes.

Details: *vasuḥ*: giver of homes: Rudra chases
away all the evil forces from our subtle bodies
and thus makes them the delightful dwellings
for our souls.

1.43.6: Happiness for All

He makes for easy well-being of our
steeds, rams and ewes,
Our men, women and kine.

शं नः कर्त्यर्बते सुगं मेषाय मेष्ये ।
नृभ्यो नारिभ्यो गर्वे ॥ ६

sham naḥ karati arvate sugam meṣhāya
meṣhye
happiness, us, does, steeds, good path or
well-being, for rams, for ewes,
nṛbhyo nāribhyo gave
men, women, animals.

Details: Steeds, rams, ewes and kine refers to
classes of human beings who have qualities
similar to these of these animals. Steed refers
to those having an abundance of life-energy.
Kine refers to those human beings who are
soft with no powers of resistance; rams refers
to those who are sexually active etc.

Soma (1.43.7-1.43.9)

See the essay on Soma in Part II and the notes
in (1.2), (1.2.6), (1.3.4) etc.

1.43.7: Prayer to Soma

O Soma, grant us wealth in abundance to
suffice for a host of human beings.
Also grant us a vast and mighty inspiration.

अस्मे सौम श्रियमधि नि धैहि शतस्य
नृणाम् । महि श्रवस्तुविनुम्णम् ॥ ७

asme soma shriyam adhi nidhehi
shatasya nṛṇām
us, Soma, wealth, in abundance, grant, for
hundreds of, human beings,
mahi shravaḥ tuvinṛmṇam
vast, inspiration, one with abundant might.

Details: Recall that Soma is the deity of bliss who gives happiness to all.

1.43.8: Soma gives Plentiful Strength

May not the non-givers and those who obstruct the Soma-offering overpower us. O Soma, give us plentiful strength.

मा नः सोमपरिबाधो मारांतयो जुहुरन्त ।
आ न इन्द्रो वाजं भज ॥ ८

mā naḥ somaparibādho ma arātayo
juhuranta
not, us, those who obstruct the Soma-offering, not, non-givers, overpower.

ā na indo vāje bhaja
., us, Soma, strength in plenty, (with ā)
bring (or grant our share).

Details: The psychological foes obstruct our releasing the delight through actions by encouraging our selfish instincts. The prayer is to overpower these foes.

1.43.9: Cherish the Devotees

Cherish (*vena*) your servitors, O Soma, immortal, who is stationed in the Supreme Plane of Truth.

Decorate them who are supported by you as their master just as an axle supports (the wheel); know them, O Soma.

यास्तै प्रजा अमृतस्य परस्मिन्धामं नृत्तस्य ।

मूर्धा नाभा सोम वेन आभूषन्तीः सोम वेदः॥९

yāḥ te prajā amṛtasya parasmin dhāman
ṛtasya

those, your, servitors, eternal or immortal, supreme, plane, of truth,

mūrdhā nābhā soma vena ābhūṣantīḥ
soma vedaḥ

as their master (head), in the navel or (axle of wheel), Soma, cherish, decorate (it), Soma, know (them).

Next Hymn to Rudra: 1.114

Next Hymn to Soma: 1.91

"The time-limit allowed for the growth of civilization [by the theory of a straight-line progression from a primitive age] is still impossibly short.... We can no longer argue that no ancient civilizations can have existed of which the traces have entirely perished and that prehistoric means, necessarily, savage and undeveloped.... Everything tends to show that there must be the remains of other civilisations yet undiscovered. We cannot have exhausted all that the earth contains."

(Sri Aurobindo)

Section VI: Sūktās (1.44-1.50)

Riṣhi: Praskaṇvaḥ Kāṇvaḥ

Sūkta	Hymn title	Page
1.44	Agni Nourishes and Pervades Us (14)	284
1.45	Agni Worships Men (10)	289
1.46	Ashvins: Leaders of Journey (15)	293
1.47	Ashvins: Car with Abundant Gifts (10)	297
1.48	Uṣha: Speak the Happy Truth (16)	300
1.49	Uṣha Comes to Soma Within Man (4)	306
1.50	Sūrya: The Highest Light (13)	308

The Riṣhi here belongs to the lineage of Kaṇva. This Section has seven hymns, two each to Agni, Ashvins and Uṣha, and one to Sun or Sūrya. Even though the Gods in the Veda do not constitute a hierarchy, Sūrya--savitr̥ is clearly at the apex. The relation between Sūrya and Savitr̥ has already been given in Section IV. The hymn 1.50 has several off-quoted mantrās.

The esoteric nature of the Gods is clearly stressed. Agni worships both Gods and men who are spiritually advanced (1.45.1). Agni worships with words. Agni is established within us (1.44.11). The home of Soma is within the yajamāna, (1.49.1).

Note that Ashvins are twin-gods. They are never mentioned individually. They are close friends of the Uṣha, the Divine Dawn. Uṣha is

not a mere physical Dawn, but a harbinger of the spiritual dawn. Uṣha is sometimes identified as the daughter of Sūrya. Ashvins have a three wheeled car so that they can easily travel in the three worlds.

The number 14 in boldface in the title of (1.44) indicates the number of mantrās in the Sūkta.

Hymn 1.44: Agni Nourishes & Pervades Us

Metre: 1,3,5,7,9,11,13, Br̥hatī ; 4,6,8,10,12,14, Satob̥ratī

- 1: Knower of All Things Born
- 2: Bestows Vast and Powerful Hearing
- 3: Glory of Yajña
- 4: Ever-worshipful Guest
- 5: Nourishes and Enjoys
- 6: Increase Our Life-span
- 7: Gods of Conscious Intelligence
- 8: Bring the Gods
- 9: Messenger of the People
- 10: Blazed After Many Dawns
- 11: We Establish Agni in Us
- 12: Agni Pervades Within and Blazes
- 13: Hear with Listening Ears
- 14: Laud for Maruts and Other Gods

1.44.1: Knower of All Things Born

Bring the diverse and luminous wealth from Uṣhas to the giver.

O Agni, all-knower and immortal, bring
today the Gods who awaken at dawn.

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य । आ
दाशुषे जातवेदो बह्व त्वमद्या देवाँ उषर्बुधः ॥ १

agne vivasvat uṣhasaḥ chitram rādho
amartya

Agni, luminous, Uṣha, varied, wealth,
immortal,

ā dāshuṣhe jātavedo vahā tvam adyā
devān uṣharbudhaḥ

., to the giver, all-knower, (with ā) bring,
you, today, Gods, awaking at dawn.

Details: The Goddess Uṣha is associated with the dawn. Just as the dawn indicates the onset of the light of the physical Sun, the advent of Uṣha in the inner being of man indicates the outbreak of Truth-Light. It is Agni's function in the inner sacrifice to bring the Gods or manifest their powers at Dawn. The Gods manifest or awake in man only after Agni's birth.

jātaveda: one who knows about all entities which are born. Agni, from his seat in the heart, is aware of the entire history of persons in all their previous births and guides individuals incessantly. This word occurs about one hundred twenty times in RVS.

1.44.2: Bestows Vast and Powerful Hearing

O Adorable Agni, you are indeed the
messenger, the courier, and the
charioteer of the yajña.

Along with Ashvins and Uṣha, bestow on
us the capacity to hear the vast and
powerful sound of truth.

जुष्टो हि दूतो असि हव्यवाहनोऽग्रे
रथीरध्वराणाम् । सजूरश्चिभ्यामुषसा
सुवीर्यमस्मे धैहि श्रवो बृहत् ॥ २

juṣṭo hi dūto asi havya vāhano agne
rathīḥ adhvarāṇām

adored, indeed, messenger, are, offering,
carrier or conveyor, Agni, charioteer, of the
yajña journey,

sajūḥ ashvibhyām uṣhasā suvīryam
asme dhehi shravo bṛhat

along with, Ashvins, Uṣha, powerful, for us,
bestow, hearing, vast.

Details: Ashvins: They are the twin Gods endowed with life-energies. They are the divine physicians and they accompany Uṣha. The healing powers of Ashvins are discussed in several hymns such as 1.112, 1.116-1.120.

adhvara: Yajña-journey in which Agni is the charioteer.

shravaḥ: The power of hearing the sounds of Truth is characterised by a vastness which breaks down all limitations or artificial barriers. It also has the power of making us aware of the Truth which overcomes all obstacles.

1.44.3: Glory of Yajña

Today we pray to Agni, the messenger,
treasure, beloved of many,
Who gives the feeling of vibratory
perception (*dhūmaketu*) and lustre and
who is the glory of the morning yajña.

अद्या दूतं वृणीमहे वसुमग्निं पुरुप्रियम् । धूमकेतुं
भाक्कजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥ ३

adyā dūtam vṛṇīmahe vasum agnim
purupriyam

this day, messenger, pray, treasure, Agni,
beloved of many,

dhūmaketum bhārjīkam vyuṣṭiṣhu
yajñānām adhvarashriyam

indication of vibratory perception, straight
in his lustre, at dawn, yajña, glory of yajña.

Details: *vyuṣṭiṣhu*: *vi* + *uṣṭiṣhu*, Dawn, the onset of the Goddess Uṣha or the beginning of divine manifestation in the inner being.

dhūmaketu: see (1.27.11)

1.44.4: Ever-Worshipful Guest

At dawn, I pray to Agni, the excellent, the most youthful, ever-worshipful, guest, One who knows all things born and dear to the generous sacrificer, to bring the Gods in our front.

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय
दाशुषे । देवाँ अच्छा यातवे
जातवेदसमग्निमीळे व्युष्टिषु ॥ ४

shreṣṭham yaviṣṭham atithim
svāhutam juṣṭam janāya dāshuṣhe
excellent, most youthful, guest, worshipful,
dear, sacrificer or yajamāna, the giver,
devān achchhā yātave jātavedasam
agnim īle vyuṣṭiṣhu
all the Gods, in our front, bring, the knower
of all things born, Agni, pray, at dawn.

Details: atithim: a guest, a popular epithet used only for Agni.

1.44.5: Nourishes and Enjoys

I praise you, Agni, who eternally enjoys and nourishes the universe.
(He is) the immortal guardian, worthy of yajña, superb at performing yajña and who conveys the offerings (to the Gods).

स्तविष्यामि त्वामहं विश्वस्यामृत भोजन । अग्रे
त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥ ५

staviṣhyāmi tvām aham vishvasya amṛta
bhojana

laud, you, I, entire universe, eternal, one
who enjoys and nourishes,

agne trātāram amṛtam miyedhya
yajishṭham havyavāhana

Agni, guardian, immortal, worthy of the
yajña, superb at performing the yajña, one
who conveys the offerings.

Details: Agni both nourishes and enjoys the immortality latent in the universe. Agni is worthy of yajña performed for him and he is superb at performing the yajña. Yajña is not merely a ritual, but is the collaborative action between human being and Gods, supervised by the latter. The Gods are the actual performers of all actions with the Rishīs or the seekers being their conscious instruments.

1.44.6: Increase Our Life-Span

Be attentive, O Agni, youthful, worthy of high praise, with flames that cause delight and who is well-worshipped.
Increase the life-span of Praskaṇva; glorify the heavenly host of Gods.

सुशंसौ बोधि गृणते यविष्ठ्य मधुजिह्वः
स्वाहुतः । प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे
नमस्या दैव्यं जनम् ॥ ६

sushamso bodhi grṇate yaviṣṭya
madhujihvaḥ svāhutaḥ
worthy of high praise, be attentive, hymned,
youthful, with delight causing (tongue)
flames, well-worshipped,
praskaṇvasya pratiran āyuh jīvase
namasyā daivyam janam
of Praskaṇva, increasing, the life-span, life,
glorify, the heavenly, host of Gods.

Details: Agni is requested to be attentive to the prayers of the Rishi.

Praskaṇva: a son of the Seer Kaṇva or one who is superb in knowledge. Since Praskaṇva's life is dedicated to the Gods, therefore, increase of his life-span can only lead to further glorification of the Gods.

1.44.7: Gods of Conscious Intelligence

O Agni, summoning priest, omniscient, people kindle you well.

Invoked by all, swiftly bring here all the Gods endowed with knowledge.

होतारं विश्ववेदसं सं हि त्वा विश इन्धते । स
आ बह पुरुहूत प्रचेतसोऽग्रे देवाँ इह द्रवत् ॥७॥
hotāram vishvavedasam sam hi tvā
visha indhate

summoning priest, omniscient, ., ., you, people, (with sam) well-kindled,

sa āvaha puruhūta prachetasa . agne devān iha dravat

you, bring, invoked by all, consciousness or knowledge, Agni, Gods, here, quickly.

1.44.8: Brings the Gods

(Bring) the Gods Savitr, Usha, Ashvins, and Bhaga, O (Agni) of happy yajña, at dawns and nights.

The Kaṇvās who prepare the Soma kindle you, the carrier of the offerings.

सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
कण्वासस्त्वा सुतसौमास इन्धते हव्यवाहं
स्वध्वर ॥ ८ ॥
savitāram uṣhasam ashvinā bhagam
agnim vyuṣṭiṣhu kṣapah

Savitr, Usha, Ashvins, Bhaga, Agni, at dawns, nights,

kaṇvāsaḥ tvā sutasomāsa indhate
havyavāham svadhvara

(Seer) Kaṇva, you, who prepare the Soma, well-kindled, carrier of offerings, of happy yajña-pilgrimage.

Details: The Rishi prays to Agni to grant him the presence of the Gods at all times. The yajña is always a happy one.

kṣapah: nights, periods with no apparent spiritual progress or those where the spiritual knowledge is being digested or stabilised. Since the physical rite is never conducted at night, the yajña here has to be symbolic.

svadhvara: su + adhvara; su indicates happiness, adhvara is the yajña as pilgrimage or journey.

Bhaga: the Divine enjoyer who assigns the share of Delight to each person; he is the brother-power of Mitra, the Divine power of harmony and friendship.

1.44.9: Messenger of the People

O Agni, you are the guardian of the yajñās, and the messenger of the people.

Bring the Gods, who awake at dawn, to behold the sun and to drink the Soma today.

पतिर्ह्यध्वराणामग्रे दूतो विशामसि । उषर्बुध
आ बह सोमपीतये देवाँ अद्य स्वर्दृशः ॥ ९ ॥
patiḥ hi advarāṇām agne dūto vishām
asi

master, indeed, yajñās, Agni, messenger, of the people, are,

uṣharbudha āvaha somapītaye devān
adya swardṛśaḥ

awaking at dawn, bring, to drink the Soma, Gods, today, beholding the sun.

Details: Sun, indicated by the Word *svar*, is of course the Truth-Light of the Self. Agni, the force of aspiration, conveys the prayers of worshippers and is instrumental for the manifestation of the various powers, the Gods, in the seekers.

Soma: It is the Delight of Existence apparent in all things. See (1.2.1), the Soma hymn (1.91) and the essay on Soma in Part II for more details.

1.44.10: Blazed after Many Dawns

O Agni, O Universal in vision, rich of lustre, after many preceding dawns you have blazed the vision of truth.
You are the protector among warring clans. Placed in front during the yajñās, you are the friend of man.

अग्ने पूर्वा अनुषसौ विभावसो दीदेथ
विश्वदर्शतः । असि ग्रामेष्वविता पुरोहितोऽसि
यज्ञेषु मानुषः ॥ १०

agne purvā anūṣhaso vibhāvaso dīdetha
vishva darshataḥ

Agni, preceding, many dawns, rich of lustre, blazed, universal, in vision,

asi grāmeṣhu avitā purohito asi
yajñeṣhu mānuṣaḥ

are, clans, protector, placed in front, are, in yajña, (friend) of man.

Details: In the esoteric sense each dawn is an indicator of a spiritual experience which naturally ends; with a new experience, a new dawn comes in. Many dawns precede before the full manifestation of the Truth-Light.

grāma: clan; each clan represents a partial viewpoint of Truth; the clans dispute one

another. Agni supports the appropriate one at each time, leading to the vision of the complete Truth.

grāma: village, place of human residence according to S. However, in RV (3.33.11) and RV (10.27.18), he translates it as clan.

1.44.11: We Establish Agni in Us

O Performer of the yajña, O Agni, summoning and ritvik priest,
We establish you within us as Manu did.
Extremely wise, you are a speedy messenger and immortal.

नि त्वा यज्ञस्य साधनमग्ने होतारमृत्विजम् ।
मनुष्वदेव धीमहि प्रचेतसं जीरं दूतममर्त्यम्
॥ ११

ni tvā yajñasya sādhanam agne hotāram
ṛtvijam

., thee, in yajña, performer, Agni, summoning and ritvik priest, timing priest, manuṣvat deva dhīmahi prachetasam jīram dūtam amartyam
like Manu, God, (with ni) establish, superbly wise, speedy, messenger, immortal.

Details: The phrase 'like Manu' occurs in RV (1.31.17). Just as Manu, the first among thinking persons, established Agni in himself, we follow his example.

ṛtvijam: *ṛtu* is the order of truth arranged in time, place, etc., See RV (1.1.1) and (1.15).

ni + dhīmahi: establish inside in our subtle body.

1.44.12: Agni Pervades within and Blazes

When you, cherished by friends, are placed in front, you exist within and become a messenger of the Gods.

Like the resounding billows of the ocean,
your flames blaze, O Agni.

यद् देवानां मित्रमहः पुरोहितोऽन्तरो यासि
दूत्यम् । सिन्धोरिव प्रस्वनितास
ऊर्मयोऽग्नेर्भ्राजन्ते अर्चयः ॥ १२

yat devānām mitramahah purohito
antaro yāsi dūtyam
when, Gods, cherished by friends (Gods),
placed in front, within, becomes, messenger,
sindhoriva prasvanitāsa ūrmayo agneḥ
bhrājante archayah
like ocean, resounding, waves, Agni, blaze,
flames.

Details: The word *antara* (within), provides a
clue to the internal nature of the sacrifice.

1.44.13: Hear with Listening Ears

Hear with ears that listen. Along with the
couriers of energies and the other Gods,
O Agni,
Come and take the sacred seat with Mitra,
Aryamā and other Gods who attend the
morning- yajña.

श्रुधि श्रुत्कर्णं वह्निभिर्देवैरग्रे सयावभिः । आ
सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो
अध्वरम् ॥ १३

shrudhi shrutkarṇa vahnibhiḥ devaiḥ
agne sayāvabhiḥ
hear, with ears that listen, couriers, Gods,
Agni, other Gods,
āsīdantu barhiṣhi mitro ariyāmā
prātaryāvāṇo adhvaram
be seated, the sacred seat, Mitra, Aryamān,
with the other Gods who attend the
morning-yajña, yajña.

Details: *vahnibhiḥ*: the other Gods who
accompany Agni, bearing various types of
energies.

1.44.14: Laud for Maruts and Other Gods

May this affirming praise be heard by the
munificent Maruts, who are flame-
tongued and who increase the truth.
May law-upholding Varuṇa drink the
Soma, along with Uṣha and Ashvins.

शृण्वन्तु स्तोमं मरुतः सुदानवोऽग्निजिह्वा
ऋतावृधः । पिबन्तु सोमं वरुणो
धृतव्रतोऽश्विभ्यामुषसा सजूः ॥ १४

shṛṇvantu stomam marutaḥ sudānavo
agnijihvā ṛtāvṛdhaḥ
hear, the affirming laud, Maruts,
munificent, flame-tongued, those who
increase truth,
pibatu somam varuṇo dhṛtavrato
ashvibhyām uṣhasā sajūḥ
drink, Soma, Varuṇa, law-upholding, with
Ashvins, Uṣha, along with.

Hymn 1.45: Agni Worships Men

Metre: Anuṣṭup

- 1: Agni Worships Gods and Men
- 2: Bring the Thirty Three Gods
- 3: Agni of Mighty Action
- 4: Pure Lusture
- 5: Luminous Intelligence
- 6: Richly Varied Listenings
- 7: Knower of Excellent Wealth
- 8: Wise Ones Lead Agni to the Seeker
- 9: Agni Leads the Gods
- 10: Agni Worships with Words

1.45.1: Agni Worships Gods and Men

O Agni, you worship here Vasūs, Rudrās and Adityās.

You also worship the individuals who perform the sacrifice sincerely and anoint them with the light of truth.

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत ।

यजाँ स्वध्वरं जनं मनुजातं घृतपुषम् ॥ १

tvam agne vasūn iha rudrān ādityān uta you, Agni, Vasūs, here, Rudrās, Adityās, and,

yajā svadhvaram janam manujātam ghṛtapruṣham

worship, happy-yajña, persons, born of Manu, anointing with light.

Details: Worship not only Gods like Vasūs, worship also the illumined men who adore the Gods through the offerings of knowledge. Such men are like Gods; their lives dedicated to the Gods. Since Agni is the priest (as mentioned in (1.1.1) and other places), he is requested to worship these men along with the Gods.

Vasūs, Rudrās and Adityās are the Gods of the three stations, namely Earth, midregion and Heaven.

ghṛtapruṣham: anointing with clarity or the Light or Truth; this word occurs about five times in the RV and is translated by ritualists as, 'pouring ghee'. Note that the human priest may pour ghee, but not Agni. Elsewhere there is the phrase *ghṛta-pruṣha mānasa* (2.3.2), which translated as ghee-pouring-mind does not make sense. See *ghṛta* in (1.2.7)

1.45.2: Bring the Thirty-Three Gods

The omniscient Gods joyfully listen to the offerer; Agni, with red horses, is adored by chants.

May he bring the three and thirty Gods.

श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।

तान् रोहिदश्च गर्बणस्त्रयस्त्रिंशत्तमा बंह ॥२

shruṣṭīvāno hi dāshuṣhe devā agne vichetasah

listening, indeed, offerer, God, Agni, omniscient,

tān rohidashva girvaṇah

trayastrimshatam āvaha

these (Gods), one with red horses, adorable by lauds, the three and thirty (Gods), bring.

Details: The thirty-three Gods mentioned in the Purāṇās and Brh. U. are eight Vasūs of the Earth region, eleven Rudrās of the midregion, twelve Adityās of the Heaven, Prajāpati and Vashaṭkāra. Such a listing is not mentioned in RV.

vichetas: "It is comprehensive knowledge of things obtained by pervading them by a sort of identification with their truth. This word should be compared with *prachetas* which is the consciousness that cognises all things as objects confronting its observation." (SA, SV, p.283)

shruṣṭīvānāḥ: those who enjoy listening and doing the follow-up actions swiftly.

1.45.3: Agni of Mighty Action

Even as you (did hear) the chants of Priyamedhas, Atri and Virūpa, O One who knows all births, O Aṅgīrasa of mighty action, hear the call of Praskaṇva.

प्रियमेधवदत्रिवज् जातवेदो विरूपवत् ।

अङ्गिरस्वन्महिब्रत प्रस्कण्वस्य श्रुधी हवम् ॥३

priyamedhavad atrivat jātavedo virūpavat

Priyamedhas, Atri, knower of all births, Virūpa,

angirasvat mahivrata praskaṇvasya
shrudhī havam

Aṅgīrasa, mighty action, Praskaṇva, hear, (our) call.

Details: Priyamedha, Atri, Virūpa, etc., are well-known historical persons who are Seers of some of the Rig Vedic hymns. The names indicate their spiritual attainments.

Priyamedha: one to whom yajña is dear.

Virūpa: one with many forms.

1.45.4: Pure Lustre

To increase the scope of his manifestation,
the superb singers, Seers of endearing
yajñās, have called Agni.

He, resplendent amidst yajñās, shines with
pure lustre.

महिंकेरव उतये प्रियमेधा अहूषत ।
राजन्तमध्वराणामग्निं शुक्रेण शोचिषा ॥ ४

mahikerava ūtaye priyamedhā ahūṣhata
superb singers, increase, endearing yajñās,
called,

rājantam adhvarāṇām agnim shukreṇa
shochiṣhā

resplendent, amidst yajña-journeys, Agni,
pure, lustre.

Details: Pure lustre refers to the helpful powers of the yajña who make easier the journey of the performer or seeker to the higher realms by dispelling the powers of darkness.

ūtaye: increase; this meaning fits in all places. There is a similar Word in Tamil with the same meaning. Agni is requested to reveal himself more fully and increase his degree of manifestation in the Rishi.

mahikerava: those who excellently recite the hymns

1.45.5: Luminous Intelligence

Invoked with luminous intelligence,

O Giver, listen also to these chants.

With these the sons of Kaṇva call for your
increase.

घृताहवन सन्त्येमा उ षु श्रुधी गिरः ।

याभिः कण्वस्य सूनवो हवन्तेऽवसे त्वा ॥ ५

ghṛtāhavana santi emā u ṣhu shrudhī
girah

invoked with luminous intelligence, giver,
these, ., also, hear, lauds,

yābhiḥ kaṇvasya sūnavo havante avase
tvā

with which (lauds), of Kaṇva, sons of, call,
for increase, you.

Details: *ghṛtāhavana*: invoked with luminous intelligence; see (1.12.5) and (1.45.1).

1.45.6: Richly Varied Listenings

O Agni of rich and variegated listenings,

the people call you to bear the offerings.

You are radiantly flame-haired and are the
beloved of many.

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।

शोचिष्केशं पुरुप्रियाऽग्रे हव्याय वोळ्हवे ॥ ६

tvām chitrashravastama havante vikṣhu
jantavaḥ

you, of rich and variegated listenings, call,
people, born (of the seeker),

shochiṣhakesham purupriya agne
havyāya voḷhave

radiantly flame-haired, beloved of many,
Agni, offerings, to bear.

1.45.7: Knower of Excellent Wealth

O Agni, summoning and *rtvik* priest, you
are aware of excellent wealth; the wise
have placed you,
Far-renowned and quick of hearing, in
yajñās of heavenly impulsions.

नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रा अग्ने दिविष्टिषु ॥ ७

ni tvā hotāram ṛtvijam dadhire
vasuvittamam

near, you, priest of call, *rtvik* priest, (with
ni) placed, knower of excellent wealth,
shrutkarṇam saprathastamam viprā
agne diviṣṭiṣhu
quick of hearing, renowned, the wise, Agni,
yajñās of heavenly impulsions.

Details: Agni, who has the knowledge of the
wealth that leads to allround perfection, grants
this treasure to humans. Yajña is the activity
in the subtle body and not merely a rite. The
impulse to perform the yajña comes from
Heaven.

1.45.8: Wise Ones Lead Agni to the Seeker

The wise ones hasten you towards the
delectable Soma.

O Vast, lustrous Agni, bear the offerings
of the human giver.

आ त्वा विप्रा अचुच्यवुः सुतसौमा अभि प्रयः ।
बृहद् भा बिभ्रतो हविरग्ने मर्ताय दाशुषे ॥ ८

ā tvā viprā achuchyavuh sutasomā abhi
prayah

., you, the wise ones, (with ā) hasten,
pressed the Soma, towards, the delectable,

bṛhat bhā bibhrato havir agne martāya
dāshuṣhe
vast, lustrous, bear, the offerings, Agni,
mortal, the giver.

Details: The wise ones, who themselves know
the secrets of the inner yajña, come forth to
help the human aspirant and hasten the vast
and luminous Agni to manifest in the human
seeker. They are not ordinary human priests.

prayah: the delectable; whatever may be
pleasing to the seeker, things or glories
(mentioned in (1.2.4)).

1.45.9: Agni Leads the Gods

O Strong and bounteous one, lead the
Gods who arrive at dawn to drink the
Soma.

Lead also the Gods and other heavenly
hosts to the sacred seat, O treasure.

प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिरा सादया वसो ॥ ९

prātaryāvṇaḥ sahasṛta somapeyāya
santya

(the Gods) who arrive at dawn, strong one,
to drink the Soma, bounteous,

ihādyā daivyam janam barhiḥ āsādayā
vaso

here today, heavenly, persons (Gods), sacred
seat, lead them to the seat, treasure.

1.45.10: Agni Worships with Words

O Agni, the heavenly hosts are seated near
you; make a joint invocation with the
bounteous Gods.

Here is the Soma made ready yesterday;
partake of it.

अ॒र्वा॒ञ्चं॑ दै॒व्यं॑ ज॒न॒म॒ग्रे॑ यक्ष॒व॒ सहू॑तिभिः ।
अ॒यं सोमः॑ सु॒दान॒व॒स्तं पा॑त ति॒रोअ॑ह्वयम् ॥१०॥

arvāṇcham daivyam janam agne
yakṣhva sahūtibhiḥ
seated near, heavenly, hosts, Agni, worship,
with joint invocation,
ayam somaḥ sudānavah tam pāta
tiroahnyam
this, Soma, O bounteous (Gods), that, drink,
offered yesterday.

Details: In the inner yajña, the Soma is offered to the delayed Gods by the waiting sacrificer although it was ready a day earlier.
sahūtibhiḥ: with invocations to other Gods also.

Next hymn to Agni: 1.58

Hymn 1.46: Ashvins, Leaders of Journey

Metre: Gāyatrī

- 1: Ashvins, Leaders of Journey
- 2: Source of Thought
- 3: Glory Proclaimed
- 4: Oversees the Body
- 5: Sharpen the Mind
- 6: Overcoming Ignorance
- 7: World Beyond Mind
- 8: Vast Boat
- 9: Ocean or Heaven
- 10: Agni Lights Up
- 11: Flow of Bliss
- 12: Delight of Soma
- 13: Abode in Sun
- 14: Night and the Truth
- 15: Your Protection

1.46.1: Fresh Spiritual Experience

Uṣha, who is fresh and is the beloved of Heaven, is lighting up (the worlds).
O Ashvins, I laud you with great hymns.

ए॒षो उ॒षा अ॒पू॒र्व्या॑ व्यु॒च्छति॑ प्रि॒या दि॒वः ।
स्तु॒षे वा॑म॒श्विना॑ बृ॒हत् ॥ १ ॥

eṣho uṣhā apūrvyā vyuchchhati priyā
divaḥ
she, Uṣha, who is manifesting just now or fresh, lights up, beloved, Heaven,
stuṣhe vām ashvinā bṛhat
(I) laud, you, Ashvins, vast (hymns).

Details: Uṣha is the spouse of Ashvins and also the daughter of Sun, the Lord of Heaven. Ashvins are known for their love for Uṣha.

Uṣha is the harbinger of the spiritual dawns. Every dawn is symbolic of a fresh spiritual experience. Hence the adjective fresh (*apūrvya*).

bṛhat: vast; the hymns create the sense of vastness in the listener.

1.46.2: Source of Thought

O Ashvins, who are Gods skilled in their tasks and are the children of the ocean, make felicities available beyond the mind.

These Gods know the primary source of thought.

या द॒स्रा सि॒न्धु॑मा॒तरा॑ म॒नो॒तरा॑ र॒यी॒णाम् ।
धि॒या दे॒वा वंसु॑विदा॑ ॥ २ ॥

yā dasrā sindhumātarā manotarā
rayīṇām
they, skilled in their tasks, children of the ocean, (available) beyond the mind, riches or felicities,

dhiyā devā vasuvidā

thought, Gods, finding the source or essence of the substances.

Details: Ashvins know the source of the substance from which the thought arises. They obtain the felicities or riches beyond the reach of mind and make it available to the humans.

1.46.3: Glory Proclaimed

Your glories are proclaimed when the celebrated Sun-World
Is reached by your car with its steeds.

वच्यन्ते वां ककुहासौ जूर्णायामधि विष्टपि ।
यद्वां रथो विभिषतात् ॥ ३

vachyante vām kakuhāso jūrṇāyām
adhiviṣṭapi

proclaimed, your, glories, celebrated, the Sun-World,

yat vām ratho vibhiḥ patāt
when, your, car, steeds, goes or reaches.

Details: The idea is that as the car nears the *sva* world in its upward path, the force which impels the car to reach the Sun-World is felt and thus leads to the hymns, i.e., the glories of Ashvins are proclaimed by the Rishis on seeing the car.

jūrṇāyām: that which is lauded by the wise Seers; occurs in (1.127.10).

vibhi: birds, steeds, Maruts; derived from *vi*, which goes.

1.46.4: Oversees the Body

O Ashvins, the lover of creative energies (Agni), fills the Gods with the offerings (given by yajamāna).

Then the guardian oversees the home (body of the yajamāna) being filled (by the Divine Energies).

हविषा जारो अपां पिपतिं पपुरिर्नरा ।
पिता कुटस्य चर्षणिः ॥ ४

haviṣhā jāro apām piparti papurir narā
offerings, lover (Agni), the energies, fills, having filled, leaders,
pitā kuṭasya charṣaṇiḥ
guardian, home, those who oversee.

Details: The Word lover *jāra* usually refers to Agni as in (1.69.1), lover of Dawn; (1.69.5), lover of maidens (unmanifested powers). Hence in all the three lines, we are dealing with Agni.

kuṭa: home; in recitation, this is the word used. However S, following Yāska, gives it as *kṛta* or work. The translation in the second half with *kuṭa* is appropriate for Agni since he is called master of house (*grhapate*) in many verses in RV.

1.46.5: Sharpen the Mind

You drink the Soma which strengthens your intelligence.

O Ashvins, lovers of lauds, the drink renders the mind sharp.

आदारो वां मतीनां नासत्या मतवचसा ।
पातं सोमस्य धृष्णुया ॥ ५

ādāro vām matīnām nāsatyā
matavachasā

exhilarating, you, intelligence, Ashvins, lovers of lauds,

pātam somasya dhṛṣṇuyā
drink, Soma, sharpens.

Details: The nature of intoxication caused by Soma, the Delight of Existence, has been mentioned earlier.

1.46.6: Overcoming Ignorance

O Ashvins, to carry us beyond the
ignorance which hides everything,
Grant us the luminous impulsion.

या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः ।
तामस्मे रासाथामिषम् ॥ ६

yā naḥ pīparat ashvinā jyotiṣmatī
tamas tirah

which, us, carries (us) beyond, Ashvins,
luminous, ignorance, hidden,
tām asme rāsāthām iṣham
that, in us, granted by you, impulsion.

Details: The Seer prays for the forces of
impulsion (*iṣha*) to overcome the forces of
ignorance (*tamas*). S translates *iṣha* as food
(*anna*) and *tama* as poverty. The translation is:
give us food to overcome our poverty. The
Word meanings given here are consistent in
the entire text.

1.46.7: World Beyond Mind

Come to us in a boat to reach the world
beyond the thoughts (of the mind).

O Ashvins, yoke your car.

आ नो नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ॥ ७

ā no nāvā matīnām yātam pārāya
gantave

., to us, boat, thoughts, (with ā) come,
beyond, reach,

yuñjāthām ashvinā ratham
yoke, Ashvins, car.

1.46.8: Vast Boat

Your boat is vaster than the Heaven; your
car is on the shore of the oceans.

By the thought, the Somās have been
yoked.

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्र इन्दवः ॥ ८

aritrām vām divas pr̥thu tīrthe
sindhūnām rathah

boat, your, Heaven, wider, shore, oceans,
car,

dhiyā yuyujra indavaḥ
thought, yoked, Somas.

Details: Soma, the delight of existence, unites
with the thought or intelligence.

aritrām: boat or vehicle; root is *r* to move. It is
not a physical vehicle, but a spiritual force
which makes one move along that road.

1.46.9: Ocean or Heaven?

O Kaṇva (Ashvins), Soma proceeds from
the Heaven; the treasure of substance is
in the world of waters.

Where do you wish to manifest your form
(O Ashvins)?

दिवस्कण्वास इन्दवो वसु सिन्धूनां पदे ।
स्वं वत्रिं कुह धित्सथः ॥ ९

divas kaṇvāsa indavo vasu sindhūnām
pade

Heaven, Kaṇva, Somās, treasure, ocean or
waters, world or realm,

svam vavrim kuha dhitsathah
your, form, whose, manifest.

Details: This verse is easily understandable if
by the word Kaṇva is meant Ashvins. It is a
common convention in the Veda for a Rishi to
indicate the name of a God by his own name.

As is well-known, the origin of Soma is the
dyu Heaven as indicated in (9.61.10) and
others. The ocean is rich with the infinite

substance. Ashvins are known as the sons of waters (*sindhumātarah*) in many places including this Sūkta. They know the treasure in the ocean and also drink Soma. Hence the Rishi asks them: "Where do you seek to manifest and establish yourself, - in the ocean where the treasure lies or in the Heaven which has Soma?". The Rishi prays to them to swiftly come and manifest their form to him. This mantra is connected to the next few verses where the drinking of Soma is lauded with the arrival of Uṣha.

1.46.10: Agni Lights Up

The Light became manifest to make each ray luminous; Sun became golden. Appearing dark, Agni lighted up with his flame-tongue.

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः ।
व्यख्यजिह्वासितः ॥१०

abhūdu bhāu amshave hiraṇyam
pratisūryaḥ
manifest, luminous, ray of light, with a gold-
like radiance, Sun,
vyakhyat jihvayā asitaḥ
lighted up, tongue, (appearing) dark.

Details: The Light which was invisible till now becomes manifest in its ray.

The hour of the onset of the Truth-Light has arrived. Hence the Ashvins are invoked to be ready to take their appropriate station in the next few verses.

Agni, always the first God, lights up the place to usher the dawn.

bhā u: the light luminous but unnoticed till now

1.46.11: Flow of Bliss

The appropriate path to reach the shores of Truth beyond darkness was ready. The flow from the Heaven was conspicuous.

अभूदु पारमेतवे पन्थां ऋतस्य साधुया ।
अदर्शि वि स्रुतिर्दिवः ॥ ११

abhūdu pāram etave panthā ṛtasya
sādhuyā
was ready, beyond (darkness), to go, path,
truth, fit or appropriate,
adarshi vi srutir divaḥ
(with vi) seen conspicuously, ., flow, Heaven.

Details: The verse indicates that the conditions were ready for the advent of Ashvins. The Soma flow has markedly increased waiting for Ashvins to partake the same.

1.46.12: Delight of Soma

Whatever is done by the Ashvins for the increase (of Soma) in the yajamāna is extolled in gratitude by the yajamāna, And the delight of Soma fills the yajamāna.

तत्तदिदंश्चिनोरवो जरिता प्रति भूषति ।
मदे सोमस्य पिप्रतोः ॥१२

tattat it ashvinor avo jaritā prati
bhūṣhati
that and that (all), ., Ashvins, increase,
worshipper or yajamāna, separately,
decorates or extols (expression of gratitude),
made somasya pipratoḥ
delight, of Soma, fill (the yajamāna).

1.46.13: Abode In Sun

O Luminous Ones with your abode in the Sun, to drink the Soma and accept our praise

Kindly come to me, O Givers of felicity.

वावसाना विवस्वति सोमस्य पीत्या गिरा ।
मनुष्वच्छभू आ गतम् ॥ १३

vāvasānā vivasvati somasya pītyā girā
with beautiful abode, shining or luminous, of
Soma, drink, laud or praise,
manuṣhvat shambhū āgatam
as to Manu or as a favour to me, givers of
felicity (*shambhū*), come.

1.46.14: Night and the Truth

Following the radiance surrounding you,
the dawn, Uṣhas, has arrived.

You have partaken with the nights the
glories of the Truth in movement (*ṛta*).

युवोरुषा अनु श्रियं परिज्मनोरुपाचरत् ।
ऋता वनथो अक्तुभिः ॥ १४

yuvor uṣhā anu shriyam pariḥmanor upācharat

you, Uṣha, following, radiances,
surrounding, arrived,

ṛtā vanatho aktubhiḥ

truth in movement, enjoy, jointly with the
nights.

Details: Nights are the states of incubation or obscurity which hide the felicities of Truth in their wombs. The function of Ashvins is to liberate these hidden felicities or glories of truth. Hence they gladly participate with the nights in this task and the yajamāna is also delighted at the revelation of the glories of Truth.

1.46.15: Your Protection

O Ashvins, you two drink the Soma; grant us the happiness

Through your inviolable protections.

उभा पिबतमश्विनोभा नः शर्म यच्छतम् ।
अविद्रियाभिरूतिभिः ॥ १५

ubhā pibatam ashvinā ubhā naḥ sharma
yachchhatam

you two, drink, Ashvins, two, us, happiness,
grant or bring,

avidriyābhir ūtibhiḥ

firm or inviolable, protections.

[Adhyāya 4 begins]

Hymn 1.47: Ashvins: Car with Abundant Gifts

Metre: 1,3,5,7,9, Bṛhatī; 2,4,6,8,10, Satobṛhatī

1: Delightful Felicities

2: Superb Chant

3: Come to Us

4: Kaṇvās Invoke You

5: Guard Us

6: Wealth from the Ocean and Heaven

7: Come to Us Wherever You Are

8: Impel the Yajamāna

9: Wealth to the Giver

10: Home of Kaṇva

1.47.1: Delightful Felicities

The sweetest Soma has been pressed or prepared yesterday, O increasers of the Truth.

O Ashvins, drink the Soma; you bear the delightful felicities (or riches) for the giver.

अयं वां मधुमत्तमः सुतः सोमं ऋतावृधा ।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि
दाशुषे ॥ १

ayam vām madhumattamaḥ sutaḥ soma
ṛtāvṛdhā

this, you, sweetest (Soma), prepared or
pressed, Soma, those who increase truth,
tam ashvinā pibatam tiroahnyam
dhattam ratnāni dāshuṣhe
that, Ashvins, drink, of yesterday, bear,
delightful felicities, giver.

1.47.2: Superb Chant

Come here in your beautiful car with three
columns which is moving in the three
worlds, O Ashvins.

The sons of Kaṇva hymn you in the yajña;
listen to their superb chant.

त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना
यातमश्विना । कण्वांसो वां ब्रह्म
कृण्वन्त्यध्वरे तेषां सु शृणुतं हवम् ॥ २

tri vandhureṇa trivṛtā supeshasā
rathena āyātam ashvinā

three, columned, moving in the three
worlds, with beautiful form, by car, come,
Ashvins,

kaṇvāso vām brahma kṛṇvanti adhvare
teṣhām su śṛṇutam havam
sons of Kaṇva, you, mantra, do, in the yajña,
their, superb, hear, call.

1.47.3: Come to Us

O Ashvins, who increase the Truth, drink
the sweetest Soma.

O Strong workers, bearing the wealth in
your car, come today near the sacrificer
who gives.

अश्विना मधुमत्तमं पातं सोममृतावृधा ।
अथाद्य दस्रा वसु बिभ्रता रथे दाश्वांसमुप
गच्छतम् ॥ ३

ashvinā madhumattamam pātam
somam ṛtāvṛdhā

Ashvins, sweetest, drink, Soma, who
increase the truth,

atha adya dasrā vasu bibhratā rathe
dāshvāmsam upa gachchhatam
thus, today, strong workers, wealth,
bearing, in the car, to the sacrificer who
gives, near, come.

1.47.4: Kaṇvās Invoke You

O Omniscient Ones, seated on the
prepared seat in the triple-seated (car),
sprinkle our yajña with the sweet sap.
The illustrious sons of Kaṇva prepare the
Soma and invoke you, O Ashvins.

त्रिषधस्थे बर्हिषि विश्ववेदसा मध्वा यज्ञं
मिमिक्षतम् । कण्वांसो वां सुतसौमा
अभिद्यवो युवां हवन्ते अश्विना ॥ ४

triṣhadhasthe barhiṣhi vishvavedasā
madhvā yajñam mimikṣhatam

seated in the triple-seated (car), prepared
seat, omniscient, sweet madhu, yajña,
sprinkle,

kaṇvāso vām sutasomā abhidyavo
yuvām havante ashvinā

sons of Kaṇva, you, with the prepared Soma,
illustrious, you, calls, Ashvins.

Details: triple seat: in the external ritual it is
the thrice-heaped grass; in the inner context it
refers to the three planes of matter, life and
mind.

1.47.5: Guard Us

With those appropriate aids with which
you guarded Kaṇva, O Ashvins,
Guard us also, O Lords of bliss; may they,
who increase the Truth, drink the Soma.

याभिः कण्वमभिष्टिभिः प्रावतं युवमश्विना ।
ताभिः ष्वस्माँ अवतं शुभस्पती पातं
सोममृतावृधा ॥ ५

yābhiḥ kaṇvam abhiṣṭibhiḥ prāvatam
yuvam ashvinā
with those, Kaṇva, appropriate aids or
willings, guard well, you, Ashvins,
tābhiḥ śhva asmān avatam shubhaspatī
pātam somam ṛtāvṛdhā
with those, well, us, guard, lords of bliss,
drink, Soma, who increase the Truth.

1.47.6: Wealth from the Ocean and Heaven

O Strong workers, to Sudāsa you brought
the abundant wealth in your car,
O Ashvins.

Likewise bear for us the wealth from the
ocean or the much-coveted wealth from
the Heaven.

सुदासे दस्रा वसु बिभ्रता रथे पृक्षो
वहतमश्विना । रयिं समुद्रादुत वा दिवस्पर्यस्मे
धत्तं पुरुस्पृहम् ॥ ६

sudāse dasrā vasu bibhratā rathe prkṣho
vahatam ashvinā
to Sudāsa, strong workers, wealth, brought,
in the car, in abundance, carrying, Ashvins,
rayim samudrāt utavā divas pari asme
dhattam purusprham
wealth, from the ocean, or, Heaven, beyond,
to us, bear, much-coveted.

Details: *Sudāsa*: one who gives in plenty,
name of a sage.

1.47.7: Come to Us Wherever You Are

O Ashvins, whether you are far (in the
Heaven) or close to the hero-worshipper,
You come to us in your car of happy
movement, along with the Truth-Light of
the Sun.

यन्नासत्या परावति यद्वा स्थो अधि तुर्वशे ।
अतो रथेन सुवृता न आ गतं साकं सूर्यस्य
रश्मिभिः ॥ ७

yat nāsatyā parāvati yat vā stho adhi
turvashe
whether, Ashvins, far (from here), whether,
or, stay, (staying) close to, Turvasha,
ato rathena suvṛtā na āgatam sākam
sūryasya rashmibhiḥ
either way, with your car, of happy
movement, to us, come, along with, of Sun,
rays.

Details: Turvasha: name of a Rishi.
Symbolically he is one who desires godliness
and fights the enemies of Gods, i.e., a hero
shining with the rays of consciousness or
knowledge. Thus *adhiturvashe* means, 'close
to the hero-worshipper'; S translates it as 'one
staying close' without specifying the meaning
of *turvasha*.

1.47.8: Impel the Yajamāna

Let the steeds which serve the yajña bring
you here facing us to our yajña-libation.
O Leaders, may you anoint with the right
impulsions the yajamāna who does
auspicious works and gives readily, and
take your place on the sacred seat.

अ॒र्वा॒ञ्चा॒ वां सप्त॑योऽध्व॒र॒श्रियो॑ वह॒न्तु
स॒व॒नेदु॑प । इषं॑ पृ॒ञ्चन्ता॑ सु॒कृते॑ सु॒दान॑व आ
ब॒र्हिः सी॑दतं नरा ॥ ८

arvāñchā vām saptayo adhvarashriyo
vahantu savanet upa

facing, you, steeds, (which) serve the yajña
or sacrifice, bring, for our yajña or libation,
here,

iṣham prñchantā sukrte sudānava ā
barhiḥ sīdatam narā

impulsion, anoint, of auspicious works, who
gives readily, ., sacred seat, (with ā) sit,
leaders.

Details: *arvāñcha*: facing us: this phrase
occurs in many verses indicating that the
human Seers perceive the Gods sitting facing
them.

1.47.9: Wealth to The Giver

O Ashvins, come in your Sun-clad car.
You have always carried in it the wealth
to the giver (of offerings); come to drink
the sweet Soma.

तेन॑ नास॒त्या ग॑तं रथे॒न सूर्य॑त्व॒चा । येन॑
शश्व॑दू॒ह्यु॒र्दा॒शुषे॑ वसु॒ मध्वः॑ सोम॒स्य पी॑तये ॥९

tena nāsatyā āgatam rathena
sūryatvachā

with that, Ashvins, come, car, Sun-clad,
yena shashvat ūhathur dāshuṣhe vasu
madhvaḥ somasya pītaye
with which (car), all the time, carry or
bring, to the giver, wealth, sweet, Soma, for
drink.

1.47.10: Home of Kaṇva

O Ever-affluent (Ashvins), for our
increase, we ardently invoke you, facing
you, with chants and lauds of riks.

In the loved home of the Kaṇva, you have
taken the Soma-drink, O Ashvins.

उ॒क्थेभि॑र्वा॒गव॑से पु॒रू॒वसू॑ अ॒र्कैश्च॑ नि ह्व॒यामहे॑ ।
शश्व॑त् क॒ण्वानां॑ स॒दसि॑ प्रि॒ये हि कं॑ सोमं
प॒पथु॑र॒श्विना॑ ॥ १०

ukthebhir arvāg avase purūvasū arkaiḥ
cha nihvayāmahe

chants, facing you, for our increase, ever-
affluent (Ashvins), with lauds or riks, and,
continuously or ardently invite you,
shashvat kaṇvānām sadasi priye hi kam
somam papathur ashvinā
always, Kaṇvas, home, loved, ., ., Soma,
drink, Ashvins.

Details: The loved home of Kaṇva is the
subtle body of the Rishi.

hi kam: indicates emphasis on the action
mentioned.

Next hymn to Ashvins: 1.112

Hymn 1.48: Uṣha, Speak the Happy Truth

Metre: 1,3,5, . . 15, Br̥hatī ;
2,4,6,8, . . 16, Satob̥rhatī

- 1: Delight and Felicities
- 2: Speak Directly to Us
- 3: Hearing the Inspired Word
- 4: Names Celebrated in Giving
- 5: Upward Movement
- 6: Knowledge-seeking Thoughts
- 7: Stationed Beyond
- 8: Removes the Malevolent
- 9: Impelling of the Sun
- 10: Actions of All

- 11: The Path to Perfection
- 12: Establish in Us Knowledge and Energy
- 13: Treasure Cherished by All
- 14: Increase the Seers
- 15: Inner Doors
- 16: All-conquering Light

1.48.1: Delight and Felicities

Uṣha, dawn on us with delight,
O Daughter of Heaven.
O Luminous One with great glory and
felicities, dawn on us, O Bounteous
Goddess.

सह वामेन न उषो व्युच्छा दुहितर्दिवः । सह
द्युम्नेन बृहता विभावरी राया देवि दास्वती ॥१॥

saha vāmena na uṣho vyuchchhā
duhitar divaḥ

along with, with delight or prosperity, us,
Uṣha, dawn, daughter, Heaven,

saha dyumnena br̥hatā vibhāvari rāyā
devi dāsvatī

with, glory, great, luminous one, wealth or
felicities, Goddess, bounteous.

1.48.2: Speak Directly to Us

Uṣha, who is endowed with creative
energies and the rays of knowledge, has
arrived in profusion to enlighten us.
Speak to me directly the happy Truths;
impel towards us the felicities associated
with the (creative) persons, O Uṣha.

अश्ववतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त
वस्तवे । उदीरय प्रति मा सूनृता उषश्चोद राधौ
मघोनाम् ॥ २ ॥

ashvāvātīr gomatīr vishvasuvido bhūri
chyavanta vastave
with creative energies, rays of knowledge,
makes us know all knowledge, in profusion,
have arrived, to enlighten us,
udīraya prati mā sūnṛtā uṣhaḥ choda
rādho maghonām
speak, in (my) presence, me, (words having
the) happy Truths, Uṣha, impel, the riches,
wealthy or creative persons.

Details: *ashvāvātī*: the life-energies for doing
the actions resulting in delight.

sūnṛtāḥ: words containing the happy or
auspicious Truth; even though the Truth is
one, the plural refers to its aspects which are
many.

1.48.3: Hearing the Inspired Word

The Divine Uṣha has dawned and dawns
again; she is the impeller of the cars
That are eagerly readied at her coming like
the Rishīs who are keen to hear (the
Word) and ready to go to the ocean (of
consciousness).

उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दधिरे समुद्रे न
श्रवस्यवः ॥३॥

uvāsa uṣhā uchchhāt cha nu devī jīrā
rathānām

dawned, Uṣha, dawns, and, again, Goddess,
impeller, of cars,

ye asyā ācharaṇeṣhu dadhīre samudre
na shravasyvaḥ

those (cars), she (Uṣha), coming, readied,
ocean (of consciousness), like, keen to hear
(the Word).

Details: Note that in Veda all the objects or felicities like cars associated with the Gods are also conscious. Hymn 1.47 deals mainly with the car. Desirous of hearing the Divinely Inspired Word, the Rishīs are keen to reach and stay in the waters of the Infinite, *samudra*; similarly the cars are expectant and ready for the arrival of Uṣha because their own desires are about to be fulfilled. Hence the eagerness of the cars is compared to the eagerness of Rishīs.

samudra: the infinite ocean of Consciousness.

1.48.4: Names Celebrated in Giving

O Uṣha, at your coming, the wise impel their minds to render the offerings (to the Gods).

Then the Seer Kaṇva, superb among the Seers, proclaims the famous names among the human aspirants.

उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूरयः।
अत्राह तत्कण्वं एषां कण्वतमो नाम गृणाति
नृणाम् ॥ ४

uṣho ye te pra yāmeṣhu yuñjate mano
dānāya sūrayaḥ

Uṣha, who, your, ., coming, (with pra)
impel, mind, for giving, the wise (Seers),
atrāha tat kaṇva eṣhām kaṇvatamo
nāma grṇāti nṛṇām

now itself, that (famous), Kaṇva Rishi, they
(Seers), superbly wise, name, proclaim, in
the world of aspirants.

Details: Kaṇva, the wisest, the best among those who have attained divinity, knowing the art of offering, proclaims at the break of the dawn the names celebrated for offerings. Hearing them, the sacrificer, fired with the spirit of offering, becomes ready for action.

The glory of this praise at dawn is such that it renders fruitful the impulse to offer among the sacrificers.

1.48.5: Upward Movement

The Goddess Uṣha certainly arrives and takes good care of all like a good and able matron of the house.

She ends the unwanted (forces of ignorance), stirs the footed, and flies the winged.

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत् उत्पातयति
पक्षिणः॥ ५

ā ghā yoṣheva sūnari uṣhā yāti
prabhuñjātī

., ., like a matron, good leader, Uṣha, (with
ā + ghā) arrives, protecting or tending all,
jarayantī vṛjanam padvat iyata
utpātayati pakṣiṇaḥ
ends, the unwanted (forces of ignorance),
the footed, stirs, flies, the winged ones.

Details: Outer sense: at dawn, creatures waking up from sleep turn to their tasks, birds fly etc.

Inner sense: at the dawn of the Divine Knowledge, the motion of the inner sacrificer gains speed and though he stays here on Earth, his upward movement (*utpātayati*) to the other worlds fructifies.

1.48.6: Knowledge-Seeking Thoughts

She impels the active persons and those who aspire; she gladdens all with her rays; she desires not a fixed place.

The soaring birds rest not at thy raising,
O one full of plenitude.

वि या सृजति समनं व्यर्थिनः पदं न
वेत्योदती । वयो नकिष्टे पप्तिवांसं आसते
व्युष्टौ वाजिनीवति ॥ ६

vi yā sṛjati samanam vi arthinah padam
na veti odatī

., who, (with vi) impels or forcefully
releases, the active, impels, the aspiring
(persons), place or status, not, desires,
gladdens (with her rays),

vayo nakiḥ te paptivāmsa āsate
vyuṣṭāu vājīnīvatī

birds, not, your, soaring, (with nakiḥ) not
rest, (your)raising, one full of plenitude.

Details: *vayah*: birds in the outer sense. In the
inner sense, *vi*, the root of *vayah* denotes the
thoughts or seekings for knowledge that soar
upwards, as mentioned in (1.24.4) and
(1.24.6).

vājīnīvatī: see (1.3.10).

1.48.7: Stationed Beyond

She yokes her hundred cars from the
station beyond that of the Sun-rise.
Auspicious Uṣha advances with her cars
towards the mortals.

एषायुक्त परावतः सूर्यस्योदयनादधि । शतं
रथैभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥ ७

eṣhā yukta parāvataḥ sūryasya udayanāt
adhi

she, yokes, beyond, of Sun, raising, above,
shatam rathebhīḥ subhagā uṣhā iyam
viyāti abhi mānuṣhān

hundred, cars, auspicious, Uṣha, this,
advances, towards, mortals.

1.48.8: Removes the Malevolent

The entire world of living beings prostrates
for her sight; she, a superb leader,
manifests the Truth-Light.

The opulent daughter of the Heaven,
Uṣha, by releasing her Light removes the
malevolent beings and those who dry up
the essence.

विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति
सूनरी । अप द्वेषो मघोनी दुहिता दिव उषा
उच्छदप सिधः ॥ ८

vishvam asyā nānāma chakṣhase jagat
jyotiḥ kṛṇoti sūnarī

all, she, prostrates, for her sight, world of
living beings, light, manifests, fulfilling
leader,

apa dveṣho maghonī duhitā diva uṣhā
uchchhat apa sridhaḥ

puts away, the malevolent, opulent one,
daughter, Heaven, Uṣha, (with apa)
manifests (the light), ., those who suck or
dry up the waters.

1.48.9: Impelling of the Sun

O Uṣha, shine around with thy delightful
lustre, O Daughter of Heaven.

Bring to us ample felicities of the sunlit
days and beam them forth.

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती
दिविष्टिषु ॥ ९

uṣha ābhāhi bhānunā chandrena
duhitardivaḥ

Uṣha, everywhere shine, lustre, delightful,
daughter of Heaven,

āvahantī bhūri asmabhyam saubhagam
vyuchchhantī diviṣṭiṣhu
bring to us, ample, to us, felicities, beam
forth, the sunlit days.

Details: *diviṣṭiṣhu*: the impellings (*iṣṭi*) of the Sun, the days lit by the inner Sun in the inner yajña.

1.48.10: Actions of All

The life-breath and actions of all living beings rest in you; hence you dawn (manifest) everyday, O Happy Leader. O Lustrous One, you come to us in your large and mighty car; O Uṣha, who has variegated wealth, hear our call.

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि
सूनरि । सा नो रथेन बृहता विभावरि श्रुधि
चित्रामघे हवम् ॥ १०

vishvasya hi prāṇanam jīvanam tve vi
yat uchchhasi sūnari
all, ., actions of living beings, life-breath,
(with hi) (reside) in you, ., when, (with vi)
(you) dawn, happy leader,
sā no rathena bṛhatā vibhāvari shrudhi
chitrāmaghe havam
you, us, car, large, lustrous one, hear, of
variegated wealth, call.

1.48.11: The Path to Perfection

O Uṣha, you accept the plenitude which, in its variegated form, stays in the mortal yajamāna (and cherished by him). After accepting (the wealth), show to the accomplished yajamāna the (right) path of inner yajña; these human aspirants who carry your grace laud you.

उषो वाजं हि वंस्व यश्चित्रो मानुषे जनै । तेना
वंह सुकृतो अध्वरा उप ये त्वा गृणन्ति वह्नयः
॥ ११

uṣho vājam hi vamsva yaḥ chitro
mānuṣhe jane
Uṣha, plenitude, ., accept, which,
variegated, mortal, person or yajamāna,
tena āvaha sukrto adhvarām upa ye tvā
gṛṇanti vahnayah
by which, (with upa) bring or carry, the
well-doer or yajamāna, the path of inner
yajña, ., they (sacrificers), you, laud, carry
your grace.

Details: Uṣha accepts the plenitude offered by the yajamāna and leads him to the heavenward path (*adhvarām*) leading to perfection.

chitra: variegated wealth which is cherished by the yajamāna and stays with him.

1.48.12: Establish in Us Knowledge and Energy

O Uṣha, you bring the collective of All-Gods from the Heaven to drink the Soma. O Uṣha, establish in us the plenitude of the rays of knowledge and that of life-energies.

विश्वान् देवाँ आ वह सोमपीतये-
ऽन्तरिक्षादुषस्त्वम् । सास्मासु धा
गोमदश्वावदुक्थ्यश्मुषो वाजं सुवीर्यम् ॥ १२
vishvāndevān āvaha somapītaye
antarikṣhāt uṣhaḥ tvam
All-Gods, bring, for drinking the Soma,
from the high Heaven, Uṣha, you,

sa asmāsu dhā gomat ashvāvat ukthyam
uṣho vājam suvīryam
you (of that type), us, establish, rays of
knowledge, the life-energies, that which is
praised, Uṣha, plenitude, auspicious might.

Details: *antarikṣham*: Even though it usually refers to the midworld, here it means the Heaven (*dyu*) which is the home of all the Gods.

1.48.13: Treasure Cherished by All

Her resplendent and auspicious lustres are
seen all around.

May Uṣha grant us the treasure which is
cherished by all, which is fair of form and
easy of access.

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत । सा
नो रयिं विश्वारं सुपेशसमुषा ददातु सुगम्यम्
॥ १३

yasyā rushanto archayah prati bhadra
adrkṣhata

who (Uṣha), resplendent, lustres, all around,
auspicious, seen,

sā no rayim vishvavāram supeshasam
uṣhā dadātu sugmyam

she, us, riches, cherished by all, fair of
form, Uṣha, give, easy of access.

1.48.14: Increase of the Seers

The celebrated ancient Seers invoke you
by mantras for their protection and
increase, O Mighty One.

Voice your acceptance of our lauds
associated with the felicities and
luminous lustre, O Uṣha.

ये चिद्धि त्वामृषयः पूर्वं ऊतये जुहुरेऽवसे
महि । सा नः स्तोमां अभि गृणीहि
राधसोषः शुक्रेण शोचिषा ॥ १४

ye chit hi tvām ṛshayah pūrva ūtaye
juhūre avase mahi

who, certainly, ., you, Seers, ancient, for
protection, invoked by mantras, for their
increase, mighty one,

sā naḥ stomām abhigrṇīhi rādhasa
uṣhaḥ shukreṇa shochiṣhā

she, us, hymns, voice your acceptance,
riches, Uṣha, luminous, lustre.

Details: *avase*: increase of the Uṣha-power in
the subtle body of the human Seer.

1.48.15: Inner Doors

O Uṣha, now with your Light, open the
twin doors of the *dyu* Heaven.

You give us a divine home which is wide
and inviolable; O Goddess, you give us in
plenty the impulses of luminous
intelligence.

उषो यद्य भानुना वि द्वारावृणवो दिवः ।
प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि
गोमतीरिषः ॥ १५

uṣho yat adya bhānunā vi dvārau ṛṇavo
divaḥ

Uṣha, since, today, your Light, ., twin doors,
(with vi) open, *dyu* Heaven,

pra no yachchhatāt avṛkam prthu
chhardiḥ pra devi gomatīr iṣhaḥ

., us, (with pra) give in plenty, inviolable,
wide, house, give, Goddess, intelligence,
impulsions.

Details: Doors: in the external sense they are the doors extending from quarter to quarter, enveloped in darkness. In the inner context, they are the doors in our subtle body opened by Uṣha, the dawn. Recall the discussion of divine doors in (1.13.6).

avrkam: inviolable; *vrkam* means a wolf; *avrkam*, with *a* the negation prefix, clearly indicates that *vrkam* is not the animal wolf, it is the hostile power which tears. Hence, *avrkam* is an entity which cannot be harmed. Hence it is translated as inviolable.

1.48.16: All-conquering Light

O Uṣha, completely sprinkle us with the wealth which is abundant and variegated in form; bring to us the seeing speech.

O Uṣha, sprinkle on us the all-conquering Light; O One full of plenitude, sprinkle on us the plenitude.

सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा
समिळाभिरा। सं द्युम्नेन विश्वतुरोषो महि सं
वाजैर्वाजिनीवति ॥ १६

sam no rāyā bṛhatā vishvapeshasā
mimikṣhvā sam ilābhir ā
completely, us, riches, abundant, variegated
in form, sprinkle, ., seeing speech, along
with,

sam dyumnena vishvatur oṣho mahi
sam vājair vājīnīvati
completely (sprinkle), luminous or Light,
all-conquering, Uṣha, mighty, (with sam)
completely sprinkle, opulences, one full of
plenitude.

Details: Ṛa: the deity of speech which sees, (*pashyanti vāk* in the tantrās), discussed in verse (1.13.9). It is the speech that completely envisions the things to come.

sam + mimikṣhva: completely sprinkle.

Hymn 1.49: Soma within Man

Metre: Anuṣṭup

- 1: Home of Soma in the Yajamāna
- 2: The Car's Help
- 3: Two-Stationed and Four Steps
- 4: Kaṇva Invokes You

1.49.1: Home of Soma in the Yajamāna

O Uṣha, come here by the auspicious paths from the Heaven (*dyu*) above the luminous station for accepting the worship.

May the ruddy rays of consciousness bring you to the home of Soma (in the yajamāna).

उषो भद्रेभिरा गंहि दिवश्चिद्रोचनादधि ।

वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१

uṣho bhadrebhir āgahi divaḥ chit
rochanāt adhi

Uṣha, auspicious (paths), come, from the
dyu Heaven, for being worshipped,
luminous, above,

vahantū aruṇapsava upa tvā somino
gṛham

(with upa) carry, ruddy rays of Light, .,
you, Soma, home.

Details: The home of Soma is within the yajamāna.

aruṇapsavah: the ruddy cows, *psa* denoting drinking. Symbolically it represents the rays of consciousness. The ruddy colour denotes the onset of the dawn of knowledge.

1.49.2: The Car's Help

You ride in the felicitous car with beautiful form, O Uṣhas.

You increase today the yajamāna having
auspicious hearing, O Daughter of
Heaven.

सुपेशसं सुखं रथं यमध्यस्थां उषस्त्वम् ।

तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥ २

supeshasam sukham ratham yam
adhyasthā uṣhaḥ tvam

beautiful in form, felicitous, car, that, (you)
stay, Uṣha, you,

tenā sushravasam janam prāva adya
duhitardivah

which, of happy hearing, yajamāna or
sacrificer, superbly increase, today,
daughter of Heaven.

Details: The two parts in this verse are
connected. For the sacrificer with Divine
Hearing, the car of Uṣha is the means for
speedy ascension. This fast movement
heavenward is his increase.

1.49.3: Two-stationed and Four Steps

The sacrificer, who is capable of going up
swiftly with high-soaring energies (birds),
is twin-stationed and has four steps.
He follows the timings of your Divine
advents; he moves swiftly beyond the
border of the heavenly regions, O fair
Uṣha.

वयश्चित्ते पतत्रिणौ द्विपच्चतुष्पदर्जुनि ।

उषः प्रारन्तृतूरनु दिवो अन्तैभ्यस्परि ॥ ३

vayaḥ chit te patatrinō dvipat
chatuṣpat arjuni

soaring energy, ., your, capable of soaring
up, two stationed, four stationed, fair One,
uṣhaḥ prāran ṛtūn anu divo antebhyaḥ
pari

Uṣha, go swiftly, Divine timing, following,
dyu Heaven, beyond the limits, all around.

Details: In the outward sense the verse
describes the activities of the living beings,
humans, four-footed animals and birds
activated by the energies of the dawn. The
translation given above brings out the
symbolic meaning of the verse.

vayah: birds, in the outer sense; waves of
thought and intelligence.

dvipat: twin-stationed; the state of obscurity
and the state of light; two-footed human
beings in the outer sense;

chatuspat: four-stepped; the four-footed
animals in the outer sense; in the inner sense,
the human beings (aspirants) who have access
to all the four planes namely Earth or matter
(*bhuh*), the plane of life-energies (*bhuvah*),
the plane of mental energies (*svah*) and the
plane of the vast (*mahah*); the aspirant has
attained all these steps in his inner life.

Time of advents: many dawns have occurred
and many more will occur before the rise of
the sun of Truth.

ṛtūn: the season or the divine timing (of her
advents).

1.49.4: Kaṇva Invokes You

Dawning with your own lustres, you
illumine all the radiant realms.

Desirous of felicities, the Kaṇva Seers
invoke you with hymns, O Uṣha.

व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥ ४

vyuchchhantī hi rashmibhiḥ vishvam
ābhāsi rochanam

(you) dawn, ., (your) lustres or rays, entire
world, illumines, radiant,

tām tvām uṣhaḥ vasūyavo gīrbhiḥ kaṇvā
ahūṣhata

such a (person), you, Uṣha, desirous of
felicities or riches, hymns, Kaṇva Seers,
invoke.

Next hymn to Uṣha: 1.92

Hymn 1.50: Sūrya: the Highest Light

Metre: 1-9, Gāyatrī; 10-13, Anuṣṭup

- 1: The Rays of Wisdom Carry the Sun
- 2: Lesser Lustres Depart
- 3: Rays Illumine the Peoples
- 4: The Creator of Wisdom and the Ferrier of the People
- 5: Sun Rises in All the Worlds
- 6: Nourishes by Merely Looking at Them
- 7: Measures the Days with the Rays
- 8: Seven Rays Bear you
- 9: Seven Mares are Yoked to the Car
- 10: The Highest Light Beyond the Realm of Ignorance
- 11: Disease of the Heart
- 12: Transfer of the Yellow-pallor
- 13: Complete Surrender

For the relation of Sūrya to Savitr, see the introduction to Section IV.

1.50.1: The Rays of Wisdom Carry the Sun

The all-knowing Sun, the God, is carried up by the rays of wisdom
So that all may behold him.

उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम् ॥ १

ut u tyam jātavedasam devam vahanti
ketavaḥ

upward, ., him, knower of all beings born, God, (with ut) to carry above, rays of consciousness,

dr̥she vishvāya sūryam
to behold, all the worlds, Sūrya.

Details: The Seers use the orb of the physically visible Sun as the symbol of the great Godhead, the beginning and end of all the Gods. The spiritual Sun, Sūrya, carries the human to the highest states of consciousness. He rises from the ocean of inconscience, *tamas*.

We are not dealing with seeing the ordinary Sun in the sky. Sūrya in the Veda primarily stands for the Supreme Divine Sun.

Veda makes a distinction between the rays of the Sun, also termed as Sun's steeds, and the Sun itself. Each ray is an aspect of the Divine Sun. Hence it is said that the Rays of wisdom bear the Sun high so that all may behold the mighty Sun. This event happens both in the microcosm (subtle body of the Rishi) as well as the macrocosm. *ketavaḥ* are the rays of the Divine Sun, not merely those of the physical Sun. See also (1.50.4).

u: filler

1.50.2: Lesser Lustres Depart

Like thieves, the stars depart with the nights

Before the rise of the all-beholding sun.

अप त्ये तायवो यथा नक्षत्रा यन्त्यकुभिः ।
सूराय विश्वचक्षसे ॥ २

apa tye tāyavo yathā nakṣhatrā yanti
aktubhiḥ

., they, thieves, just as , stars, (with apa) depart, nights,

sūrāya vishvachakṣhase

sun, one with all-illuminating eyes.

Details: The stars symbolise the lesser lustres present in the state of consciousness of the yajamāna obscured by darkness and inertia symbolised by the nights. Examples of these

lesser lustres are the limited ideals, narrow conceptions, thought formations on the popular topics of the day etc. These lustres depart in a hurry at the advent of the Lord of all lustres.

1.50.3: Rays Illumine the Peoples

His herald rays illumine the peoples in
succession
Like blazing fires.

अदृश्रमस्य केतवो वि रश्मयो जनां अनु ।
भ्राजन्तो अग्नयौ यथा ॥ ३

adṛshram asya ketavo vi rashmayo
janān anu
(with vi) light up, his, herald, ., rays,
peoples, in succession,
bhrājanto agnayo yathā
blazing, fires, like.

Details: The peoples are illumined according to their states of consciousness.

vi + adṛshram: see; by seeing the peoples, these rays illumine them.

1.50.4: The Creator of Wisdom and the Ferrier of the People

O Sūrya, you are the ferrier, object of all sight, and the creator of light.
You shine illumining all.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचनम् ॥ ४

taraniḥ vishvadarshato jyotiṣhkṛt asi
sūrya
ferrier, object of all sight, creator of light,
are, Sūrya,
vishvam ābhāsi rochanam
all, illumine everywhere, shine.

Details: Sūrya is the ferrier who makes the yajamāna cross the ocean of ignorance. He is the creator of Light; recall the Upanishad stating:

tameva bhānti anu bhāti sarvam . . .

[Kāṭha Upanishad (2.2.15)] “Everything shines only after that shining Light. His shining illumines the world.”

jyotiṣhkṛt: Creator of Light; the concept of creation in the Veda has already been clarified in Part I.

See the note at the end regarding this verse and the speed of light.

1.50.5: Sun Rises in All the Worlds

Fronting the host of Gods, fronting mankind, you rise.
(You rise) fronting the world of *sva*r so that all may behold the light.

प्रत्यङ् देवानां विशः प्रत्यङ् दुर्दृष्टेः मानुषान् ।
प्रत्यङ् विश्वं स्वर्दृशे ॥ ५

pratyaṅg devānām vishah pratyaṅg
udeṣhi mānuṣhān
fronting or facing, Gods, people or host,
fronting, (you) rise, mankind,
pratyaṅg vishvam svar dṛshe
fronting, all light, the world of *sva*r, to behold.

Details: Sūrya is the source of all the Light which illumines the mankind, the *devās* of the *dyu* world like Maruts, the *devās* of the *sva*r world etc. When Sūrya rises, all the different peoples behold the Light for which they are aspiring.

1.50.6: Nourishes by Merely Looking at Them

O Purifier, with your eyes, you nourish the mortals in succession.

By (merely) looking at them, O Varuṇa
(you nourish).

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।
त्वं वरुण पश्यसि ॥ ६

yenā pāvaka chakṣhasā bhuṛaṇyantam
janān anu

which, purifier, eye, nourish, mortals, in
succession,

tvam varuṇa pashyasi

you, Varuṇa (as Sūrya), look.

Details: Varuṇa is the God of vastness, the master of all infinities who dissolves all impurities caused by narrowness. Here Sūrya is addressed as Varuṇa.

1.50.7: Measures the Days with the Rays

Measuring the days with your rays and
beholding all the mortals, O Sūrya,
You traverse the vast midregion and the
Heaven.

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः ।
पश्यजन्मानि सूर्य ॥ ७

vi dyām eṣhi rajas pṛthu ahā mimāno
aktubhiḥ

., Heaven, (with vi) traverse, the midworld,
wide, days, measuring, (your) rays,

pashyan janmāni sūrya

beholding, mortals, Sūrya.

Details: *ahaḥ*: days; they are not merely physical, but symbolise the periods of spiritual illumination. It is the Rays of the spiritual Sun that can measure the progress made in our inner spiritual life. Just as the physical rays of sun cause the physical day and make all the usual activities possible, the Rays of consciousness of the Divine Sun brings forth all the spiritual potential in each one of us and the associated experiences become possible.

1.50.8: Seven Rays Bear You

Seven steeds carry you in your car, O God
Sūrya,

Far-seeing, with hair-like lustres.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य ।
शोचिष्केशं विचक्षण ॥ ८

sapta tvā harito rathe vahanti deva
sūrya

seven, you, steeds, in the car, bear, God ,
Sūrya,

shochiṣkesham vichakṣhaṇa
hair-like lustres, far-seeing.

Details: Seven denotes the seven principles of existence. The steeds are the Rays of the Sun. The radiance of the Sun looks like a mass of radiant hairs, each hair being distinct.

1.50.9: Seven Mares are Yoked to the Car

Sūrya has yoked the seven pure daughters
to the car.

With these self-harnessed, he goes forth.

अयुक्त सप्त शुन्ध्युवः सूर्यो रथस्य नत्स्यः ।
ताभिर्याति स्वयुक्तिभिः ॥ ९

ayukta sapta shundhyuvah sūro
rathasya naptyaḥ

yoked, seven, pure or purifiers, (impeller of
all) Sūrya, car, daughters (born of car),

tābhir yāti svayuktibhiḥ

they (mares), goes, self-harnessed,

Details: Seven stands for the seven principles. The daughters are the mares who are pure and purify the atmosphere. These mares are yoked by their own solar power. Hence they are self-harnessed.

1.50.10: The Highest Light Beyond the Realm of Ignorance

Beholding a higher light that springs up
above this darkness,
We have come to the most excellent light,
Sūrya, God among Gods.

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १०
ut vayam tamasaḥ pari jyotiḥ pashyanta
uttaram
risen, we, beyond the darkness or
inconscience, above, light, beholding, (with
ut) excellent and risen,
devam devatrā suryam aganma jyotir
uttamam
God, among Gods, Sūrya, (we have)
attained, light, supreme.

Details: This verse, with slight variation, occurs in the Chhāndogya Upanishad (3.17.7). This verse is used in the Sandhya worship of all persons belonging to all Vedās.

S quotes from the Brāhmaṇās in explaining the Word *tamas* as sin, not the absence of physical light. Interpreting the last line, S states that the Seer Praskanva speaks of conscious union (*sāyujyam*) with the Sun. [17, Vol.4]

Obviously the light referred to here is not the morning sunlight after the night. It is the Light of the Supreme.

This verse and others show that the hypothesis that sun etc. appearing in the Veda are mere forces of external nature have no basis.

ut *uttaram*: risen and excellent.

1.50.11: Disease of the Heart

Radiant with benevolent light, rising this
day and ascending to the Heaven,

O Sūrya, you remove the malady of my
heart and the yellow pallor (of my body).

उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवंम् ।
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥ ११
udyan adya mitramaha ārohan uttarām
divam
rising, today, radiant with benevolent light,
ascending, highest, Heaven,
hṛdrogam mama sūrya harimāṇam cha
nāshaya
malady of the heart, my, Sūrya, yellow
pallor, and, destroy.

Details: Well-being, inner and outer, is attained by the grace of Sūrya rising towards the great Heaven. The Seers hold that some perfection of the external body is also needed. The material body is the foundation for the God-aspiring mortal. Hence the Rishi prays to be cured of the heart disease which causes the yellow pallor.

1.50.12: Transfer of the Yellow-pallor

Place my yellowness in parrots and
starlings.
In trees of this colour cast this yellow hue.

शुकैषु मे हरिमाणं रोपणाकासु दध्मसि ।
अथौ हरिद्रवेषु मे हरिमाणं नि दध्मसि ॥ १२
shukeṣhu me harimāṇam ropaṇākāsu
dadhmasi
parrots, my, yellowness, starlings, place,
atho haridraveṣhu me harimāṇam ni
dadhmasi
thus, trees of yellow hue, my, yellow, ., cast.

Details: In humans yellow colour is inappropriate; but it is beautiful in some (mobile) birds and (immobile) trees.

1.50.13: Complete Surrender

Here is Āditya arisen with all might.
On my behalf, he destroys my foe. I strike
not at the enemy.

उदगादयमादित्यो विश्वेन सहसा सह । द्विषन्तं
मह्यं रन्धयन् मो अहं द्विषते रधम् ॥१३

udagāt ayam ādityo vishvena sahasā
saha

arisen, this (visible), Sūrya, all, might, with,
dviṣhantam mahyam randhayan mo
aham dviṣhate radham
adversary, on my behalf, destroying, not, I,
enemy, strike.

Details: “The lord it is who does what is
needed. I have placed all burdens on him.”

Here is the seed of the idea of complete
surrender to the Divine developed, in detail,
in the philosophy of Sri Rāmānuja.

Next Hymn to Sūrya: 1.115

Mantra (1.50.4) and the Speed of Light

Sāyaṇa in his Rig Veda commentary gives
the following quotation without giving any
source.

*tatha cha smaryate yojanānām sahasre dve
dve shate dve cha yojane ekena
nimishārdhena kramamāṇa*

“Thus it is remembered: [O Sun], you who
traverse 2202 *yojanās* in half a *nimeṣha*”.

Vartak [44] has shown that a *yojana* is 48,000
ft or roughly 9 miles. A similar statement is in
the dictionary of Monier-Williams. A *nimesha*
is equal to 16/75 second. Sāyaṇa’s statement
implies that, “you traverse 186,000 miles per
second” which is the modern speed of Light!
Such an ancient knowledge of this number
does not sound credible to moderns. The
speed of light was determined only in 1675
C.E. by Roemer. But Professor Subash Kak
has studied this topic in great detail and has
shown that this statement is consistent with
several other statements in Āryabhaṭa’s work
and Purāṇic cosmology. For details, see Kak’s
paper in the compilation by Kak and Rao
[14].

*“Europe has formed certain views about the Veda and the Vedanta, and succeeded in imposing them
on the Indian intellect.... When a hundred world-famous scholars cry out, “This is so”, it is hard indeed
for the average mind, and even minds above the average but inexpert in these special subjects not to
acquiesce....*

*Nevertheless a time must come when the Indian mind will shake off the darkness that has fallen
upon it, cease to think or hold opinions at second and third hand and reassert its right to judge and
enquire in a perfect freedom into the meaning of its own Scriptures. When that day comes we shall, I
think, discover that the imposing fabric of Vedic theory is based upon nothing more sound or true than
a foundation of loosely massed conjectures. We shall question many established philological myths,—
the legend, for instance, of an Aryan invasion of India from the north, the artificial and inimical
distinction of Aryan and Dravidian which an erroneous philology has driven like a wedge into the
unity of the homogenous Indo-Afghan race; the strange dogma of a “henotheistic” Vedic naturalism; the
ingenious and brilliant extravagances of the modern sun and star myth weavers. . .”*

(Sri Aurobindo)

Section VII: Sūktās (1.51-1.57)

Riṣhi: Savyaḥ Āṅgirasah

Sūкта	Hymn title	Page
1.51	The Wondrous Deeds of Indra (15)	313
1.52	Established the Order in all Things (15)	319
1.53	Indra Protects and Teaches the Devotees (11)	325
1.54	The Supreme Light and Might (11)	329
1.55	Faith In Indra (8)	334
1.56	Indra Builds the Midworld in Man (6)	337
1.57	Complete Surrender to Indra (6)	340

Hymn 1.51: The Wondrous Deeds of Indra

Metre: 1-13, Jagatī ; 14,15, Triṣṭup

- 1: Ever-wakeful Indra
- 2: Our Truthful Speech has Reached Indra
- 3: Assisted Atri and Vimada
- 4: Raised the Sun in Heaven for Vision
- 5: Scattered the Deceivers
- 6: Deeds of Indra
- 7: All Strengths are Placed in You
- 8: Impel the Seeker
- 9: Coverings Inside Removed by Vamra
- 10: Mind-yoked Steeds Bring Indra to Give Inspiration
- 11: Release the Waters from its Coverings
- 12: You Secure Fame for the Seeker Unsolicited
- 13: The God and his Shakti
- 14: Indra is the Refuge of the Good in Need
- 15: May We be in Your Protection in the Battle

1.51.1: Ever-wakeful Indra

Ever-wakeful, invoked by many, worthy of praise by riks and an ocean of wealth, him, Indra, gladden with hymns in front. His (gracious deeds) for mankind spreads like Sun's rays. For enjoyment, worship him, the wise and superbly powerful.

All the seven Sūktās are dedicated to Indra. They expound the subtle powers of Indra, his deeds and his help to the human beings. He is called *satpati*, the Lord of all Existence; but he is also a companion to the Rishīs, (1.53.11). Indra helps the Rishīs in their inner yajña. The hymns stress the psychological nature of Vṛtra. Indra instructs (*shikṣha*) the Rishīs in doing actions properly, (1.53.2). He releases the Delight in all aspects of existence. Indra does all the wondrous deeds so that the devotee may develop faith in Indra, (1.55.5). He builds the sheath of prāṇa in the subtle body of man so that it can withstand the pressure of delight poured in by Indra. The devotee realizes that the final way is the complete surrender to Indra. In (1.57.5), the Rishi declares to Indra, 'we are yours'. Only Indra can fulfill all their longings.

अभि त्यं मेषं पुरुहूतमृगमियमिन्द्रं गीर्भिर्मदता
वस्वौ अर्णवम् । यस्य द्यावो न विचरन्ति
मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥ १

abhi tyam meṣham puruhūtam ṛgmiyam
indram gīrbhiḥ madatā vasvo arṇavam
in front, him, ever-wakeful, invoked by
many, praised by riks, Indra, chants, (with
abhi) gladden (him) in front gladden,
wealth, ocean,

yasya dyāvo na vicharanti mānuṣhā
bhuje mamhiṣṭham abhi vipram
archata

whose, Heaven or sun's rays, like, spread,
mankind, for enjoyment, superbly powerful,
in front, wise, worship fully.

Details: *meṣha*: goat, according to S, who
quotes a Purāṇic anecdote. The meaning of
ever-wakefulness is both valid and
appropriate.

1.51.2: Our Truthful Speech has Reached Indra

Indra of graceful impulsions, who is full of
strengths, envelops the midregion and
pours down the delights.

The discriminating Rbhūs pray to Indra
who increases (the powers in the seeker).
Our truthful speech urging him (for the
destruction of the foe) has reached Indra
of plentiful deeds.

अभीमवन्वन्त्स्वभिष्टिमूतयोऽन्तरिक्षं
तविषीभिरावृतम् । इन्द्रं दक्षांस ऋभवौ
मदच्युतं शतक्रतुं जवनी सूनृतारुहत् ॥ २

abhim avanvan svabhiṣṭim ūtayah
antarikṣhaprām taviṣībhiḥ āvṛtam
in front, resort to, of graceful impulsions,
those who increase, filling the midregion,
strength, envelops,

indram dakṣhāsa ṛbhavo madachyutam
shatakratum javanī sūnṛta āruhat
Indra, those with discrimination, Rbhūs,
pours down the delights, of hundred deeds
(Indra), urging (him), truthful speech,
reached or entered (Indra).

Details: Rbhūs: Divine artisans, who
fashioned the divine Vajra, helpers of the
Gods. See (1.20) in Section II.

1.51.3: Assisted Atri and Vimada

You have uncovered the light for the
Aṅgirasās, found the way out for Atri
from the prison of a hundred doors.
You obtained for Vimada the delight like
that of an utter rest. You sport the Vajra
for a devotee in battle.

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु
गातुवित् । ससेनचिद्रिमदायावहो वस्वाजा-
वद्रिं वावसानस्य नर्तयन् ॥ ३

tvam gotram aṅgirobhyaḥ avṛṇoḥ apa
uta atraye shatadureṣhu gātuvit
you, host of rays of light, for the Aṅgirasa
Seers, (with apa) uncovered (the Light), .,
and, for (the Seer) Atri, (a prison of)
hundred doors, found a way out,
sasenachit vimadāya avaho vasu ājau
adrim vāvasānasya nartayan
delight as of an utter rest, for Vimada,
obtained, wealth, in battle, Vajra, one who
dwells (with the singer), sport.

Details: Atri is a historical Seer; so too
Vimada. In the inner sense, Atri is one who
enjoys what is given to the Gods, not what is
secured by egotistic effort. Thus, the pure and
accomplished soul, Atri, is the model for all
seekers.

Vimada is one with superb delight, an example of the delight obtained by the divine Grace.

sasa: S declares it to be a name of a Seer. But this word occurs in many places where it is known to be felicity. 'The source of Truth is the source of felicity, *sasasya*', (5.21.4). There is a verbal root, *shasa*, with the meaning of sleep. Hence the meaning given here, 'delight as of utter rest', is appropriate in all places.

adri: Vajra. This meaning is apt because Vajra is hard like a stone. The word *grāva* in (1.28), literally stone, also indicates Vajra.

1.51.4: Raised the Sun in Heaven for Vision

You have dispelled the coverings over the waters; you have given worthy gifts in your domain.

When you slew Ahi, who covers, with your luminous strength, O Indra, then did you raise the Sun in Heaven for vision.

त्वमपामपिधानावृणोरपाऽधारयः पर्वते
दानुमद्वसु । वृत्रं यदिन्द्र शवसावधीरहि-
मादित्सूर्यं दिव्यारोहयो दृशे ॥४

tvam apām apidhāna avṛṇoḥ apa
adhārayaḥ parvate dānumat vasu
you, waters, coverings, uncovered, ., given
or placed, in the hill, worthy gifts, wealth,
vṛtram yat indra shavasā avadhīḥ āhim
adit sūryam divi ārohayo dṛshe
Vṛtra who covers, when, Indra, luminous
strength, (you) did slay, Ahi, later, Sūrya,
Heaven, raised, for vision.

Details: The meaning here is similar to that in (1.7.3) discussed earlier, including the raising of the Sun. Here both Ahi and Vṛtra are identified. Regarding Ahi, see (1.32.1).

parvate: in the hill; the domain of the forces of darkness. Since Indra has conquered that domain, it can be called his domain where he gives gifts.

apidhāna: S interprets it as a cloud which holds the waters. In our interpretation, it is the covering over the streams of energies, the Waters.

1.51.5: Scattered the Deceivers

You have scattered with your powers the deceivers, who perform yajña disrespectfully forced by their nature. Benefactor of all, you have broken the cities of Pipru; you have guarded Ṛjishvān in fights with the evil forces.

त्वं मायाभिरपं मायिनोऽधमः स्वधाभिर्ये अधि
शुभाबजुह्वत । त्वं पिप्रोर्नृमणः प्रारुजः पुरः प्र
ऋजिश्वांनं दस्युहत्येष्वाविथ ॥ ५

tvam māyābhiḥ apa māyinaḥ adhamah
svadhābhiḥ ye adhishuptau ajuhvata
you, (your) powers, ., the deceivers, (with
apa) scatter, by their nature, they (demons),
shrug of shoulders, perform yajña (without
giving),

tvam piproḥ nṛmaṇaḥ prārujaḥ puraḥ
pra ṛjishvānam dasyuhatyeshu āvitha
you, Pipru, benefactor of men, broken, the
cities, ., (singer) Ṛjishvān, in the killing of
dasyus, (with pra) protected.

Details: *svadhābhiḥ*: the Self-law. It refers to the nature of the titans who perform yajña for exhibition without its key ingredients like giving without any expectation. The reasons for translating *shuptau adhi* as, 'shrug of shoulders' are discussed in some detail in [17, Vol. 5].

ṛjishvānam: one who is straightforward, name of a sage.

1.51.6: Deeds of Indra

You did protect Kutsa in the slaying of Shuṣṇa; you destroyed Shambara for the sake of Atithigva.

You pounded the mighty Arbuda with your feet; you have eternally manifested for the destruction of the evil forces.

त्वं कुत्सं शुष्णहृत्यैष्वाविथाऽरन्धयो-
ऽतिथिगवाय शम्बरम् । महान्तं चिदर्बुदं नि
क्रमीः पदा सनादेव दस्युहत्याय जज्ञिषे ॥ ६

tvam kutsam shuṣṇa hatyeshu āvitha
arandhayaḥ atithigvāya shambaram
you, (Seer) Kutsa, Shuṣṇa, killing of, did
protect, destroy, for Atithigva, the (demon)
Shambara,

mahāntam chit arbudam nikramiḥ padā
sanādeva dasyuhatyāya jajñiṣhe
mighty, ., (demon) Arbuda, overpowered, by
the feet, since ancient times, in the
destruction of the or evil forces, manifested.

Details: The occult battle with the forces of ignorance and inconscience has been going on for a long time.

Atithigva: he who has a host of guests, or a proper name of a Seer.

Kutsa: see (1.33.14); Shuṣṇa: see (1.11.7).

Shambara: the demon who covers peace and happiness, *sham*.

1.51.7: All Strengths are Placed in You

In you are placed all the strengths; your entire being rejoices in drinking the Soma.

The Vajra in your hands is well-known; rend all the powers of the foe.

त्वे विश्वा तविषी सध्यग्निता तव राधः
सोमपीथाय हर्षते । तव वज्रश्रिकिते
बाह्वोर्हितो वृश्वा शत्रोरव विश्वानि वृष्ण्या ॥ ७

tve vishvā taviṣhī sadhryak hitā tava
rādhaḥ somapīthāya harṣate
in you, all, strength, together, hidden or
placed, your, entire being or heart, for
drinking the Soma, rejoices,
tava vajraḥ chikite bāhvoḥ hito vṛshchā
shatroḥ ava vishvāni vṛṣṇyā
your, Vajra, well-known, in your arms,
placed, (with ava) rend, of the foe, ., all,
prowess.

1.51.8: Impel the Seeker

Know well the Āryās and the (opposing) dasyus; in your reign, punish the lawless for the welfare of the seeker of the spiritual riches.

Powerful as you are, impel the seeker; I long to celebrate all your glories in pleasing festivals.

वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते
रन्धया शासदव्रतान् । शाकी भव यजमानस्य
चोदिता विश्वेत् ता ते सधमादेशु चाकन ॥ ८

vijānīhi āryān ye cha dasyavo
barhiṣhmata randhayā shāsat avratān
know, well, the Āryās, those, and, dasyus,
for the weal of sacrificer, punish, in your
reign, the lawless (demons),
shākī bhava yajamānasya choditā vishva
it tā te sadhamādeṣhu chākana
powerful, become, of the yajamāna or seeker
of spiritual riches, impeller, all, ., those,
yours (glories), pleasing yajñas, long to
celebrate.

Details: *āryān*: those who adore the Gods with yajñas; a noble person. The ideal of the Vedic age is in (9.63.5), 'Let all persons become *ārya*, noble'. In RV, *ārya* does not signify a race or a tribe.

māda: to please

1.51.9: Coverings Inside Removed by Vamra

He puts down the lawless in favour of the lawful; he punishes the yajña-opposing foes in favour of the devotees.

He makes a person attain Heaven, whether old or youthful; he, Indra, was extolled by Vamra, who removed the coverings on the inside.

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रः श्रथ-
यन्ननाभुवः । वृद्धस्य चिद्धर्धतो द्यामिनक्षतः
स्तवानो वम्रो वि जघान संदिहः ॥ ९

anuvratāya randhayan apavratān
abhūbhiḥ indraḥ shnathayan anābhuvah
yajamāna or the lawful, smites, the lawless,
for the sake of the devotees, Indra,
punishing, the foes unfavourable to yajña,
vṛdhasya chit vardhato dyām
inakṣhataḥ stavāno vamro vijaghāna
sandihah

old, ., growing fresh, Heaven, attaining,
extolling, Vamra, removed, flimsy, inside
coverings.

Details: *sandihah*: a flimsy formation of lower vital movements like anger, jealousy, etc., in the subtle body covering the knowledge. S regards it as a mud wall.

1.51.10: Mind-yoked Steeds Bring Indra to Give Inspiration

Your purifying and luminous might,
sharpened by the strength of Uṣhanas
agitates Earth and Heaven.

O Friend of humanity, who is full of
vigour, may your mind-harnessed steeds
with the speed of wind carry you to the
seat of our inspired hearing.

तक्षद् यत् तं उशना सहसा सहो वि रोदसी
मज्मना वाधते शवः । आ त्वा वातस्य नृमणो
मनोयुज आ पूर्यमाणमवहन्मभि श्रवः ॥ १०

takṣat yat ta ushanā sahasā saho vi
rodasī majmanā bādhat shavah

sharpens, when, your, Ushanas, his own
strength, (your) strength, ., Heaven and
Earth, purifying might, (with vi) agitates,
luminous strength,

ā tvā vātasya nṛmaṇo manoyuja
āpūryamāṇam avahan abhi shravah

., you, with the (speed) of wind, friend of
humanity, mind-harnessed (steeds), full of
vigour, (with ā) carry, towards, the seat of
(our) inspired hearing.

Details: *manoyujah*: mind-harnessed. This word refers to steeds not specifically mentioned in the verse. This phrase and the phrase, speed of wind, indicate the symbolic nature of the movement of Indra. Indra comes instantaneously.

shravah: inspired hearing, inspiration or the power to understand the subtle message.

1.51.11: Releases the Waters from its Coverings

When Indra is delighted with the poet-Seer
Ushanas, he rides his rapidly swerving
steeds (to do the work).

Forceful, he releases the waters in torrents
from the covering clouds; he rends the
strong cities of Shuṣṇa to pieces.

मन्दिष्ट॒ यदु॒शने॑ का॒व्ये सचाँ॑ इन्द्रो॒ वङ्कू॑
बङ्कु॒तराधि॑ तिष्ठति । उ॒ग्रो य॒यिं निर॒पः स्रोत॑-
सासृज॒द् वि शुष्ण॑स्य दं॒हिता ऐर॑यत् पु॒रः ॥ ११

mandiṣṭa yat ushane kāvye sachān
indra vankūvankutarā adhiṭiṣṭhathi
delighted, when, with Ushanas, poet-Seer,
along with, Indra, rapidly-swerving steeds,
rides,

ugro yayim niḥ apaḥ srotasā asṛjat vi
shuṣṇasya dṛmhitā airayat purah
forceful, from the covering cloud, ., waters,
torrents, (with niḥ) releases, ., of Shuṣṇa,
strong, (with vi) smashes, cities.

1.51.12: You Secure Fame for the Seeker, Unsolicited

You ride in your car to drink the Soma
delightful to you, which is gathered in
plenty by Shāryāta.

O Indra, take joy in our yajña, just as you
enjoy the yajñas involving Soma; so
done, you, unsolicited, secure permanent
fame for the seeker of spiritual riches.

आ स्मा॒ रथं॑ वृष॒पाणेषु॑ तिष्ठसि शार्या॑तस्य
प्रभृ॒ता येषु॑ मन्द॒से । इन्द्र॒ यथा॑ सुत॒सौमेषु॑
चा॒कनौ॑ऽन॒र्वाणं॑ श्लो॒कमारौ॑हसे दि॒वि ॥ १२

ā smā ratham vṛṣhapāṇeṣhu tiṣṭhasi
shāryātasya prabhṛtā yeṣhu mandase
., ., car, for drinking Soma, (with ā + sma)
(you) ride (of your own accord), of Shāryāta,
gathered in plenty, in it (Soma), delightful to
you,

indra yathā sutasomeṣhu chākano
anarvāṇam shlokaṁ ārohase divi

Indra, even as, purified Soma, take pleasure,
unsolicited, praise or fame, obtain, heavenly
or permanent.

Details: Shāryāta: warrior; a king-ṛishi of that
name who is ever on the side of Gods and is a
model for warriors. He is a son of Sharyāti.

anarvāṇam: steedless; *arva*, steed, indicates
effort. It refers to one who is in a state of
perfect surrender, and does not make any
effort or ask for help.

1.51.13: The God and his Shakti

To aged Kakṣhīvān praising you and
pouring Soma, you have given youthful
Vṛchayā.

Doer of auspicious deeds, you became
Mena, daughter of Vṛṣhaṇashva; all your
deeds must be lauded at Soma festivals.

अद॒दा अर्भा॑ मह॒ते वच॑स्यवे॒ कक्षी॑वते
वृ॒चयामिन्द्र॑ सुन्व॒ते । मेना॑भवो वृष॒णश्च॑स्य
सुक्र॒तो वि॒श्वेत् ता ते॒ सर्व॑नेषु प्र॒वाच्या॑ ॥ १३

adadā arbhām mahate vachasyave
kakṣhivate vṛchayām indra sunvate
gave, youthful lady, aged, praising (you),
Kakṣhivata, Vṛchayā, Indra, pouring Soma,
mena abhavo vṛṣhaṇashvasya sukrato
vishvet tā te savaneṣhu pravāchyā
Mena, become, shakti of Vṛṣhaṇashva,
auspicious deeds, all, ., your, in the yajña-
festivals, must be lauded.

Details: In Veda, every God has his own
shakti or consort who executes the power
associated with that God. Shachi, the consort
of Indra, is derived from *shakti*. In the same
way, a wife is indispensable to the seeker as
his *shakti*. Hence, Indra grants an appropriate
shakti to each person.

All-powerful Indra grants Vṛchayā to
Kakṣhīvān as his Shakti. For Vṛṣhaṇashva, he
himself becomes Mena, the female Shakti.

Kakṣhīvān: model for the knowers of the mysteries of the higher Gods.

vrchayā: one who embodies lustre.

mena: see also (1.121.2)

1.51.14: Indra is the Refuge of the Good in Need

Indra is the refuge of the good in need; he is lauded with praise as firm as a door-post by the powerful sacrificers.

For those needing life-energies (steeds), those needing rays of light (cows), those needing cars, and those needing riches, Indra alone is able to give the plenitude (and satisfy them all).

इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो
न यूपः । अश्वयुर्गव्यु रथयुर्वसूयुरिन्द्र इद्रायः
क्षयति प्रयन्ता ॥ १४

indro ashraīyi sudhyo nireke pajreṣhu
stomo duryo na yūpaḥ

Indra, refuge, those with good thoughts, in need, powerful sacrificers, chants, door, like, the post of,

ashvayuḥ gavyū rathayuḥ vasūyuḥ indra
it rāyaḥ kṣhyati prayantā

needing steeds, needing rays, needing cars, needing wealth, Indra, ., opulence, possesses, donor of.

Details: *ratha*: It is the vehicle which takes the yajamāna from place to place in his inner spiritual journey. For the ritualists, it is a chariot.

1.51.15: May We be in your Protection in the Battle

This submission is uttered to you, self-resplendent, one who showers gifts, who is of unfailing strength and the superb strength;

O Indra, in this battle, may we with all the heroes and the wise abide in your care.

इदं नमो वृषभाय स्वराजे सत्यशुष्माय
तवसेऽवाचि । अस्मिन्निन्द्र वृजने सर्ववीराः
स्मत् सूरिभिस्तव शर्मन्त्स्याम ॥ १५

idam namo vṛṣabhāya svarāje
satyashuṣhmāya tavase avāchi
this, surrender, one who showers, self-resplendent, of unfailing strength, superb, uttered (to you),

asmin indra vrjane sarvavīrāḥ smat
sūribhiḥ tava sharman syāma
in this, Indra, battle, all the heroes, ., with the wise, your, shelter or care, abide.

Details: The yajña in the subtle body is a perpetual battle between the forces of the Good, *devaḥ*, and the forces of evil. Yajña as a battle with evil forces is a common phrase in RV.

Hymn 1.52: Established the Order in All Things

Metre: 1-12,14, Jagatī ; 13,15, Triṣṭup

- 1: Knows the Light of Svar
- 2: Indra Stood Immovable
- 3: Indra's Foundation is Delight
- 4: Soma Fills Indra in Heaven
- 5: Trita Breaking the Closed Doors
- 6: Splendour-encompassed Indra
- 7: Hymns Come to Indra
- 8: Deeds Done with Your Steeds
- 9: Self-delighting and Powerful Sāman
- 10: The Roar of Ahi
- 11: Prowess of Indra Shines Eternally

- 12: Earth Formed on the Pattern of Indra's Might
 13: Indra is the Counterpart of Earth
 14: Indra has Established All Things in Order
 15: Gods Exultant

1.52.1: Knows the Light of Svar

Worship well Indra, the celebrated, ever-wakeful and knower of *sva*, whose numerous collaborators go together. With his strong steed-like car that speeds to our call, I urge Indra with adorable hymns to come for our growth.

त्यं सु मे॒षं म॒हया स्व॒र्विदं॑ श॒तं यस्य॑ सु॒भ्वः
 सा॒कमी॒रते॑ । अत्यं॑ न वाजं॑ हव॒नस्य॑दं
 रथ॒मेन्द्रं॑ ववृ॒त्यामव॑से सुवृ॒क्तिभिः॑ ॥ १

tyam su meṣam mahayā svarvidam
 shatam yasya subhvaḥ sākam īrate
 celebrated, well, ever-wakeful, worship, who
 knows the *sva*, hundred or numerous,
 whose, followers, together, go,
 atyam na vājam havanasyadam ratham
 ā indram vavṛtyām avase suvṛktibhiḥ
 steed, like, strong, that speeds to the call,
 car, ., Indra, (I) urge, for increase, with
 adorable hymns.

Details: The first sentence is addressed by the Rishi to his own soul or self.

avase: for the increase or growth of the power of Light and Might the seeker.

sva: the fourth world beyond the lower triple worlds of Earth (matter), midregion (life-energies) and Heaven (mind). It is the home of the Gods. Recall that all these four worlds are present in the subtle body of man albeit potentially. Spiritual practices develop all those worlds within us.

1.52.2: Indra Stood Immovable

He (Indra) stood immovable like a mountain amidst the all-supporting waters; the thousandfold protector increased in vigour.

Indra slew Vṛtra, who obstructed the streams; being exhilarated with Soma, he forced the flow of the waters.

स पर्व॑तो न ध॒रुणे॒ष्वच्यु॑तः स॒हस्र॑मू॒तिस्त॒-
 वि॒षीषु॑ वावृ॒धे । इन्द्रो॑ यद्वृ॒त्रमव॑धी॒नदी॒-
 वृ॒तमु॒ञ्जन्ना॑सि जहृ॑षाणो॒ अन्ध॑सा ॥ २

sa parvato na dharuṇeṣhu achyutah
 sahasram ūtiḥ taviṣhīṣhu vāvṛdhe
 he, mountain, like, (waters) that support all,
 immovable, thousandfold, protection,
 vigour, increased,

indro yat vṛtram avadhīt nadivṛtam
 ubjan arṇāmsi jarhrṣhāṇo andhasā
 Indra, even as, Vṛtra, slew, one who
 obstructs of streams, forced (inflicted pain),
 waters, highly exhilarated, with Soma.

Details: After the slaying of Vṛtra, Indra stands firm amidst the currents of Light and Force, which support all the beings of the Universe. Increased by their varied strengths, Indra is able to effect the manyfold growth of the seeker.

1.52.3: Indra's Foundation is Delight

He, who wards off those wanting to stop (the flow of waters), is rooted in delight; he is increased in rapture by the wise.

I invoke, with auspicious thoughts, Indra who gives in abundance and who is full of (or fills us with) Soma.

स हि द्वरो द्वरिषु वव्र ऊर्धनि चन्द्रबुध्नो
मदवृद्धो मनीषिभिः । इन्द्रं तमह्वे स्वपस्यया
धिया मंहिष्ठारातिं स हि पप्रिरन्धसः ॥ ३

sa hi dvaro dvariṣhu vavra ūdhani
chandrabadhno madavṛddho
manīṣhibhiḥ

he, ., stops or covers, those who want to
stop, covers, the source, rooted in delight,
increased in rapture, by the wise,
indram tam ahve svapasyayā dhiyā
mamhiṣṭhārātīm sa hi papriḥ andhasaḥ
Indra, him, invoke, auspicious, thoughts,
who gives in abundance, he, ., fills or full of,
Soma.

Details: Indra's rapture is increased by his
symbolically partaking of the pure Soma
offered by the wise Seers.

manīṣhi: the power of discrimination between
the Truth and Falsehood; it is the same as
buddhi of the later literature.

chandra budhna: *chandra* is Delight; *budhna* is
the source or foundation.

vavra ūdhani: covers the Source (so that it is
not accessible to the forces of Evil).

1.52.4: Soma Fills Indra in Heaven

Soma placed on the inner altar fills
completely Indra in Heaven, even as
well-formed rivers, self-impelled, fill the
ocean.

At the slaying of Vṛtra, the supporters
stood with Indra, the foe-destroyer, who
is stable and is elegant in form.

आ यं पृणन्ति दिवि सन्नबर्हिषः समुद्रं न
सुभ्वः स्वा अभिष्टयः । तं वृत्रहत्ये अनुत-
स्थरूतयः शुष्मा इन्द्रमवाता अहुतप्सवः ॥ ४

ā yam pṛṇanti divi sadmabarhiṣaḥ
samudram na subhvaḥ svā abhiṣṭayah
completely, him (Indra), (with ā) fill, in
Heaven, the seat on the sacred grass or
altar, ocean, like, well-formed, by itself,
self-impelled (rivers),

tam vṛtrahatye anutasthuḥ ūtayah
shuṣhmā indram avātā ahrutapsavaḥ
him, in the killing of Vṛtra, stood by him,
supporters, destroyer, Indra, stable, elegant
of form or without cunning.

Details: *hvr*: crooked or cunning; *psa*: form;

ahrutapsva: a form without cunning; elegant
form.

1.52.5: Trita Breaking the Closed Doors

Like flowing waters going down the
slopes, his exhilarated allies went ahead
of him against the foe, who obstructs the
flow of waters.

Indra, emboldened by Soma, killed Vala
with his Vajra, even as Trita did the
ringed lids.

अभि स्ववृष्टिं मदे अस्य युध्यतो रघ्वीरिव
प्रवणे संस्रुतयः । इन्द्रो यद् वज्री धृषमाणो
अन्धसा भिनद् बलस्य परिधीरिव त्रितः ॥ ५

abhi svavṛṣṭim made asya yudhyato
raghvīriva pravaṇe sasruḥ ūtayah
in front of, holder of waters, exhilarated,
his, against the fighter, like flowing waters,
slope, went, supporters,
indro yat vajrī dhr̥ṣhamāno andhasā
bhinat valasya paridhīriva tritah
Indra, where, one with Vajra, emboldened,
by Soma, broke, of Vala, like ringed lids,
Trita.

Details: The episode of Trita is mentioned in RV (1.105.17) which states, 'Trita trapped in the well (the realm of inconscient matter) calls on the Gods for succour. Brhaspati heard the call, enlarged the lid of the covering and released him'. In the esoteric interpretation, the power signified by the Waters is concealed in the realm of the inconscient matter of the threefold world (well). To raise or recover this power, Trita, son of the Waters, descends into the realm of the inconscient, but finds the door of exit shut by the evil forces. He prays to the Gods; with the power of their grace he tears open the lids in the form of rings. Even as Trita did with the coverings, Indra deals with the encircling demon, Vṛtra.

1.52.6: Splendour-encompassed Indra

The splendour encompassed you and your might shone forth, when Vṛtra who covered the source of the waters in the midregion.

And reposed unrestrained in the lowest deeps, was smitten on the cheeks by your Vajra, O Indra.

परीं घृणा चरति तित्विषे शवोऽपो वृत्वी
रजसो बुध्नमाशयत् । वृत्रस्य यत्प्रवणे
दुर्गृभिश्चनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥६॥

pari im ghrṇā charati titviṣhe shavaḥ
apo vṛtvī rajaso budhnam āshayat
., ., splendour, (with pari) encompassed,
shone out, luminous might, waters, covered,
mid region, source, reposed,
vṛtrasya yat pravāṇe durgrbhishvano
nijaghantha hanvoḥ indra tanyatum
of Vṛtra, when, lowest deep, unrestrained,
smote, cheeks of, Indra, with Vajra.

Details: When Vṛtra was killed, all the energies trapped by him were released and they enveloped Indra with their splendour. *ghṛ* in *ghṛṇa* indicates something shining as in the word *ghṛta*.

1.52.7: Hymns Come to Indra

Like waters coming to the lake, the hymns come to you that increase your power in us, O Indra.

Tvaṣṭā himself has vastly increased your worthy might and sharpened your Vajra with his overpowering might.

हृदं न हि त्वा नृषन्त्यूर्मयो ब्रह्माणीन्द्र तव
यानि वर्धना । त्वष्टा चित् ते युज्यं वावृधे
शवंस्ततक्ष वज्रमभिभूत्योजसम् ॥ ७ ॥

hradam na hi tvā nṛṣhanti ūrmayo
brahmāṇi indra tava yāni vardhanā
lake, like, ., you, attain, waves or waters,
hymns, Indra, you, those, increase (you),
tvaṣṭā chit te yujyam vāvṛdhe shavas
tataksha vajram abhibhūtyojasam
Tvaṣṭā, ., your, worthy, greatly increased,
might, sharpened, Vajra, with overpowering
might.

Details: Hymns or mantrās (*brahmāṇi*) increase the Indra-power in the human seeker. In this sense the hymns increase Indra.

1.52.8: Deeds Done with Your Steeds

O Indra, you have accomplished difficult tasks with your steeds. Desiring the course of waters for men, you have indeed slain Vṛtra, who covers.

You have taken up in your hands the strong Vajra; you have established the sun in the Heaven for us to see completely.

जघन्वाँ उ हरिभिः संभृतक्रतुविन्द्रं वृत्रं मनुषे
गातुयन्नपः । अयच्छथा बाह्वोर्वज्रमाय-
समधारयो दिव्या सूर्यं दृशे ॥ ८

jaghanvān u haribhiḥ sambhṛtakrato
indra vṛtram manuṣhe gātuyan apah
slain, ., steeds, accomplished deeds, Indra,
Vṛtra, for men, course of, waters,
ayachchhathā bāhvoḥ vajram āyasam
adhārayo divya ā sūryam dṛshe
(you) have taken up, hands, Vajra, made of
iron or strong, established, in the Heaven,
completely, Sūrya, for (our) vision.

Details: Indra releases the waters for the sake
of humanity, not for himself.

1.52.9: Self-delighting and Powerful Sāman

When the worthy Sāman, self-delighting
and powerful, was recited by the fearful
singers for leading them to Heaven,
Maruts, battling for men, guarding the
Heaven and serving the men, followed
and enthused Indra.

बृहत् स्वश्चन्द्रममवद् यदुक्थ्यश्मकृण्वत्
भियसा रोहणं दिवः । यन्मानुषप्रधना
इन्द्रमूतयः स्वर्नृषाचो मरुतोऽमदन्ननु ॥ ९

bṛhat svashchandram amavat yat
ukthyam akṛṇvata bhiyasā rohaṇam
divaḥ

the great (Sāman), self-delighting, powerful,
when, worthy of chant, did, with fear,
leading to, the Heaven,

yat mānuṣhapradhanā indram ūtayah
svar nṛṣhācho maruto amadan anu
when, battling for men, Indra, guarding,
svar, serving the men, Maruts, made (Indra)
happy, following.

Details: Maruts are the Gods of Life-energies
who are the helpers of Indra. Their
tempestuous arrival causes fear in the singers.

bṛhat: the Sāma chant of that name. They are
self-delighting, powerful and lead the singer to
Heaven.

1.52.10: The Roar of Ahi

At the roar of Ahi, even the mighty
Heaven was rent asunder with fear.

O Indra, in your battle with Vṛtra,
afflicting Heaven and Earth, you became
exhilarated with Soma and severed his
head with the aid of the Vajra with its
luminous power.

द्यौश्चिदस्यामवाँ अहेः स्वनादयौयवीद् भियसा
वज्रं इन्द्र ते । वृत्रस्य यद्वद्वधानस्य रोदसी मदे
सुतस्य शवसाभिनिच्छिरः ॥ १०

dyauḥ chit asya amavān aheḥ svanāt
ayoyavīt bhiyasā vajra indra te
Heaven, ., his, mighty, Ahi, roar of, rent
asunder, with fear, Vajra, Indra, your,
vṛtrasya yat badbadhānasya rodasī
made sutasya shavasa abhināt shiraḥ
of Vṛtra, when, afflicting, Heaven and
Earth, in exhilaration, of Soma, luminous
power, struck off, the head.

Details: The head is the standard symbol for
the key part of an entity or organisation. Use
of this word does not imply that Ahi is a living
human being. Note the epithet 'luminous
head' for Ahi, indicates that Ahi is a cosmic
force hiding the Light or knowledge.

1.52.11: Prowess of Indra Shines Eternally

O Indra, were the Earth to become
tenfold, or all men multiply day by day,

Even then the prowess of Maghavan declared here would stay renowned. Your glory increased by your might becomes famous like the Heaven.

यदिन्विन्द्र पृथिवी दशभुजिरहानि विश्वा
ततनन्त कृष्टयः । अत्राह ते मघवन् विश्रुतं
सहो द्यामनु शर्वसा बर्हणा भुवत् ॥ ११

yadinnu indra prthivī dashabhujih ahāni
vishvā tatananta kṛṣṭayah
if ever, Indra, Earth, (become) ten-fold, day
by day, all, multiply, men,
atrāha te maghavan vishrutam saho
dyām anu shavasā barhaṇā bhuvat
declared here, your, Maghavan, renowned,
prowess, Heaven, following, might, increase,
become.

1.52.12: Earth Formed on the Pattern of Indra's Might

In the region beyond the limits of the midworld, you abide in your might offering protection to all, O bold of spirit. You have formed the Earth on the pattern of your might; encompassing the waters and the light, you attain the Heaven.

त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा
अवसे धृषन्मनः । चक्षुषे भूमिं प्रतिमान-
मोजसोऽपः स्वः परिभूरेष्यादिवम् ॥ १२

tvam asya pāre rajaso vyomanah
svabhūtyojā avase dhr̥ṣhanmanah
you, this, limit, midworld, region beyond,
abiding in your might, protection, bold of
spirit,
chakṛṣhe bhūmim pratimānam ojaśah
apaḥ svaḥ paribhūr eṣhī ādivam
formed, Earth, pattern, of (your) might,
waters, svar, encompassing, attain, Heaven.

Details: Indra abides in the supreme state (*param vyoman*) beyond the midregion.

1.52.13: Indra is the Counterpart of Earth

You are the counterpart of the Earth; you are the guardian of the lofty Heaven of mighty heroes.

You have filled the entire midregion with your greatness; true it is that there is none else like you.

त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः
पतिर्भूः । विश्वमाप्रा अन्तरिक्षं महित्वा
सत्यमद्वा नकिरन्यस्त्वावान् ॥ १३

tvam bhuvah pratimānam prthivyā
ṛṣhvavīrasya br̥hataḥ patiḥ bhūh
you, are, counterpart or mould, of Earth,
mighty heroes, high Heaven, lord, are,
vishvam āprā antarikṣham mahitvā
satyam addhā nakiḥ anyah tvāvān
all, filled, midregion, with (your) greatness,
certainly, true, none other, equal to you.

Details: In the previous rik the Earth was described as patterned after Indra ; here it is Indra who is the counterpart of Earth. Indra is the mould from which the Earth has been formed. This indicates the indescribable glory of Earth.

1.52.14: Indra has Established All Things in Order

Earth and Heaven are unable to envisage his extent; the rivers flowing above the midworld do not reach his limit.

The streaming prowess of his fighting (Vṛtra) in joy is unequalled. The One Absolute, you have placed all things in order.

न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो
रजसो अन्तमानशुः । नोत स्ववृष्टिं मदै अस्य
युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४

na yasya dyāvāpṛthivī anu vyacho na
sindhavo rajaso antam ānashuḥ
not, whose, Heaven and Earth, follow, (his)
extent, not, rivers, midworld, limit, reach,
na uta svavṛṣṭim made asya yudhyata
eko anyat chakṛṣhe vishvam ānuṣhak
not, ., streaming prowess, enjoy, his,
fighting (Vṛtra), one unequalled, all others
besides you, set, all, in order.

Details: The last line is reminiscent of the Īsha
Up. (8), which declares, 'The one who
becomes everywhere, the Self-existent, has
ordered objects perfectly according to their
nature for long.'

The use of the word, *eka*, the One
unequalled, is also to be noted.

1.52.15: Gods Exultant

The Maruts worshipped you in the battle.

All the Gods followed you in joy in this
event,

When with the spiky and fatal Vajra, you
fully smote the face of Vṛtra, O Indra.

आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासौ
अमदन्ननु त्वा । वृत्रस्य यद् भृष्टिमता वधेन
नि त्वमिन्द्र प्रत्यानं जघन्थ ॥ १५

ārchan atra marutaḥ sasmin ājau vishve
devāso amadan anu tvā
worshipped, here, Maruts, this, battle, all,
Gods, in joy, followed, you,
vṛtrasya yat bhrṣṭimatā vadhena ni
tvam indra prati ānam jaghantha
of Vṛtra, when, spiky, by the fatal (Vajra), .,
you, Indra, fully, face, (with prati + ni)
smote.

Hymn 1.53: Indra Protects and Teaches the Devotees

Metre: 1-9, Jagatī ; 10,11, Triṣṭup

- 1: Mantrās from the Luminous Station
- 2: Master of Instruction
- 3: All Wealth is Indra's
- 4: Dispel Our Ignorance with the Light
- 5: May We March (Together)
- 6: Destroys the Endless Obstacles to the Aspirant
- 7: Indra's Might
- 8: Destroys Vangrda and Others
- 9: Victory Over Kings
- 10: Devotees Protected by Indra
- 11: Seers are the Happy Companions of Indra

1.53.1: Mantrās from the Luminous Station

We offer continuously auspicious praise to
mighty Indra; the chants to Indra are
from the luminous station.

So praised, Indra is instantly happy as
those in sleep; vitiated praise is not
welcome among the munificent.

न्यू ३ षु वाचं प्र महे भरामहे गिर इन्द्राय
सदने विवस्वतः । नू चिद्धि रत्नं ससतामिवा-
विदन्न दुष्टुतिर्द्रविणोदेषु शस्यते ॥१

ni ū ṣhuvācham pra mahe bharāmahe
gira indrāya sadane vivasvataḥ
., ., auspicious praise, ., mighty, (with ni +
pra) continuously offer, lauds, to Indra,
station, luminous,
nūchit hi ratnam sasatāmiva avidat na
duṣṭtūtiḥ draviṇodeṣhu shasyate
swiftly, ., happy, like those in sleep,
delighted, not, vitiated praise, among the
munificent, welcome.

Details: Those in deep sleep experience joy; likewise, Indra is full of joy when superbly lauded.

The mantrās originate in the highest station (*param vyoman*) and are received by the Rishi who sings them.

1.53.2: Master of Instruction

Indra, you are (or open) the doors to light, life-energies and material forces; you are the lord and guardian of wealth.

O Master of instruction, ancient fulfiller of desires and friend to the seekers of friendship, we offer this hymn to you.

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन
इनस्पतिः । शिक्षानरः प्रदिवो अकामकर्शनः
सखा सखिभ्यस्तमिदं गृणीमसि ॥ २

duro ashvasya dura indra goṣ asi duro
yavasya vasuna inah patih
door, to life-energies, door, Indra, to rays,
are, doors, grain, wealth, lord, guardian,
shikṣhānarah pradivo akāmakarshanah
sakhā sakhibhyaḥ tam idam gṛṇīmasi
master of instruction, ancient, fulfiller of
desires, friend, seekers of friendship, to such
one, this (prayer), utter or offer.

Details: *dura*: doors, everywhere in RV; S translates it as giver.

yava: grain symbolising the divine force in living matter. Recall the phrase, 'Agni dwells in stone' (1.70.2).

1.53.3: All Wealth is Indra's

O Indra, powerful, one who performs many deeds and who is exceedingly luminous, all this wealth is known to be your own.

Gather from it and bring (what is fit) for us, O conqueror; do not disappoint the worshipper who seeks you.

शचीव इन्द्र पुरुकृद् द्युमत्तम तवेदिदमभित-
श्रेकिते वसु । अतः संगृभ्याभिभूत आ भर मा
त्वायतो जरितुः काममूनयीः ॥ ३

shachīva indra purukṛt dyumattama
tavet idam abhitah chekite vasu
powerful, Indra, doer of many deeds,
exceedingly luminous, yours, this, all, it is
known, wealth,
ataḥ samgr̥bhya abhibhūta ābhara mā
tvāyato jarituh kāmam ūnayih
hence, gathering (what is fit) for us,
conqueror, bring, do not, desiring you,
singers, desires, disappoint.

1.53.4: Dispel Our Ignorance With the Light

Pleased by these bright offerings and Soma, dispel our ignorance with the light and life-energies.

With the aid of Indra, who is pleased by the Soma offerings we shall afflict the robber (Vṛtra); relieved from enemies, we march together with Indra.

एभिर्द्युभिः सुमना एभिरिन्दुभिर्निरुन्धानो
अमतिं गोभिरश्विना । इन्द्रेण दस्युं दारयन्त
इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥ ४

ebhiḥ dyubhiḥ sumanā ebhiḥ indubhiḥ
nirundhāno amatim gobhiḥ ashvinā
these, bright offerings, be pleased, these,
Soma-offerings, dispel, ignorance, rays, life-
energies,

indreṇa dasyum darayanta indubhiḥ
yutadveṣhasaḥ sam iṣhā rabhemahi
by Indra, dasyu, afflict, Soma-offerings,
relieved from enemies, .., impelled, (with
sam) march together.

Details: Translating *go* as cows and *ashva* as horses does not cohere with the phrase 'dispel our ignorance.' S translates *amatim* as poverty for which he has no basis.

1.53.5: May We March (Together)

O Indra, may we march together with wealth, impelling forces and plentiful energies which delight many and shine all around.

Led by your divine and superb intellect, which can overcome the foe, may we march together, fronted by the light and life energies.

समिन्द्र राया समिषा रभेमहि सं वाजैभिः
पुरुश्चन्द्रैरभिद्युभिः । सं देव्या प्रमत्या
वीरशुष्मया गोअग्रयाश्चावत्या रभेमहि ॥ ५

sam indra rāyā sam iṣhā rabemahi sam
vājebhiḥ purushchandrāiḥ abhidyubhiḥ
together, Indra, wealth, ., with impelling
force, march together, ., plenty of energies,
delighting many persons, shining around,
sam devyā pramatyā vīrashuṣmayā
goagrayā ashvāvatyā rabemahi
together, divine, superb intellect, capable of
overcoming the foe, fronted by the rays of
light, with life-energies, march together.

Details: The phrase, 'may we march together', is indicative of the close relationship between Indra and the singers. Rishis are aware of Indra's guidance in all their actions.

go agraya: fronted by the Rays of spiritual Light or knowledge.

Translating *go* as the animal cow is inconsistent with the other epithets. *go-agra* occurs elsewhere in RV (1.90.5); RV

(2.1.16) and others where it can have only the meaning of, 'fronted by the Divine Light or knowledge'. See also Part III.

The phrases wealth (*rāya*), impelling energies (*iṣhā*) and the plenitude (*vāja*), need to be distinguished. Wealth includes both physical as well as psychological felicities like happiness, calmness etc. The impelling energies are those which impel the human being to go on a particular path, like battling the psychological foes such as greed etc. Plenitude is the collective of all types of divine energies, such as life-energies, physical energies etc.

1.53.6: Destroys the Endless Obstacles to the Aspirant

Your inspiring allies gladden you with invigorating hymns and with Soma, O lord of all existence, in your fight with Vṛtra.

You, who does not tolerate any resistance, will destroy the endless obstacles to the aspirant who lauds you.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमांसो
वृत्रहत्येषु सत्पते । यत् कारवे दश
वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥ ६

te tvā madā amadan tāni vṛṣṇyā te
somāso vṛtrahatyeshu satpate

those, you, inspiring allies (Maruts),
gladden, you, with invigorating hymns, they,
Somās, in the fight with Vṛtra, lord of all
existence,

yat kārave dasha vṛtrāṇi aprati
barhiṣmate ni sahasrāṇi barhayah
when, the lauder, ten, Vṛtrās or obstacles,
one who has no resistance, yajamāna or
seeker, ., thousand, (with ni) destroy.

Details: *dasha sahasrāṇi*: ten thousands; endless.

barhiṣmate: one who performs the inner yajña; the yajamāna; the spiritual aspirant.

1.53.7: Indra's Might

O Striker of foes, you go indeed from battle to battle; you did destroy city after city (of the evil forces) with your might.

O Indra, with your Vajra, which floors the foes, you did slay the guileful Namuchi residing afar.

युधा युधमुप घेदैषि धृष्णुया पुरा पुरं समिदं
हंस्योजसा । नम्या यदिन्द्र सख्यां परावति
निबर्हयो नमुचिं नाम मायिनम् ॥ ७

yudhā yudham upaghedeṣhi dhṛṣṇuyā purā puram sam idam hamsi ojasā, battle, to battle, goes near, striker of foes, city, city, fully, this, (with sam) fully destroy, with your might,

namyā yat indra sakhyā parāvati nibarhayāḥ namuchim nāma māyinaṁ which floors (the foes), when, Indra, helper (Vajra), residing far away, slay, Namuchi, name, guileful.

Details: Namuchi: an evil force like Vṛtra who obstructs the flow of water.

1.53.8: Destroys Vangrda and Others

You have slain Karañja and Parnaya, impelled by the luminous power of Atithigva.

You demolished the hundred cities of the (demon) Vangrda, since you were invoked by the unaided Rjishvan.

त्वं करञ्जमुत पर्णयं वधीस्तेजिष्ठयातिथिगवस्य
वर्तनी । त्वं शता बङ्गदस्याभिनत् पुरौऽनानुदः
परिषूता ऋजिश्चना ॥ ८

tvam karañjam uta parṇayam vadhiḥ tejiṣṭhayā atithigvasya vartanī you, Karañja, also, Parnaya, have slain, luminous power, of Atithigva, impelled by, tvam shatā vanṅgrdasya abhinat purāḥ anānudaḥ pariṣhūta rjishvanā you, hundred, of Vangrda, broke, city, unaided, invoked by, Rjishvan.

Details: Rjishvan: a devotee who is straightforward in his dealings.

1.53.9: Victory Over Kings

The twice-ten kings of men who came to fight with the helpless Sushravas, Along with their sixty thousand and ninety-nine followers, were overthrown by your unsurpassable chariot-wheel, O renowned one.

त्वमेताञ्जनराज्ञो द्विर्दशाऽबन्धुना सुश्रवसोप-
जग्मुषः । षष्टिं सहस्रां नवतिं नवं श्रुतो नि
चक्रेण रथ्या दुष्पदावृणक् ॥ ९

tvam etān janarājñāḥ dviḥ dasa abandhunā sushravasa upajagmuṣhaḥ you, those, kings, twice, ten, helpless, Sushravas, who came to fight, shaṣṭīm sahasrā navatim nava shruto ni chakreṇa rathyā duṣhpada avṛṇak sixty, thousand, ninety, nine, renowned (Indra), ., wheel, car, unsurpassable, (with ni) overthrow.

Details: Though apparently factual narratives, such riks have an inner content, as indicated

by the use of the word Sushravas. The numbers are also interesting. Ten, hundred thousand indicate some fullness. Ninety-nine indicates something lacking; sixty is less than seventy, the number seven indicating the fundamental principles of existence. Twenty types of evil forces obstruct the divinely inspired aspirant in his direct ascent to Heaven.

kings: though human, they are under the influence of the evil forces.

The event quoted here, interpreted as historical, is useful in dating the Rig Veda.

1.53.10: Devotees Protected by Indra

You did succour Sushravas with your protection; you, Indra, did protect Tūrvayāṇa with your powers.

Kutsa, Atithigva and Āyu were brought by you under the rule of the mighty and youthful king (Sushravas).

त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र
तूर्वयाणम् । त्वमस्मै कुत्समतिथिग्वमायुं
महे राज्ञे यूने अरन्धनायः ॥ १०

tvam āvitha sushravasam tava ūtibhiḥ
tava trāmabhiḥ indra tūrvayāṇam
you, did guard, Sushravas, with your,
protections, with your, powers having the
capability to save, Indra, Tūrvayāṇa,
tvam asmai kutsam atithigvam āyum
mahe rājñe yūne arandhanāyah
you, these, Kutsa, Atithigva, Āyu, mighty,
king, youthful, brought under his rule.

Details: The Seers, Kutsa, Atithigva and Āyu are discussed in (1.10.11), (1.31.2), (1.33), (1.51.6), (1.53.8), etc.,

trāmabhiḥ: powers which have the power of extricating the devotee in difficult situations.

1.53.11: Seers are the Happy Companions of Indra

O Indra, at the close of the yajña, may we, protected by the Gods, remain your most happy companions.

We extol you; may you endow hero-strengths and a long and excellent life on us.

य उदृचीन्द्र देवगोपाः सखायस्ते शिवतमा
असाम । त्वां स्तोषाम त्वया सुवीरा द्राघीय
आयुः प्रतरं दधानाः ॥ ११

ya udṛchi indra devagopāḥ sakhāyah te
shivatamā asāma

we, at the close of the ṛk or the yajña, Indra, those protected by the Gods, friends, your, most happy, remain,

tvām stoshāma tvayā suvīrā drāghīya
āyuh pratarāma dadhānāḥ

you, extol (you), by you, hero-strengths, long, life, excellent, endowed (by you).

Details: "At the conclusion of the inner yajña and also later, may we, protected by the Gods, remain their companions. Happy, highly heroic, and long-lived, may we be devoted to you, O Indra."

The Seers pray for a long-life so that they may have more opportunity for glorifying the Gods.

Hymn 1.54: The Supreme Light and Might

Metre: 1-5,7,10, Jagatī ; 6,8,9,11, Triṣṭup

1: The Worlds Quake in Fear

2: Worship Indra with His Shakti

3: Mind like Self-born Might

- 4: Shakes the Peak of the Great Heaven
- 5: You Act with Your Opulent Mind
- 6: Benefactor to Narya and Others
- 7: Lord of All Existence
- 8: Persons with Insufficient Delight
- 9: The Delight in the Stones Released
- 10: The Hill is Within Vṛtra
- 11: Light That Promotes Peace and Happiness

1.54.1: The Worlds Quake in Fear

O Maghavan, neglect us not in these fights with the evil; your might cannot be surpassed.

The rivers and woods reverberate with your roar; how can the (three) worlds, which fear you, fail to come together?

मा नो अस्मिन् मघवन् पृत्स्वंहसि नहि ते
अन्तः शवसः परीणशे । अक्रन्दयो नद्यो ३
रोरुवद्वना कथा न क्षोणीर्भियसा समारत ॥ १

mā no asmin maghavan pṛtsu amhasi
nahi te antaḥ shavasah parīṇashe
(neglect) not, us, these, Maghavan, battles,
with evil, not, your, end, luminous might, to
surpass or enclose,

akrandayo nadyo roruvat vanā kathā na
kṣhoṇīḥ bhiyasā samārata
roar, the rivers, reverberate, the woods,
how, not, (three) earths, in fear, come
together.

Details: The last line is echoed in the Taittirīya U. (2.8.1): 'From fear of Him (Brahman), does the wind blow; from fear of Him does the Sun rise.'

1.54.2: Worship Indra with His Shakti

Worship the powerful Shakra with his shakti; praise and adore Indra who hears our chants.

He with his assaulting might is gladdening both Heaven and Earth; he is (celebrated) as the champion, and as the generous giver of energies).

अर्चा शक्राय शाकिने शचीवते शुण्वन्तमिन्द्रं
महयन्त्रभिष्टुहि । यो धृष्णुना शवसा रोदसी
उभे वृषा वृषत्वा वृषभो न्यूञ्जते ॥ २

archā shakrāya shākinē shachīvate
shṛṇvantam indram mahayan abhi
ṣṭuhi

worship, Indra, powerful, along with his
consort or *shakti*, hears, Indra, adoring, in
front, praise or chant,

yo dhṛṣṇunā shavasā rodasī ubhe
vṛṣhā vṛṣhatvā vṛṣhabho nyrñjate
who, assaulting, might, Heaven and Earth,
two, who pours (light and might), with the
capacity for pouring the energies, champion,
is gladdening.

Details: Shachī: *shakti* of Indra. It is the name of the spouse of Indra in the Purāṇās.

1.54.3: Mind like Self-born Might

Chant happy praise for vastly luminous Indra, who assaults with his mind (concentrated) like self-born might.

He is of great renown, powerful, repeller of enemies, and adorable; he, who showers (light and might), hastens here with his steeds.

अर्चा दिवे बृहते शूष्यं वचः स्वक्षत्रं यस्य
धृषतो धृषन्मनः । बृहच्छ्रवा असुरो बर्हणा
कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥ ३

archā dive br̥hate shūṣhyam vachah
svakṣhatram yasya dhṛṣhato dhṛṣhat
manah

recite, luminous, vastly, happy, speech, self-
born, whose, assaults, might, mind,
br̥hat shravā asuro barhaṇā kṛtaḥ puro
haribhyām vṛṣhabho ratho hi ṣaḥ
great, renown, mighty, repeller (of foes),
(with pura) adored, ., steeds, one who
showers, hastens, ., he.

Details: *asura*: mighty one, not necessarily a demon. This word is used in Veda for Gods also unlike in Purāṇās.

1.54.4: Shake the Peak of the Great Heaven

You have shaken the peak of the great
Heaven. Assaulting, you have slain
Shambara.

You have obtained the gladdening (Soma);
the assembled cunning evil forces were
smashed with your sharpened and shining
Vajra weapon.

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता
शम्बरं भिनत् । यन्मायिनो ब्रन्दिनो मन्दिना
धृषच्छितां गभस्तिमशनिं पृतन्यसि ॥ ४

tvam divo br̥hataḥ sānu kopayah ava
tmanā dhṛṣhataḥ shambaram bhinat
you, Heaven, great, peak, shake, ., by self,
assaulting, Shambaram, (with ava) slain,
yat māyino vrandino mandinā dhṛṣhat
shitām gabhastim aśhanim pṛtanyasi
when, cunning demons, the assembled
group, gladdening, obtaining, sharpened,
with bright rays, Vajra, hurl or battle.

Details: Just as one dislodges a stray object on a tree by shaking it, Indra shakes the Heaven to dislodge the unwelcome visitors.

Shambara: demon, mentioned in (1.51.6)

1.54.5: You Act with your Opulent Mind

Roaring, you pour delightful (waters) on
the summits of prāṇa and also on the
demon Shuṣhṇa, along with his cohorts.
As of old, even today you act with your
opulent mind. Who can excel you?

नि यद् वृणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्
ब्रन्दिनो रोरुवद् वना । प्राचीनेन मनसा
बर्हणावता यद्वा चित् कृणवः कस्त्वा
परि ॥ ५

ni yat vṛṇakṣhi shvasanasya mūrdhani
shuṣhṇasya chit vrandino roruvat vanā
., that (you), (with ni) pour, Vāyu or prāṇa,
head or summit, of Shuṣhṇa, ., host of
titans, roaring, delightful,
prāchīnena manasā barhaṇāvataḥ yat
adyā chit kṛṇavaḥ kaḥ tvā pari
as of old, mind, opulent, when, today, even,
acts, who, you, can excel.

Details: Indra pours the delightful Waters or Energies on the summits of life-sustaining prāṇa, both in the Cosmos and in the human aspirant and renders the world of the human aspirant replete with power. Likewise, he pours them on the evil force Shuṣhṇa, with his associates, thereby neutralising his penchant for drying up the essence with the result that the world of the yajamāna delights in abundance. Indra has been doing this from ancient times and does so even today. Nobody can excel him.

shvasanasya: of Vāyu, the deity of the midregion, both in the subtle body of human as well as the cosmos, and the upholder of all the life-energies, *prāṇa*, and their actions, both in humans and in cosmos.

1.54.6: Benefactor to Narya and Others

You have protected Narya, Turvasha, Yadu, Turviti and Vayya, O Performer of numerous deeds.

You have protected Etasha and Ratha in obtaining the wealth; you have demolished ninety-nine cities (of the demons).

त्वमाविथ नर्यं तुर्वशं यदुं त्वं तुर्वीति वय्यं
शतक्रतो । त्वं रथमेतशं कृत्व्ये धने त्वं पुरो
नवतिं दम्भयो नव ॥ ६

tvam āvitha naryam turvasham yadum
tvam turvītim vayyam shatakrato
you, protected, Narya, Turvasha, Yadu, you,
Turviti, Vayya, doer of many deeds,
tvam ratham etasham kṛtvye dhane
tvam puro navatim dambhayo nava
you, ratha, moving, obtaining by virtuous
means, wealth, you, city, ninety, demolished,
nine.

Details: *narya:* benefactor of men; a name
turvasha and *turviti:* of winning gait; names
vayya: skilled in extending the realm of *yajña*,
the co-operative effort; a name

Etasha: moving; the name of a person

Ratha: one who is speedy; name of a person,

Etasha Ratha: the moving Ratha (alternate meaning).

ninetynine: indicates something incomplete

kṛtvye: this word seems to be a modification of *kartavya:* duty; hence the meaning, 'obtaining by virtuous means'.

1.54.7: Lord of All Existence

The human aspirant prospers and becomes (powerful) like a king and the guardian of all creatures by offering oblations (to Indra) and conforming to his law.

To him who recites the hymns of praise with devotion, the bounteous Indra showers from Heaven the gifts of light and might belonging to the higher worlds.

स घा राजा सत्पतिः शूशुवज्जनो रातहव्यः
प्रति यः शासमिन्वति । उक्था वा यो
अभिगृणाति राधसा दानुरस्मा उपरा पिवते
दिवः ॥ ७

sa ghā rājā satpatiḥ shūshuvat jano
rātahavyaḥ prati yaḥ shāsam invati
he, certainly, royal, the lord of all existence
(*sat*), prospers, *yajamāna*, offers oblations,
to whom (Indra), conforms to the law,
attains,

ukthā vā yo abhigrṇāti rādhasā dānuḥ
asmā uparā pinvate divaḥ
hymns, or, he, recites with faith, with his
wealth or capacity, bounteous (Indra), to
him (the singer), (the wealth) above,
showers, from Heaven.

Details: *uparā:* cloud, according to ritualists;
the meaning of 'on high, or, above' given here
is more suitable. It refers to the wealth of the
Rays and Might in Heaven.

1.54.8: Persons with Insufficient Delight

Unequaled is his might, unequalled is his wisdom. May those who have insufficient Soma become full by their acts.

O Indra, the giver of offerings increases your vast might and ample vigour.

असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा
सन्तु नेमै । ये त इन्द्र ददुषो वर्धयन्ति महि
क्षत्रं स्थविरं वृष्ण्यं च ॥ ८

asamam kṣhatram asamā manīṣhā pra
somapā apasā santu neme
unequalled, might, unequalled, (his)
wisdom, ., Soma drinker, by their acts, (with
pra) become full, half or insufficient,
ye ta indra daduṣho vardhayanti mahi
kṣhatram sthaviram vṛṣṇyam cha
he, your, Indra, the giver, increases, vast,
might, ample, vigour, and.

Details: The purport is that those who do not have the power of appreciating the Delight of existence i.e., those who have insufficient Soma can develop that capacity fully by increasing the power of Indra in themselves. This increase is effected by their generous self-giving to Indra. The term offerings should not be restricted to material offerings only. It includes all offerings.

neme: translated here as half or insufficient, based on Yāska, Durga, etc.

1.54.9: The Delight Released with the Stones

This plentiful Soma pressed with stones (bodies) is readied, contained in vessels (bodies) for Indra's drink.

(O Indra), accept them and fulfil your desire; later be mindful to give us the felicities.

तुभ्येदेते बहुला अद्रिदुग्धाश्चमूषदश्चमसा
इन्द्रपानाः । व्यश्रुहि तर्पया काममेषामथा
मनो वसुदेयाय कृष्व ॥ ९

tubhya it ete bahulā adridugdhāḥ
chamūṣhadaḥ chamasā indrapānāḥ
for you, only, these, plentiful, pressed with
stones, contained in the vessels, Somas, for
Indra's drink,
vyashnuhi tarpayā kāmam eṣhām athā
mano vasudeyāya kṛṣhva
accept (them), fulfil, (your) desire, your,
later, mindful, to give us wealth, become.

Details: In the inner context, the two stones (*adri*) used for pressing out the Soma in the rite are the outer and the inner (or subtle) bodies of the human aspirant. Soma (Delight) hidden in the bodies is drawn out and poured. When Indra is satiated, the manifestation of Indra power in the seeker is complete. See RV (1.28) regarding the esoteric meaning of the Soma pressing.

chamasa: Somās; derived from *chamyaste*, that which is eaten.

chamushada: that which is placed in *chamu*, the human body. For ritualists *chamu* is a vessel.

1.54.10: The Hill is within Vṛtra

Darkness obstructed the flow of waters.

The hill was within the stomach of Vṛtra. Indra precipitated in several tiers all the waters concealed by Vṛtra in the hollows.

अपामतिष्ठद्वरुणह्वरं तमोऽन्तर्वृत्रस्य जठरेषु
पर्वतः । अभीमिन्द्रो नद्यो वत्रिणा हिता विश्वा
अनुष्टाः प्रवणेषु जिघ्रते ॥ १०

apām atiṣṭhat dharuṇahvaram tamah
antaḥ vṛtrasya jaṭhareṣhu parvataḥ
waters, caused, obstruction of the flow,
darkness, inside, of Vṛtra, stomach, hill or
inconscious,

abhi īm indro nadyo vavriṇā hitā vishvā
anuṣṭāḥ pravaṇeṣhu jighnate

these, ., Indra, waters, by the coverer Vṛtra,
concealed, all, in succession, in the hollows,
precipitated.

Details: The hill (*parvata*), symbolising the state of inconscience or inertia is within Vṛtra, clearly indicating the symbolism of Vṛtra. The waters are the currents of light; they are obstructed by darkness (which is opposed to light).

The rock in which the waters are concealed has several plateaus and accordingly the waters come down from level to level in succession (*anuṣṭāḥ*).

1.54.11: Light that Promotes Peace and Happiness

Bestow on us, O Indra, the might that promotes peace, happiness and the great might that subdues the host of foes. Protect us by making us wealthy; guard us by making us wise; uphold for us the wealth with impulsions and happy successors.

स शेवृधमधि धा द्युममस्मे महि क्षत्रं
जनाषाळिन्द्र तव्यम् । रक्षा च नो मघोनः
पाहि सूरीन् राये च नः स्वपत्या इषे धाः ॥११

sa shevṛdham adhidhā dyumnam asme
mahi kṣhatram janāṣhāt indra tavyam
you, which promotes peace, bestow, light, on
us, great, might, that subdues the foes,
Indra, increases,

rakṣhā cha no maghonah pāhi sūrīn
raye cha nah svapatyā iṣhe dhāḥ
protect, and, us, wealthy, guard, (making
us) wise, wealth, and, us, happy succession,
impulsions, uphold for us.

Details: Note that Indra's might not only promotes peace and happiness but also subdues the foes. It cannot be purely physical.

svapatyā: *su* + *apatyā*, auspicious successors who continue the auspicious activities.

shevṛdham: *she* (happiness associated with peace *sham*) + *vṛdham* (promotion).

Hymn 1.55: Faith in Indra

Metre: Jagatī

- 1: His Vastness Wider than the Heaven
- 2: Mutual Nourishment
- 3: Indra Does Not Strike the Hill for His Own Enjoyment
- 4: Indra Speaks to the Rishis
- 5: Faith in Indra
- 6: Rendering the Light Free from Obstruction
- 7: Your Intuition Leads Us Not Astray
- 8: Abundant Will-power in Your Limbs

1.55.1: His Vastness Wider than the Heaven

His range is greater than that of Heaven;
Earth compares not to Indra in his greatness.

Terrible and powerful, he torments the foes of the devotees; he whets his Vajra for sharpness as a bull (does his horns).

दिवश्चिदस्य वरिमा वि पंप्रथ इन्द्रं न म्हा
पृथिवी च न प्रति । भीमस्तुर्विष्माश्चर्षणिभ्यं
आतपः शिशीते वज्रं तेजसे न वंसंगः ॥ १

divaḥ chit asya varimā vipapratha
indram na mahnā pṛthivī chana prati
the Heaven *dyu*, ., his, wideness, more
extensive, Indra, nor, greatness, Earth, also,
compare,

bhīmaḥ tuviṣhmān charṣhaṇibhyah
ātapah shishīte vajram tejase na
vamsagah

terrible, powerful, for the sake of his
devotees, torments (the foes), whets, Vajra,
for sharpness, like, a bull.

Details: *varimā*: the property of having a wide
or extensive range; it is translated as *urutvan*
in Sanskrit [17, vol.5].

1.55.2: Mutual Nourishment

Just as the ocean receives the rivers, he,
Indra, the ocean-like store, accepts the
widespread waters.

After drinking Soma, he showers gifts like
a bull; fighter of old, he is eager for great
deeds with his might.

सो अर्णवो न नद्यः समुद्रियः प्रति गृष्णाति
विश्रिता वरीमभिः । इन्द्रः सोमस्य पीतये
वृषायते सनात् स युध्म ओजसा पनस्यते ॥२

so arṇavaḥ na nadyaḥ samudriyaḥ
pratigrbhnāti vishritā varīmabhiḥ
he, oceans, like, rivers, ocean like store,
receives, waters (that which spreads),
widespread,

indrah somasya pītaye vṛṣhāyate sanāt
saḥ yudhma ojasā panasyate

Indra, Soma, drinking of, showers gifts like
a bull, from ancient days, he, fighter, with
his might, achieve mighty deeds.

Details: Indra accepts the Waters or energies;
then he, desirous of Soma, showers those
energies on the human aspirant who,
energised by the gifts of Indra, presses the
Soma for offering to Indra. Indra becoming
powerful by the Soma is ready for great
deeds.

samudriyaḥ: the ocean or the infinite
substance having all the energies.

varīmabhiḥ: the widespread Waters,
symbolising the powers of Light and Might.

1.55.3: Indra does Not Strike the Hill for His Own Enjoyment

O Indra, you have not struck the mountain
(of ignorance) for your own enjoyment.

You rule over the Gods of vast might.

The God (Indra) excelling in valour is
known to us excellently; foremost, he is
established in front for various actions.

त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य
धर्मणामिरज्यसि । प्र वीर्येण देवताऽति
चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥ ३

tvam tam indra parvatam na bhojase
maho nṛmṇasya dharmanām irajyasi
you, him, Indra, mountain (of ignorance),
not, (your) enjoyment, vast, might, holders
or Gods, rules over,

pra vīryeṇa devatā ati chekite
vishvasmā ugraḥ karmaṇe purohitah
., (with ati) excelling in valour, God, ., (with
pra) known (to us) excellently, all types of,
foremost, for actions, in front.

Details: *parvatam*: a common epithet for the
evil forces purveying ignorance, which is
formidable like a mountain.

1.55.4: Indra Speaks to the Rishis

The delighted Indra speaks to his
worshippers; he pleasantly reveals to his
people his secrets.

Indra who showers (gifts of light and
might) pleases his worshipper by
impelling happy speech in the human
aspirant.

स इद् वने नमस्युभिर्वचस्यते चारु जनेषु
प्रब्रुवाण इन्द्रियम् । वृषा छन्दुर्भवति हर्यतो
वृषा क्षेमैण धेनां मघवा यदिन्वति ॥ ४

sa it vane namasyubhiḥ vachasyate
chāru janeṣhu prabruvāṇa indriyam
he, .., delighted, worshippers, speaks,
pleasantly, people, reveals, his secrets,
vṛṣhā chhanduḥ bhavati haryato vṛṣhā
kṣhemeṇa dhenām maghavā yat invati
**Indra, delights, becomes, one who pleases,
with happy mind, speech, the rich (Indra),
when, impels.**

Details: Note that it is Indra who impels the
Rishi to recite happy speech or hymns and
again it is Indra who showers his choice
blessings on the worshipper in response to the
prayers.

haryataḥ: the human seeker who pleases the
Gods; derived from *haryati* (shining).

1.55.5: Faith in Indra

With his purifying and intense might, the
great battles are fought by the warrior
(Indra) for the sake of human beings.

They have faith in the resplendent Indra
only later. He wields the Vajra and kills
Vṛtra.

स इन्महानि समिथानि मज्मना कृणोति युध्म
ओजसा जनेभ्यः । अथा चन श्रद् दधति
त्विषीमत इन्द्राय वज्रं निघनिघ्नते वधम् ॥ ५

sa it mahāni samithāni majmanā kṛṇoti
yudhma ojasā janebhyah
he, .., great, battles, purifying might, does,
warrior, intense might, for men,

adhā chana shrat dadhati tvīṣhīmata
indrāya vajram nighanighnate vadham
later, only, truth or faith, bear or uphold,
luminous, Indra, Vajra, kills (Vṛtra), wields.

Details: *shrat*: faith. It should be distinguished
from ordinary belief. In spiritual life, one must
have faith in the existence of Gods and the
efficacy of their actions, just as in everyday
life one has a faith in the existence of oneself.
This mantra states that in many of us the faith
develops only after an experience, often
intense, of the action of God or the presence
of God.

shrat occurs elsewhere also. (1.104.7) states,
'I know my faith in your power'. 'Indra
upholds the faith in every human being' RV
(2.12.5). In later times *shraddha* replaced
shrat.

1.55.6: Rendering the Lights Free from Obstruction

Desirous of renown, the artful dwellings of
the demons are destroyed by his might
and by his pervading all over the Earth.
He renders the lights free from
obstructions. He of happy deeds releases
the waters for the worshipper.

स हि श्रवस्युः सदनानि कृत्रिमा क्षमया वृधान
ओजसा विनाशयन् । ज्योतीषि कृण्वन्नवृकाणि
यज्यवेऽव सुक्रतुः सर्तवा अपः सृजत् ॥ ६

sa hi shravasyuḥ sadanāni kṛtrimā
kṣhmayā vṛdhāna ojasā vināshayan
he, .., desirous of renown, dwellings, artful,
Earth, increasing, with his might,
destroying,
jyotīmṣhi kṛṇvan avṛkāṇi yajyaveva
sukratuḥ sartavā apaḥ sṛjat
lights, doing, free of obstructions,
worshipper, of happy deeds, aflow, waters,
releases.

Details: The dwellings (*sadana*) of the demons or evil forces are only artful and are not based on proper foundations. The dwelling is not a physical house, but an inner structure in the subtle body of each human being representing our beliefs, our ideals, etc. Indra can extend himself over the entire Earth and destroy these structures in each human being.

avṛkāṇi: free from the demonic forces, or from obstructions caused by these forces; see (1.31.13).

1.55.7: Your Intuition Leads Us Not Astray

Drinker of Soma, may your mind be disposed towards giving. Listener of prayers, bring your steeds here facing us. Indra, your charioteers are skilled in controlling (the steeds); your effectuating intuitive rays do not lead (us) astray.

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरी
वन्दनश्रुदा कृधि । यमिष्ठासः सारथयो य इन्द्र
ते न त्वा केता आ दंभुवन्ति भूर्णयः ॥ ७

dānāya manah somapāvan astu te
arvāṇchā harī vandanashrut ākr̥dhi,
towards gifting, mind, Soma-drinker, is,
your, facing us, steeds, listener of prayers,
bring,
yamishthāsaḥ sārathayo ya indra te na
tvā ketā ādabhnuvanti bhūrṇayaḥ
skilled in controlling, charioteers, who,
Indra, your, not, your, intuitive rays, lead
astray, effectuating.

Details: The effectuating beams of intuition show not only the path, but also provide the energy for accomplishing the deeds. They never lead the worshipper in wrong directions.

1.55.8: Abundant Will-power in Your Limbs

O Indra, you hold in your hands
inexhaustible wealth; celebrated, you
bear in your body unvanquished strength.
Like wells surrounded by men, abundant
powers reside in your limbs, O Indra.

अप्रक्षितं वसुं विभर्षि हस्तयोरषाळं
सहस्तन्वि श्रुतो दधे । आवृतासोऽवतासो न
कर्तृभिस्तनूषु ते क्रतव इन्द्र भूर्यः ॥ ८

aprakṣhitam vasu bibharṣhi hastayoḥ
aṣṭhāḥ sahaḥ tanvi shruto dadhe
inexhaustible, wealth, hold, in (your) hands,
unvanquished, strength, in your body,
celebrated, (you) bear,
āvṛtāsaḥ avatāsaḥ na kartṛbhiḥ tanūṣhu
te kratava indra bhūrayaḥ
surrounded, wells, like, by men, in (your)
limbs, your, will-power, Indra, many.

Details: Just as men seeking water surround the well, the will-powers surround the limbs of Indra.

kratavaḥ: powers of will based on wisdom.

Hymn 1.56: Indra Builds the Midworld in Man

Metre: Jagatī

- 1: Lifts Up the Impelling Powers
- 2: Ascend Quickly to Indra
- 3: Faultless Valour Shines
- 4: Expels Darkness with His Might
- 5: Establishes the Midworld in Man
- 6: Energises the Bodies of the Aspirant

1.56.1: Lifts Up the Impelling Powers

The enjoyer (Indra) bends down towards the human seeker as a horse to a mare and manifests the impelling powers. Intent on the great work, he takes a drink, turning the golden chariot with harnessed steeds towards the human aspirant.

एष प्र पूर्वीरव तस्य चम्रिषोऽत्यो न
योषामुदयंस्त भुर्वणिः । दक्षं महे पाययते
हिरण्ययं रथमावृत्या हरियोगमृभ्वसम् ॥ १

eṣha pra pūrvīḥ ava tasya chamriṣhaḥ
atyo na yoṣhām udayamsta bhurvaṇiḥ
he (Indra), ., copious, (with pra) bends
down, his, libations or impelling powers,
steed, like, mare, lifts up or manifest,
enjoyer,

dakṣham mahe pāyayate hiraṇyayam
ratham āvṛtyā hariyogam ṛbhvasam
the discriminate, great work, drinks, golden,
car, turning towards yajamāna, with
harnessed steeds, splendid (car).

Details: Indra's coming down from his supreme station is described as, 'bending' (*prāva*) and he manifests or releases the impelling powers held in the body of the aspirant. Energised by these powers, the yajamāna prepares the Soma which Indra drinks, continuing his great deeds.

pra + ava + udayamsta: Indra comes down (*ava*) and forcefully (*pra*) manifests the powers in the body of yajamāna,

chamriṣhaḥ: impelling powers in the body of the aspirant. *chamu* stands for the ladle or vessel for handling the Soma juice. It symbolises the body of the aspirant. *Iṣhaḥ* are the impelling powers. Just as a priest takes the Soma juice from a ladle, Indra lifts up the impelling powers from the bodies of the aspirant.

1.56.2: Ascend Quickly to Indra

Bowing down and ready for the work, the worshippers gather around Indra as merchants desiring wealth come to the ocean on a voyage.

To Indra, the lord of discernment, mighty and the lord of the inner yajña, ascend swiftly with the light obtained from the chants, like eager persons climbing the hill.

तं गूर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे
सनिष्यवः । पतिं दक्षस्य विदथस्य नू सहो
गिरिं न वेना अधि रोह तेजसा ॥ २

tam gūrtayo nemanniṣhaḥ parīṇasaḥ
samudram na sancharaṇe saniṣhyavaḥ
him, chanters, bowing down being impelled,
gather around, ocean, like, on a voyage,
wealth desiring (merchants),
patim dakṣhasya vidathasya nū saho
girim na venā adhiroha tejasā
lord, one who has discernment, knowable,
swiftly, mighty, hill, like, the desireful or
eager, climb, with the light (obtained from
the praise).

Details: *vidatha:* aim or goal of knowledge, inner yajña. The last line is reminiscent of RV (1.10.2): 'As the wise climb from peak to peak'

1.56.3: Faultless Valour Shines

He is swift, victorious and mighty; his faultless valour with its impelling power shines in many battles as does a mountain peak.

Strong and exhilarated, he subdued the evil and cast the cunning Shuṣṇa into a prison to dwell in grief and in bondage.

स तुर्वणिर्महौ अरेणु पौस्ये गिरेर्भृष्टिर्न भ्राजते
तुजा शवः । येन शुष्णं मायिनमायसो मदं दुध्र
आभूषु रामयन्नि दामनि ॥ ३

sa turvaṇiḥ mahān areṇu paumsye gireḥ
bhr̥ṣhtiḥ na bhr̥ajate tujā shavaḥ
he, swift and victorious, mighty, faultless,
battles, mountain, peak, like, shines, active
with impelling power, valour,
yena shuṣṇam māyinam āyaso made
dudhra ābhūṣhu rāmayat ni dāmani
which (might), Shuṣṇa, cunning, strong,
exhilarated, subduing the evil, in prison, to
dwell in grief, within, in bonds.

Details: *āyasa*: steel or iron, strong in general.
S translates it as armour made of iron.

paumsya: manhood or heroic; or the battle
associated with these qualities.

1.56.4: Expels Darkness with His Might

When strengthened by the hymns, the
luminous power joins Indra for his
increase, as Sūrya does with Uṣha.
He expels darkness with his assaulting
might; he makes the enemies cry aloud
subjecting them to much affliction.

देवी यदि तविषी त्वावृधोतय इन्द्रं
सिषक्त्युषसं न सूर्यः । यो धृष्णुना शवसा
बाधते तम इयति रेणुं बृहदहिरिष्वणिः ॥ ४

devī yadi taviṣhī tvāvṛdhā utaya indram
siṣhakti uṣhasam na sūryaḥ
luminous, when, power, strengthened by
praise, for increase, Indra, joins, Uṣhas,
like, with Sūrya,
yo dhṛṣṇunā shavasā bādgate tama
iyarti reṇum bṛhat arhariṣhvaniḥ
who, assaulting, luminous power, expels,
darkness, subjects (them), affliction, much,
makes them cry aloud.

Details: The power of hymns joins with the
luminous (*devī*) divine power and they join
Indra.

1.56.5: Indra Establishes the Midworld in Man

O Remover of darkness, the sustaining and
undecaying midworld was established
by you, the slayer, in the quarters of the
Heaven.

Then you, Indra, rapturous with Soma and
the shower of the lustres of the *svar*
world, killed Vṛtra with your exultant
power and sent down the flood of waters.

वि यत् तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव
आतासु बर्हणा । स्वर्मीळहे यन्मदं इन्द्र
हर्षाहन् वृत्रं निरपामौब्जो अर्णवम् ॥ ५

vi yat tiro dharuṇam achuyutam rajah
atiṣṭhipo diva ātāsu barhaṇā
., when, dispellers of darkness, sustaining,
undecaying, midworld, (with vi) established,
Heaven, in the quarters, O slayer,
svarmīlhe yat mada indra harṣhya ahan
vṛtram niḥ apām aubjo arṇavam
pouring lustres, when, in the Soma-rapture,
Indra, exultant power, killed, Vṛtra, .,
waters, (with niḥ) sent down, flood of.

Details: Indra establishes the midworld in the
Seer capable of sustaining all the life-energies
in him/her. Only then can he proceed to
demolish the demonic force, Vṛtra, and
release all the hidden energies symbolised by
Waters.

svarmīlhe: *svar* denotes the luminous fourth
world, *svar*; *miha* denotes showering or
pouring. S associates the Word with wealth
obtained in a battle, for which the support is
obscure.

rajah: midworld. This region is characterised by the *guṇa* or quality of *rajas*, a word which is used in the books on yoga in later times.

1.56.6: Energises the Aspirant

With your power you brought down from Heaven the sustaining waters to the realms of the Earth (bodies of aspirant), O great Indra.

In the exhilaration of Soma, you have released the waters, and smitten Vṛtra with the solid rock.

त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र
सदनेषु माहिनः । त्वं सुतस्य मदे अरिणा
अपो वि वृत्रस्य समया पाष्यारुजः ॥ ६

tvam divo dharuṇam dhiṣha ojasā
pṛthivyā indra sadaneṣhu māhinaḥ
you, Heaven, sustaining (waters), establish
or bring down, might, to Earth, Indra,
realms or bodies, O great one,
tvam sutasya made ariṇā apo vi vṛtrasya
samayā pāṣhyā arujah
you, Soma, exhilaration, released, the
waters, ., Vṛtra, solid, rock, (with vi)
smashed.

Details: Vṛtra is smitten by Vajra often referred to as stone (*pāṣhya*) or the solid rock symbolising the power of the mantra.

sadaneṣhu: realms of Earth in the macrocosmic view. The meaning in the microcosm view is, 'inner and outer bodies, the so-called matter, life and mind bodies of the human aspirant which are energised by the released energies, the Waters.'

ariṇā: released, derived from *rī*, to move.

Hymn 1.57: Complete Surrender to Indra Metre: Jagatī

- 1: Wealth Flows Down like Water
- 2: World Becomes Intent on Your Worship
- 3: Indra Directs His Radiance
- 4: We Seek Refuge in You
- 5: We are Yours
- 6: You Alone Bear All Might

The entire Sūkta describes the yoga of complete surrender (*prapatti*) developed in great detail by Sri Rāmānuja and others in later times.

1.57.1: Wealth Flows Down like Water

To the greatest, mighty and opulent Indra, who is lofty, with strength derived from truth, I offer praise.

His wealth, difficult to retain as waters on the slope, is spread everywhere for uncovering the strength of the Rishi.

प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे
मतिं भरे । अपामिव प्रवणे यस्य दुर्धरं राधो
विश्वायु शर्वसे अपावृतम् ॥ १

pra mamhiṣṭhāya bṛhate bṛhadraye
satyashuṣhmāya tavase matim bhare
. , greatest, mighty, with vast wealth,
strength derived from truth, lofty, praise,
(with pra) offer,
apāmiva pravane yasya durdharam
rādho vishvāyu shavase apāvṛtam
like waters, slope, whose, difficult to hold,
wealth, spread everywhere, for strength (of
worshipper), uncovered (the strength).

Details: Even as the speed of waters on a slope cannot be arrested, Indra's wealth coming from the high place cannot be blocked

by anyone below. Such is the bounty of Indra to strengthen the worshipper.

The strength is already present in a latent condition in the Rishi. Indra only removes the veil on it.

satyashuṣhmāya: strength derived directly from the supreme Truth, unlike the strength of titans like Vṛtra, whose strength is derived from cunning or *māya*.

1.57.2: World Becomes Intent on Your Worship

Later the entire world became intent on your worship. The offerings of the worshipper flowed to you like waters to a depth,

When the mountain (forces of ignorance) was hit by Indra's Vajra, which is golden, destructive shining with desire.

अथ ते विश्वमनु हासदिष्टय आपो निम्नेव
सर्वना हविष्मतः । यत्पर्वते न समशीत ह्येत
इन्द्रस्य वज्रः श्रथिता हिरण्ययः ॥ २

adha te vishvam anu ha asat iṣṭaya
āpaḥ nimneva savanā haviṣmataḥ
later, your, all the world, ., ., (with anu)
became intent, worship, waters, like to a
depth, offerings, of the worshippers,
yat parvate na samashīta haryata
indrasya vajraḥ shnathitā hiraṇyayaḥ
when, mountain (or forces of inertia), not,
rest, desirous (of slaying), Indra, Vajra,
destructive, golden.

Details: The Vajra destroys the mountain, symbolising the inconscient forces.

haryataḥ: shining. Vajra shines with the desire of slaying the enemy.

1.57.3: Indra Directs His Radiance

To the formidable and most praiseworthy (Indra), bring the offerings with obeisance in this yajña, O auspicious Uṣha.

Indra, the all-sustaining, famous and endowed with appropriate signs, directs his light towards the praising Seer, as the steeds in movement (are directed by their master).

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ
भरा पनीयसे । यस्य धाम श्रवसे नामैन्द्रियं
ज्योतिरकारि हरितो नायसे ॥ ३

asmai bhimāya namasā sam adhvara
uṣho na shubhra ābharā paṇiyase
this, formidable, obeisance, ., yajña, Uṣha,
now, auspicious, (with sam) bring,
praiseworthy,

yasya dhāma shravase nāma indriyam
jyotiḥ akāri harito na ayase
whose, all-sustaining, praising (Seer),
famous, sign of Indra, light, is formed,
steeds, like, for movement.

Details: The verse is addressed to fellow worshippers. Just as horsemen lead the horses to their chosen destinations, so does Indra direct his radiance to his chosen worshippers.

Uṣha: Goddess of the Dawn of spiritual knowledge or spiritual awakening. She does not represent the complete spiritual knowledge. Hence, the initial spiritual experience is offered to Indra, the Lord of the Divine mind, so that he can show fresh avenues for spiritual progress. For more information, see hymns 1.48, 1.49 to Uṣha and the essay in Part II.

nāma: indicates both the obeisance of singer and Indra's satisfying the request.

1.57.4: We Seek Refuge in You

O Widely-lauded Indra, we are your own;
seeking refuge in you, we come to you, O
lord of wealth.

Lover of hymns, none else deserves our
laud; love our hymns of praise as the
Earth (cherishes her creatures).

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि
प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः सघत्
क्षोणीरिव प्रति नो हर्य तद्वचः ॥ ४

ime ta indra te vayam puruṣṭuta ye tva
ārabhya charāmasi prabhūvaso
we, yours, Indra, to you, we, widely-lauded,
we, you, seeking refuge, (we) come to you,
lord of wealth,
nahi tvadanyo girvaṇo girah saghat
kṣhoṇīriva prati no harya tat vachah
not, other, lover of praise, laud, deserves,
like Earth, ., our, (with prati) love, that,
praise.

Details: One can see here the seeds of the
yoga of complete surrender, formulated later
by Sri Rāmānuja, Sri Chaitanya and others,
with its vast literature.

1.57.5: We are Yours

O Indra, great is your valour; we are
yours. O opulent one, fulfil the longing of
this worshipper.

Your greatness is comparable to that of
the vast Heaven; this Earth, too, bends
before your prowess.

भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्
काममा पृण । अनु ते द्यौर्वृहती वीर्यं मम इयं
च ते पृथिवी नैम ओजसे ॥ ५

bhūri ta indra vīryam tava smasi asya
stotuḥ maghavan kāmam āpṛṇa
great, your, Indra, valour, yours, we are,
this, worshipper, Maghavan, desire, fulfil,
anu te dyauḥ bṛhatī vīryam mama iyam
cha te pṛthivī nema ojase
follows, your, Heaven (*dyu*), vast, valour,
measures or comparable to, this, and, your,
Earth, bends, prowess.

Details: *anu mama:* *mama* to measure. This
phrase literally means, 'follows after the
measurement or comparison', i.e., on
measuring Indra's greatness it is found to be in
the likeness of the vast Heaven.

tava smasi: we are yours.

1.57.6: You Alone Bear All Might

O Indra, the huge and the wide forces of
the mountain (of ignorance) were
shattered into pieces with your Vajra, O
mighty one.

The concealed waters were released to
flow. True it is that you alone support all
the might.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन्
पर्वशश्चकर्तिथ । अवासृजो निवृताः सर्तवा
अपः सत्रा विश्वं दधिषे केवलं सहः ॥ ६

tvam tam indra parvatam mahām urum,
vajreṇa vajrin parvashaḥ chakartitha
you, your, Indra, mountain, huge, broad or
wide, with Vajra, one endowed with Vajra,
into pieces, did shatter,
avāsṛjo nivṛtāḥ sartavā apah satrā
vishvam dadhiṣhe kevalam sahaḥ
released, concealed, to flow, waters, true it
is, all, bear, you alone, might.

Details: *Vajrin:* one endowed with the all-
powerful Vajra.

Next hymn to Indra: 1.61

Section VIII: Sūktās (1.58-1.64)

Riṣhi: Nodhā Gautamaḥ

Sūkta	Hymn title	Page
1.58	Agni, Giver of Supreme Bliss (9)	343
1.59	Agni Vaishvānara: Universal Divine Force and Will (7)	347
1.60	Agni, Rich In Thought (5)	351
1.61	Indra: Pure Song of My Clear-cut Thoughts (16)	353
1.62	The Intuition Saramā, the Route and the Hill (13)	359
1.63	Indra: The Energiser of Our Self or Jīva (9)	365
1.64	Maruts: Their Powers and Actions (15)	368

Riṣhi Nodhā belongs to the lineage of Riṣhi Gotama whose riks are in Section X. All the seven Sūktās end with the phrase, “may he, rich in thought, come at dawn”. In (1.62.3), Goddess Saramā is mentioned. She is the power of intuition; it does not know the Truth completely, but can lead the seeker to the Truth. One may wonder whether such a thing is possible. For instance, can an illiterate person lead a person towards education? There are many instances of spiritual aspirants getting wisdom from the comments of persons not considered spiritual. A more common example is a broom, which is itself not clean, but can help in keeping a place clean.

(1.59) is the hymn to Vaishvānara, the Universal Divine Force and Will. In the essay in Part II we have discussed in detail the relation between this Vaishvānara in the Veda and the Vaishvānara Vidya in the Chhāndogya Upanishad.

The Sūkta (1.63) dedicated to Indra reveals several secrets. (1.63.2) declares that it is the human Riṣhi or singer who places the Vajra in Indra’s hands. Obviously Vajra is not a physical weapon, but the potent Word which is recited by the Riṣhi. (1.63.8) declares that Indra energises the *jīva* or self (*tmāna*) in all ways.

(1.64) is a Sūkta to the Maruts, the Gods of fierce action and knowledge. They are from the midworld. They are endowed with beauty and fury and are always helpful to the humans.

Hymn 1.58: Agni: Giver of Supreme Bliss

Metre: 1-5, Jagatī ; 6-9, Triṣṭup

- 1: Builds the Midworld in Man
- 2: The Inner Fire Rises Up
- 3: Chariot for the Seeker
- 4: Agni’s Progress in Man
- 5: Clears the Obstacles to Enjoyment
- 6: Bhṛgūṣ Establish Agni in Man
- 7: Seven Invokers
- 8: Grant Us Faultless Happiness
- 9: Shelter to the Worshipper

1.58.1: Builds the Midworld in Man

Son of strength, the immortal (Agni)
moves swiftly; the summoning-priest
becomes the messenger, the luminous
one.

He builds the midworld with complete
pathways; with the offerings he brings to
light the manifestations of the Gods.

नू चित् सहोजा अमृतो नि तुन्दते होता यद्
दूतो अभवद् विवस्वतः । वि सार्धिष्ठेभिः
पथिभी रजौ मम आ देवताता हविषा
विवासति ॥ १

nū chit sahojā amṛto ni tundate hotā yat
dūto abhavat vivasvataḥ

swift, verily, son of strength, immortal, ..
moves, summoning priest, when, messenger,
becomes, light,

vi sādhiṣṭhebhīḥ pathibhī rajo mama ā
devatātā haviṣhā vivāsatī

.., complete or right, pathways, midworld,
(with vi) builds, .., manifestation of Gods,
offerings, (with ā) brings to light.

Details: Though the midworld between the Earth and Heaven exists already in the universe, Agni builds in the seeker or yajamāna his midworld, the life-world (*prāṇamayakosha*). This is the second creation. Note the connection between the two halves of the mantra. Agni is usually the summoning priest. But he becomes the shining one so that he can build the midworld in the yajamāna.

devatātā: manifestation; it is interpreted by S as the name of a yajña. However, the meaning 'manifestation' is more consistent if the contexts where the word is used are taken into consideration. S in (1.127.9) interprets it as 'manifestation'.

1.58.2: The Inner Fire Rises Up

Ageless, assimilating the food offered, he
grows rapidly and blazes in the dry fuel
Of him who has consumed (the fuel), the
rear glows like a fleeting steed; then does
he roar like the reverberating summit of
Heaven.

आ स्वमद्गं युवमानो अजरस्तृष्वविष्यन्नतसेषु
तिष्ठति । अत्यो न पृष्ठं प्रुषितस्य रोचते
दिवो न सानुं स्तनयन्नचिक्रदत् ॥ २

ā svam adma yuvamāno ajaraḥ tṛṣhu
aviṣhyan ataseṣhu tiṣṭhati

.., his own, assimilating the food, flaming,
ageless, swift, grows, dry fuel, (with ā)
climbs,

atyō na pṛṣṭham prūṣitasya rochate
divo na sānu stanayan achikradat
swift steed, like, rear, of him who has
consumed, shines, Heaven, like, summit,
reverberating, roar.

Details: Those parts in the body of the seeker or yajamāna, which are ready for receiving the Truth, are the fuel. The fire of the inner yajña, *yogāgni*, rises up and the effects of the flames of the ensuring fire are described. The experience of the inner spiritual fire rising up in the subtle body is the seed of the *tāntrik* experiences (the energy of Kuṇḍalini rising up from centre to centre, *chakra* to *chakra*).

1.58.3: Chariot for the Seeker

Worshipped by Rudrās and Vasūs he, the
performer (of yajña) and the summoning
priest, is immortal; he is seated inside
and is the lord of the riches.

He is praised by the worshippers; he, like
a chariot among men, conveys
continuously the choice offerings to the
Gods.

क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो
रयिषाळमर्त्यः । रथो न विक्ष्वञ्जसान आयुषु
व्यानुषग्वार्या देव ऋण्वति ॥ ३

krāṇā rudrebhiḥ vasubhiḥ purohito hotā
niṣhatto rayiṣhāl amartyaḥ
performing, Rudrās, Vasūs, worshipped, the
summoning priest, seated within, lord of the
riches, immortal,
ratho na vikṣhu ṛñjasāna āyuṣhu vi
ānuṣhag vāryā deva ṛṇvati
chariot, like, among men, worshipped,
yajamāna, ., uninterrupted, choice offerings,
Gods, (with vi) (he) specially provides.

Details: Just as a chariot takes the travellers along the required path to the destination, Agni takes the Seer along the path of yajña to the final destination by performing various actions and offering them to the Gods. Just as a chariot is used for transporting objects, Agni conveys the offerings to the Gods.

1.58.4: Agni's Progress in Man

Propelled by the life-energy, loud of voice,
he spreads easily, in the wood with his
penetrating tongues of flame.
O Agni, you rush like a bull to the trees; O
fiercely blazing one, undecaying, black is
your course.

वि वातजूतो अतसेषु तिष्ठते वृथा जुहूभिः
सृण्या तुविष्वणिः । तृषु यदग्ने वनिनो
वृषायसै कृष्णं त एम रुशदूर्मे अजर ॥ ४

vi vātajūto ataseṣhu tiṣṭhate vṛthā
juhūbhiḥ sṛṇyā tuviṣhvaniḥ
., impelled by wind or life energy, in the
fuel, (with vi) spreads, easily, tongues (of
flame), penetrating, loud of voice,

tr̥ṣhu yat agne vanino vṛṣhāyase
kr̥ṣṇam ta ema rushadūrme ajara
speedily, when, Agni, among trees, like a
bull, black, your, course, fiercely blazing,
undecaying.

Details: This verse is usually interpreted as a description of a fierce forest fire. It has a deep meaning in the context of the internal yajña. The wind stands for the life-force, prāṇa, in the human, using which Agni blazes bright dispelling darkness and the evil forces as indicated by the phrase “roaring sound, *tuviṣhvaniḥ*.” When he displays his prowess to the worshippers, desirous of felicity, his presence is forceful like the bull among delectable trees. Recall *vana* has both the meanings of trees and delectability. The path of Agni through the darkness is black because he is hewing a new path, not yet known.

1.58.5: Clears the Obstacles to Enjoyment

Propelled by the life-force, flame-mouthed
Agni, overcoming obstructions to
enjoyment, goes forward like a bull
among cows.

He rushes forcefully to the undecaying
midworld; both mobile and immobile
entities quake in fear as he flies along.

तपुर्जम्भो वन आ वातचोदितो यूथे न साह्वौ
अव वाति वंसगः । अभिब्रजन्नक्षितं पार्जसा
रजः स्थातसरथं भयते पतत्रिणः ॥ ५

tapurjambho vana ā vātachodito yūthe
na sāhvān avavāti vamsagah
flame-mouthed, enjoyment, ., impelled by
life-force, herd, like, overcoming
obstructions, (with ā) goes forward, bull,

abhivrajan akṣhitam pājasā rajah
sthātuḥ charatham bhayate patatṛiṇaḥ
rushes, undecaying, with strength, the
midworld, the unmoving, the moving, quake
in fear, as he flies along.

Details: His presence causes fear in all.

vana: enjoyment in the deeper and broader sense of the word; it is the force behind progress according to the Vedic mystics. Agni clears all the obstacles to enjoyment, physical, vital, mental and other types.

1.58.6: Bhṛgūs Establish Agni in Man

O Agni, Bhṛgūs established you among humans, like the cherished wealth, for attaining divinity.

You are the summoning-priest and a welcome guest who sacrifices for men; you are felicitous like an honoured friend.

दधुद्धा भृगवो मानुषेष्वारयिं न चारुं सुहवं
जनैभ्यः । होतारमग्ने अतिथिं वरेण्यं मित्रं न
शेवं दिव्याय जन्मने ॥ ६

dadhuḥ tvā bhṛgavo mānuṣheṣhu ā
rayim na chārum suhavam janebhyah
established, thee, Bhṛgūs, among men, ., wealth, like, cherished, one who calls the Gods, for men,

hotāram agne atithim vareṇyam mitram
na shevam divyāya janmane
performer of yajña, Agni, guest, honoured, friend, like, felicitous, divine, birth.

Details: Bhṛgus: capable of bearing the rays of the spiritual solar light.

Like the Aṅgirasās, the Bhṛgūs too are both human and divine. The divine Aṅgirasās

are born of the flames of Agni, and the supporting Bhṛgus are rays of the Sun. The connection of both with Agni is established in the human sacrificer. The solar wealth, the great rays of the supreme Sun or of Truth-Consciousness, is necessary for establishing Agni in men who strive for the attainment of divinity.

1.58.7: Seven Invokers

The most worthy in yajñās, the summoning priest, is elected by the seven invokers to lead in the yajñās.

The seeker of all types of riches, Agni, him, I worship in adoration and I attain happiness.

होतारं सप्त जुह्वो ऽ यजिष्ठं यं वाघतो वृणते
अध्वरेषु । अग्निं विश्वेषामरतिं वसूनां
सपर्यामि प्रयसा यामि रत्नम् ॥ ७

hotāram sapta juhvo yajishṭham yam
vāghato vṛṇate adhvareshu
the summoning priest, seven, invoking, most worthy in yajñās, whom, priests (Gods), elect, in yajña-journeys,
agnim vishveshām aratim vasūnām
saparyāmi prayasā yāmi ratnam
Agni, all types of, seekers, wealth, worship, with adoration, attain, felicity.

Details: The seven worlds are made of the three lower worlds of matter, life and mind, the corresponding three upper worlds represented by *sat-chit-ānanda*, Existence-Consciousness-Bliss, and the linking fourth world, *sva* called *mahas* or *vijnāna* in the Upanishads. Both the lower triple world and upper triple world are indicated by the Word *tridhātu*, appearing in (1.34.6), (1.34.7)

among others. Each of these seven worlds can be accessed by means of a particular potent sound, intoned by the seven invokers. *saptā hota* occurs in (3.29.14) and (10.64.5). Agni seeks and gets all types of riches so that he can share it with the devotees whose needs are different.

1.58.8: Grant Us Faultless Happiness

O Agni, son of strength, with friendly lustre grant us today, your worshippers, unimpaired happiness.

O Son of lofty strength, protect from evil with strong guards the one who praises you.

अच्छिद्रा सूनो सहसो नो अद्य स्तोतृभ्यो
मित्रमहः शर्म यच्छ । अग्रे गृणन्तमंहस
उरुष्योर्जो नपात् पूर्भिरायसीभिः ॥ ८

achchhidrā sūno sahaso no adya
stotṛbhyo mitramahaḥ sharma yachchha
faultless, son, of strength, us, today,
worshippers, friendly lustres, felicities,
grant,

agne grṇantam amhasa uruṣhya ūrjaḥ
napāt pūrbhiḥ āyasībhiḥ

Agni, lauds, from evil, protect, lofty
strength, son, guards of, iron (strong
material).

1.58.9: Shelter to the Worshipper

O Luminous One, be a shelter to your worshipper; O Wealthy One (Indra), give happiness with riches to worshippers.

O Agni, rich in thought, guard your worshipper from evil and appear quickly to the worshipper in the morning.

भवा वरूथं गृणते विभावो भवा मघवन्
मघवद्भ्यः शर्म । उरुष्याग्रे अंहसो गृणन्तं
प्रातर्मधू धियावसुर्जगम्यात् ॥ ९

bhāvā varūtham grṇate vibhāvo bhavā
maghavan maghavadbhyaḥ sharma
be, shelter (which wards evil), worshipper,
luminous one, be, wealthy one, those riches,
happiness.

uruṣhya agne amhaso grṇantam prātaḥ
makṣhū dhiyāvasuḥ jagamyāt
protect, Agni, evil, worshipper, dawn,
quickly, rich in substance of thought, come.

Details: *dhiyāvasuḥ*: rich in the substance of thought. For the Vedic Seers, the thought or intellect is concrete like a physical substance. This word occurs ten times in RV, a common epithet for the God Agni and the Goddess Sarasvatī, as in (1.3.10).

Hymn 1.59: Agni Vaishvānara: Universal Divine Force and Will

Metre: Triṣṭup

- 1: Supports Earth like a Pillar
- 2: Agni as a Beacon for Ascent
- 3: All Riches Vested in Agni
- 4: Chants like a Human Being
- 5: Brought Supreme Good
- 6: Agni as Indra
- 7: Labours in All Peoples

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; and he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches

are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.

There are fourteen such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all the worlds." (10.88.5) proclaims, "You are the Head of the world".

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads.]

1.59.1: Supports Earth like a Pillar

All other flames are only your branches; in you rejoice all the Gods.

O Universal Godhead, you are the navel-center of mortals, and support them like a deeply embedded pillar.

वया इदग्रे अग्रयस्ते अन्ये त्वे विश्वे अमृता
मादयन्ते । वैश्वानर नाभिरसि क्षितीनां
स्थूणेव जनौ उपमिद् ययन्थ ॥ १

vayā it agne agnayah te anye tve vishve
amrtā mādayante
branches, only, Agni, fires, your, other, you,
all, Gods, rejoice,

vaishvānara nābhiḥ asi kṣhitinām
sthūṇeva janān upamit yayantha
Universal Godhead, navel, are, men, like a
pillar, persons, deeply embedded, support.

Details: *vayah*: branches; the power of Agni in each human being is like a branch of the Universal Agni.

1.59.2: Agni as a Beacon for Ascent

Head of Heaven and centre of Earth, Agni became the traveller between Heaven and Earth.

O Vaishvānara, the Gods designed you, a God, as the beacon for the aspirant.

मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती
रोदस्योः । तं त्वा देवासौऽजनयन्त देवं
वैश्वानर ज्योतिरिदार्याय ॥ २

mūrdhā divo nābhiḥ agniḥ prthivyā athā
abhavat aratī rodasyoḥ

head, of Heaven, centre, Agni, of Earth,
thus, became, messenger, between Heaven
and Earth,

tam tvā devāsaḥ ajanayanta devam
vaishvānara jyotiḥ it āryāya
having become thus, you, Gods, manifested,
God, Universal Godhead, light or beacon,
as, for the seeker or sacrificer.

Details: Travelling from Heaven, the plane of mind, to Earth, the plane of matter, the normal realm of the human, Agni, like a beacon, prepares a path of ascent for the human seeker who may then reach the higher planes.

1.59.3: All Riches Vested in Agni

As the rays stay steadfast in the Sun, all riches are vested in the Vaishvānara Agni.

Whether treasures there are in mountains,
herbs, waters and in men, you are their
king.

आ सूर्ये न रश्मयो ध्रुवासो वैश्वानरे दधिरेऽग्रा
वसूनि । या पर्वतेष्वोषधीष्वप्सु या
मानुषेष्वसि तस्य राजा ॥ ३

ā sūrye na rashmayo dhruvāso
vaishvānare dadhire agnā vasūni
, Sun, like, rays, stable, Vaishvānara, (with
ā) placed, Agni, riches,
yā parvateṣhu oṣhadhiṣhu apsu yā
mānuṣheṣhu asi tasya rājā
whatever, in mountains, in herbs, in waters,
whatever, in men, are, of them, king.

Details: As the rays are set firmly in the Sun,
all essences and all treasures, denoted by the
word *vasu*, inherent in human beings are
embedded in Agni, as explained by several
examples.

Mountains, herbs and waters can be
interpreted both literally and symbolically.
Waters are the subtle dynamical energies.
Oṣhadhi, herbs, are the disease-curing
energies. Mountains symbolise the massive
forces of inertia.

1.59.4: Chants like a Human

Heaven and Earth extended wide for their
son; the discerning invoker (Agni) chants
like a human.

Vaishvānara, who is luminous with truth-
sustaining might, the supreme leader has
many flame-like youthful powers.

बृहती इव सूनवे रोदसी गिरो होता
मनुष्योऽन दक्षः । स्वर्वते सत्यशुष्माय
पूर्वीवैश्वानराय नृतमाय यहीः ॥ ४

bṛhatī iva sūnave rodasī giro hotā
manuṣhyo na dakṣhaḥ
wide, as if, for the son, Heaven and Earth,
chants, invoker, man, like, discerning,
svarvate satyashuṣmāya pūrvīḥ
vaishvānarāya nṛtamāya yahvīḥ.
luminous, truth-sustaining might, many,
Vaishvānara, superb leader, youthful flame-
powers.

Details: Heaven denotes the domain of pure
mind and Earth, the domain of matter. Both
widen themselves in the sacrificer when Agni,
born of the elements, manifests as
Vaishvānara. Vaishvānara performs all the
functions of the human seeker including
chanting.

The phrase, 'Agni chants like a human',
can be compared with the one in the Aitareya
Upanishad (1.2.4): *agnir vāg bhūtvā mukham
prāvishat*, 'Agni becoming speech entered the
mouth'.

1.59.5: Brought Supreme Good

O Vaishvānara, who knows of all births,
your glory exceeds (that of) the great
Heaven.

You are the king of the human strivers;
you have brought Supreme Good for
Gods in battle.

दिवश्चित् ते बृहतो जातवेदो वैश्वानर प्र रिरिचे
महित्वम् । राजा कृष्टीनामसि मानुषीणां युधा
देवेभ्यो वरिवश्चकथ ॥ ५

divashchit te bṛhato jātavedo
vaishvānara praririche mahitvam
Heaven, your, the great, knower of all
births, Vaishvānara, exceeds, glory,

rājā kṛṣhṭīnām asi mānuṣhīnām yudhā
devebhyo varivash chakartha
**king, striving people, are, human, in battles,
Gods, supreme good, made.**

Details: Agni conquers the domain occupied by the demons and gives them to the Gods. It should be noted that the domains are in the subtle plane and not in the physical one. Thus he brings to the Gods the supreme good (*variva*), which is more than material wealth.

1.59.6: Agni as Indra

I quickly extol the greatness of the one
who showers felicities and whom men
celebrate as the slayer of Vṛtra.

He, Vaishvānara Agni, slew the *dasyu* and
thrust down the (hidden) waters, killing
Shambara (one who obstructs the flow).

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं
सचन्ते । वैश्वानरो दस्युमग्निर्जघन्वाँ
अधूनोत् काष्ठा अव शम्बरं भेत् ॥ ६

pra nū mahitvam vṛṣhabhasya vocham
yam pūravo vṛtrahaṇam sachante
., quickly, greatness, of the showerer
(Indra), (with pra + nu) (I) quickly declare,
whom, men, slayer of Vṛtra, celebrate,
vaishvānaro dasyum agniḥ jaghanvān
adhūnoth kāṣṭhā ava shambaram bhet
**Vaishvānara, the *dasyu*, Agni, slew, thrust
down, Waters, ., Shambara, (with ava)
killing.**

Details: Vaishvānara, being the universal Godhead, is identified with the God Indra. In particular the latter's exploits, like the killing of Vṛtra, are extolled. The battle which occurs in the subtle worlds is described in detail in RV (1.32). Even though *dasyu* is the generic

name for all demons, it refers here to Vṛtra who hides the Divine energies, the Waters. Shambara, a demon, is a helper of Vṛtra.

vṛṣhabha: a popular word which always denotes one who showers the energies of light and might on the humans. Typically Indra is described by this epithet. So the rain showered by Indra is both physical and supraphysical.

1.59.7: Labours in All People

This is the universal Godhead who, by his greatness, labours in all the people; he is the lustrous master of yajña and he is of happy truth.

Agni is praised in hundreds of hymns by
Bharadvājās, Shātavanās and Puruṇītha.

वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो
विभावा । शातवनेये शतिनीभिरग्निः
पुरुणीथे जरते सूनृतावान् ॥ ७

vaishvānaro mahimnā vishvakṛṣṭiḥ
bharadvājeṣu yajato vibhāvā

**Vaishvānara, by his might, labours in all the
peoples, Bharadvājās, master of yajña,
lustrous,**

shātavaneye shatinībhiḥ agniḥ puruṇīthe
jarate sūnṛtāvān

**Shātavanās, hundreds of hymns, Agni,
Puruṇītha, praise, of happy truth.**

Details: Bharadvāja, Shātavana, and Puruṇītha are sages famed for their spiritual accomplishments. Bhāradvājās refers to all the successors of the sage Bhāradvāja. Shātavanās refers to all the successors of Shātavani.

Bharadvāja: who perform yajñās resulting in nourishment and prosperity.

Shātavani: He who enjoys a hundred yajñās, a person of many exploits.

Puruṇītha: son of Shātavani, leader of many persons.

Hymn 1.60: Agni, Rich in Thought

Metre: Triṣṭup

- 1: Mātarishvan Brought Agni
- 2: Gods and Humans Obey Agni
- 3: Agni Born in the Heart
- 4: Established Within
- 5: Rich in Substance of Thought

1.60.1: Mātarishvan Brought Agni

Agni, the celebrated bearer of offerings, the indicator of knowledge, the able protector, the messenger, he comes at once to the goal.

Twice-born and precious as a treasure, he was brought by Mātarishvan to Bhṛgu as a donor.

वह्निं यशसं विदथस्य केतुं सुप्राव्यं दूतं
सद्योअर्थम् । द्विजन्मानं रयिमिव प्रशस्तं
रातिं भरद् भृगवे मातरिश्वा ॥ १

vahnim yashasam vidathasya ketum
suprāvyam dūtam sadyoartham
carrier of offerings, celebrated, of
knowledge, indicator, able protector,
messenger, comes at once to the goal (of all
round perfection),

dvijanmānam rayimiva prashastam
rātim bharat bhṛgave mātariśvā
twice-born, as treasure, precious, donor,
brought, Bhṛgu, Mātarishvan.

Details: Mātarishvan: who breathes (lives) in the midworld. Mātari is an epithet for the God Vāyu.

Bhṛgu: Seer of RV.

dvijanma: twice-born, the first birth is in the cosmos, second in the seeker or yajamāna; alternately, born of Heaven and Earth.

rātim: donor. Agni is a donor since he gives all the wealth, both spiritual and temporal, to the seeker.

artham: the goal (of all round perfection)

1.60.2: Gods and Humans Obey Agni

Both the luminous Gods bearing the offerings and the mortals obey Agni, the ruler. Older than the Heaven (*dyu*) is this adorable invoker.

He is the guardian of the people and the ordainer who is established by the performers of the yajña.

अस्य शासुरुभयांसः सचन्ते हविष्मन्त उशिजो
ये च मर्ताः । दिवश्चित् पूर्वो न्यसादि होता
ऽऽपृच्छ्यो विशपतिर्विष्णु वेधाः ॥ २

asya shāsuḥ ubhayāsaḥ sachante
haviṣmanta uṣhijo ye cha martāḥ
this, ruler, both, obey, bearing the offerings,
luminous Gods, who, and, mortals,
divaḥ chit pūrvo nyasādi hotā
āpṛchchhyo vishpatiḥ vikṣhu vedhāḥ
Heaven (*dyu*), ., older, established, invoker,
adorable, guardian of the peoples,
sacrificers, ordainer.

Details: *divi*: *Dyuloka* is of two kinds: one is included in the triple world, of matter (Earth), life (midworld) and mind; the other meaning for *dyu* is the fourth world, the vast realm above the triple, termed as *svar*, which is the home of Agni.

āpṛchchhyo: adorable; one to be questioned (alternate meaning).

1.60.3: Agni Born in the Heart

May our most recent hymn of praise reach
Agni, born in the heart and honey-
tongued,
Whom the devoted ṛtvik priests, the
descendants of Manu, begot at the time
of battle.

तं नव्यसी हृद आ जायमानमस्मत्
सुकीर्तिर्मधुजिह्वमश्याः । यमृत्विजो वृजने
मानुषासः प्रयस्वन्त आयवो जीर्जनन्त ॥ ३

tam navyasī hrda ā jāyamānam asmat
sukīrtir madhujihvam ashyāḥ
that, recent, in the heart, ., born, our,
praise, sweet-tongued, (with ā) come in
front,
yam ṛtvijo vṛjane mānuṣhāsaḥ
prayasvanta āyavo jījananta
him, ṛtvik priests, in the battle, descendants
of Manu, devoted, human, beget.

Details: Agni is born in the heart of man, which is the dwelling place of the soul. The sacrifice or yajña is a journey often obstructed by demonic forces; however, guided by Agni, who is born in man, the seeker succeeds in defeating the foes. The ṛtviks are the powers controlling the timing of the journey.

1.60.4: Established Within

Agni is the luminous purifier, source of all
treasures, adored among men and
established within the seeker.
Agni, the friend and lord of the household,
becomes the guardian of many treasures
in the house.

उशिक् पावको वसुर्मानुषेषु वरेण्यो होताधायि
विक्षु । दमूना गृहपतिर्दम आँ अग्निर्भुवद्
रयिपती रयीणाम् ॥ ४

ushik pāvako vasuḥ mānuṣheṣhu
vareṇyo hota adhāyi vikṣhu
luminous, purifier, treasure, among men,
adorable, one who summons (the Gods),
established, within the yajamāna,
damūnā gr̥hapatīḥ dama ām agniḥ
bhuvat rayipatī rayīṇām
friend, lord of household, in the house, .,
Agni, (with ā in ām) becomes, guardian of
the treasures, amidst various treasures.

1.60.5: Rich in Substance of Thought

O Agni, the lord of riches, we, Gotamas,
laud you forcefully with thoughtful
hymns.
O Bearer of plenitude, we cleanse you as
we do a horse; may he, rich in thought,
come soon at dawn.

तं त्वा वयं पतिमग्रे रयीणां प्र शंसामो
मतिभिर्गोतमासः । आशुं न वाजंभ्रं
मर्जयन्तः प्रातर्मक्षू धियावसुर्जगम्यात् ॥ ५

tam tvā vayam patim agne rayīṇām
prashamsāmo matibhiḥ gotamāsaḥ
this, you, we, lord, Agni, riches, laud
forcefully, thoughtful hymns, Gotamas,
āshum na vājambharam marjayantaḥ
prātaḥ makṣū dhiyāvasuḥ jagamyāt
horse, like, bearer of the plenitudes, cleanse,
dawn, swiftly, rich with thought, come.

Details: Just as the Ashvins keep their steeds spotless, we cleanse the altar, both inner and outer, where Agni is established. Dawn refers to the physical dawn as well as the burgeoning spiritual experience.

The word 'we' refers to Nodasās; Nodasa and Gotama are names of clans. In the esoteric sense, Gotama means one who is full of the Rays of knowledge, go.

Next Hymn to Agni: 1.65

**Hymn 1.61: Indra: Pure Song of My
Clear-cut Thoughts**

Metre: Trishṭup

- 1: Prayers
- 2: Heart, Mind and Understanding
- 3: Pure Utterance
- 4: Indra Upholds Our Words
- 5: Brings out the Inspired Knowledge
- 6: Tvaṣṭṛ Forged the Vajra
- 7: Viṣṇu Snatched the Ripe Treasures
- 8: Women Wove Chants
- 9: Self-king in His Station
- 10: One-minded with the Giver
- 11: Makes the Devotee Swift
- 12: Impel the Waters to Earth
- 13: Ancient Exploits of Indra
- 14: Mountains Quake at His Appearance
- 15: The Sole One, *ekah*
- 16: Thought which Shapes Universal Things

1.61.1: Prayers

To him (Indra), the mighty and swift, I
send this chant like a pleasant offering.
The laud is accompanied by the exalted,
praiseworthy and irresistible light. The
offerings of mantra given aplenty reach
(you), Indra.

अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं
माहिनाय । ऋचीषमायाधिगव ओहमिन्द्राय
ब्रह्माणि राततमा ॥ १

asmā idu pra tavase turāya prayo na
harmi stomam māhināya
him (Indra), ., to the mighty one, swift, dear
thing or pleasant, like, (with pra) bring,
song, exalted,

ṛchīṣamāya adhrigava oham indrāya
brahmāṇi rātatamā
worthy of the rik, with unobstructed rays,
reachable, for Indra, mantra-offerings,
given aplenty.

Details: *asmā idu:* to him (Indra) only. This
phrase is used in most of the mantrās of this
and other Sūktās of this Rīṣhi. *idu:* indicates
emphasis.

**1.61.2: My Thoughts from the Heart, Mind
and Understanding**

To him, I offer like a pleasing present a
song of power that is polished and can
hurt the foes.

From the heart, mind and understanding,
thoughts purifying flow to Indra, the
ancient lord.

अस्मा इदु प्रयं इव प्र यंसि भराभ्याङ्गुषं बाधे
सुवृक्ति । इन्द्राय हृदा मनसा मनीषा प्रत्नाय
पत्ये धियो मर्जयन्त ॥ २

asmā idu praya iva prayamsi bharāmi
āṅgūṣham bādhe suvṛkti
him, ., pleasant, like, give, bring, song of
power, for hurting the foes, polished or
appropriate,
indrāya hṛdā manasā manīṣhā prasnāya
patye dhiyo marjayanta
for Indra, heart, mind, intellect or
understanding, ancient, lord, thoughts,
purifying.

Details: The foes mentioned are
psychological, like greed, anger, jealousy, etc.

The triplet, *hṛda-manasā-manīṣhā*, heart,
mind and intellect, together occurs in Kāṭha
U. (2.3.9).

1.61.3: Pure Utterance

To him, this highest and light-yielding
song of power, I bear in my mouth, so
that

The pure utterances of my clear-cut
thoughts may increase this greatest Seer
(Indra), (May the Indra-power increase in
me).

अस्मा इदु त्यमुपमं स्वर्षा भराम्याङ्गुषमास्येन ।
मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सूरिं
वावृधध्यै ॥ ३

asmā idu tyam upamam svarṣhām
bharāmi āṅgūṣham āsyena
to him (Indra) only, ., the famous, ideal or
highest, yielding the light of *sva*r, utter, song
of power, with my mouth,
mamhiṣṭham achchhoktibhiḥ matīnām
suvṛktibhiḥ sūrim vāvṛdhadhyai
greatest, pure utterances, thoughts, clear-
cut, Seer, increasing (Indra).

Details: The utterance is called pure because
it is not contaminated by extraneous thoughts.
The thought is expressed in clear-cut phrases.
Such hymns effect an enlightenment in the
singer, referred to here as the increase of
Indra in the singer. Here Indra himself is
called a Seer. The chant increases the power
of Indra in the Rishi.

1.61.4: Indra Upholds Our Words

To him, I send my song speeding, as an
artisan sends a car he has made to its
master.

I send my clear-cut Words or riks to Indra,
the upholder of Words; (I send) my all-
pervading song to the wise one, Indra.

अस्मा इदु स्तोमं सं हिंनोमि रथं न तष्टेव
तत्सिनाय । गिरंश्च गिरवाहसे सुवृक्तीन्द्राय
विश्वमिन्वं मेधिराय ॥ ४

asmā idu stomam sam hinomi ratham
na taṣṭeva tatsināya
to him, ., song, send, speeding, car, like,
artisan, owner or maker (of car),
giraḥ cha girvāhase suvṛkti indrāya
vishvaminvam medhirāya
words or riks, and, upholder of words,
clear-cut, to Indra, all pervading, wise.

Details: First the *stoma* is sent, then the rik.

1.61.5: Brings out the Inspired Knowledge

To Indra, seeking inspired knowledge, I
make this mantra with the words like a
steed.

I adore the hero who is a house of all gifts;
(I adore) the destroyer of the cities who
brings out the inspired knowledge in the
seeker.

अस्मा इदु सप्तमिव श्रवस्येन्द्रायार्क जुह्वा ३
समञ्जे । वीरं दानौकसं वन्दध्यै पुरां गूर्तश्रवसं
दर्माणम् ॥ ५

asmā idu saptimiva shravasya indrāya
arkam juhvā samañje
him (Indra), ., like a steed, seeking inspired
knowledge, to Indra, mantra or song of
light, with tongue or words, make,
vīram dānaukasam vandadhyai purām
gūrtashravasam darmāṇam
hero, source of all gifts, to adore, cities,
inspired prayer, one who tears the cover.

Details: Just as the steed when harnessed
leads to the destination, the mantra yoked to
the power of *vāk*, the potent sound, leads to
the inspired knowledge.

The knowledge in the subtle body of the human seeker is made explicit to his outward or surface mind, by tearing the barrier between them.

1.61.6: Tvaṣṭṛ Forged the Vajra

For Indra, Tvaṣṭṛ forged the Vajra of the sun-world, mighty for works, and gave it to him for battle.

The mighty lord, who scorches the foes, hurt Vṛtra at his vital parts with Vajra.

अस्मा इदु त्वष्टा तक्षद् वज्रं स्वपस्तमं
स्वर्यश्रणाय । वृत्रस्य चिद्विदधेन मम
तुजन्नीशानस्तुजता कियेधाः ॥ ६

asmā idu tvaṣṭā takṣhat vajram
svapastamam svaryam raṇāya
him, ., Tvaṣṭṛ, shaped, the Vajra, of mighty
works, of sun-world, for battle,
vṛtrasya chit vidat yena marma tujan
īshānaḥ tujatā kiyedhāḥ
of Vṛtra, ., found out, where, vital parts,
scorching, lord, hurt, mighty or illimitable
in works.

1.61.7: Viṣṇu Snatched the Ripe Treasures

In this great creation-yajña, accepting the delicious food and drinking the Soma, Viṣṇu who pervades everything snatched the ripe treasure; wielding the Vajra, the superb destroyer clove the approaching Vṛtra.

अस्येदु मातुः सवनेषु सद्यो महः पितुं
पपिवाञ्चार्वन्ना । मुषायद् विष्णुः पचतं
सहीयान् विध्यद् वराहं तिरो अद्रिमस्ता ॥ ७

asya idu mātuḥ savaneṣhu sadyo mahah
pitum papivān chāru annā

this, ., creator, yajña, accepting, great,
Soma, drank, delicious, food,

muṣhāyat viṣṇuḥ pachatam sahīyān
vidhyat varāham tiro adrim astā

snatched, pervader, ripe (treasures), superb
vanquisher, broke or clove, one who covers
(Vṛtra), approaching, Vajra, wielder.

Details: This mantra is confusing on the surface because of the use of the word Viṣṇu and the words like snatching. 'What is snatched and from where is it snatched?' The esoteric interpretation gives a proper meaning for every word of this verse.

The whole Universe is created in a great yajña. Every yajña taking place in the subtle bodies of human beings is only an aspect of this great creation-yajña. Indra accepts the Soma, the delight of existence and other offerings and becomes strong. In the role of Viṣṇu, he snatches from the being of the yajamāna all the elements of the Consciousness, Force and Light that have become ripe, but are hidden or covered by the enemies like the Vṛtra. These elements properly belong to the Gods. Indra reestablishes these recovered elements at the appropriate stations in the subtle body of the yajamāna. He breaks down the obstruction to Light and Force from above and brings the divine gifts into the yajamāna.

Viṣṇu: a synonym for Indra, since he carries out the functions usually associated with Viṣṇu, namely pervading everything and rearranging the elements.

varāha: one who covers, Vṛtra. S interprets it as the cloud. Since cloud also covers, this interpretation is acceptable. Its common meaning is boar.

adri: here it means Vajra.

1.61.8: Women Wove Chants

To Indra, the Goddesses, the spouses of the Gods, wove chants of light on the slaying of Ahi.

He encompassed the wide Heaven and Earth; but they (Heaven and Earth) could not exceed his greatness.

अस्मा इदु ग्राश्चिद् देवपत्नीरिन्द्रायार्कमहिहृत्य
ऊवुः । परि द्यावापृथिवी जम्भ उर्वी नास्य ते
महिमानं परि ष्टः ॥ ८

asmā idu gnāḥ chit devapatnīḥ indrāya
arkam ahihatya ūvuḥ

him, ., women, ., spouses of Gods, for Indra,
a song of light, on the destruction of Ahi,
wove,

pari dyāvā pṛthivī jabhra urvī na asya te
mahimānam pariṣṭāḥ

., Heaven, Earth, (with pari) encompassed,
the wide, not his, they, greatness, (with na)
could not exceed.

Details: In Vedic thought as also in later Sāṅkhyan philosophy, a spouse of a God represents his aspect of power which executes the necessary actions in detail. The God or *puruṣha* in later literature is outwardly inactive, he only wills; the spouse executes the actions. Mantrās (1.22.9)-(1.22.11) consider the spouses.

1.61.9: Self-king in His Station

His was the greatness that exceeds
Heaven, Earth and the midworld.

Indra, self-king in his own plane, whose
gait is happy and is lauded by all calls his
mighty strength for battle.

अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः
पर्यन्तरिक्षात् । स्वराळिन्द्रो दम् आ विश्वगूर्तः
स्वरिमत्रो ववक्षे रणाय ॥ ९

asyedeva praririche mahitvam divaḥ
pṛthivyāḥ pari antarikṣhāt
his (Indra), exceeds, greatness, Heaven,
Earth, above, midworld,
svarāt indro dama ā vishvagūrtāḥ svariḥ
amatro vavakṣhe raṇāya
self - king, Indra, house or station, ., lauded
by all, happy-gaited, mighty strength, (with
ā) summon, for battle.

Details: *svariḥ*: one whose gait or movement endows happiness.

1.61.10: One-minded with the Giver

Vṛtra, who dries up (the sap), was cut
asunder by Indra with his might and the
Vajra.

He released the (nourishing) waters
obstructed by Vṛtra like stolen cows.
One-minded with the giver, he grants the
divine hearing to the giver in front.

अस्येदेव शवसा शुषन्तं वि वृश्चद् वज्रेण
वृत्रमिन्द्रः । गा न ब्राणा अवनीरमुञ्चदभि
श्रवो दावने सचेताः ॥ १०

asyedeva shavasā shuṣhantam
vivṛshchat vajreṇa vṛtram indrah
his, with his might, one who dries up, cut
asunder, with Vajra, Vṛtra, Indra,
gā na vrāṇā avanīḥ amunchat abhi
shravo dāvane sachetāḥ
cows, like, obstructed by, nourishing
waters, released, in front, divine hearing,
giver (human aspirant), one-minded.

Details: Uniting the consciousness of the human seeker with his own, Indra grants him divine inspiration.

1.61.11: Makes the Devotee Swift

Indra surrounded the rivers with his Vajra and made them flow with his luminous might.

He makes kings and grants abundantly to the giver; he gives prowess (to the devotee) to move swiftly to victory as to Turvīti.

अस्येदु त्वेषसा रन्त सिन्धवः परि यद् वज्रेण
सीमयच्छत् । ईशानकृद् दाशुषे दशस्यन्
तुर्वीतये गाधं तुर्वणिः कः ॥ ११

asyedu tveṣhasā ranta sindhavaḥ pari
yat vajreṇa sīm ayachchhat
his, luminous might, flow, rivers, ., when,
with Vajra, these, encompassed,
īshānakṛt dāshuṣhe dashasyan turvītaye
gādham turvaṇiḥ kaḥ
makes man a king, to the giver, giving
abundantly, Turvīti, prowess, victorious,
does.

Details: Indra favours the human aspirant by giving him the power to progress speedily, as he did to Turvīti, (one who moves swiftly).

1.61.12: Impel the Waters to Earth

Hastening, strike Vṛtra with your Vajra,
O Lord, illimitable in work.
Break his joints with the oblique bolt like
those of an ox; impel the flood of waters
to flow to the Earth.

अस्मा इदु प्र भरा तूतुजानो वृत्राय
वज्रमीशानः कियेधाः । गोर्न पर्व विरदा
तिरिचेष्यन्नर्णस्यपां चरध्वै ॥ १२

asmā idu prabharā tūtujāno vṛtrāya
vajram īshānaḥ kiyedhāḥ
this, ., strike, hastening, Vṛtra, Vajra, lord,
illimitable in work,

goḥ na parva viradā tirashchā iṣhyan
arṇāmsi apām charadhyai
ox, like, joints, break, oblique bolt, impel,
flood of, water, movement or flow to Earth.

Details: Just as the butcher breaks all the joints of an ox while killing it, Indra is asked to break all the joints of Vṛtra, which symbolise the different forces working together supporting the inconscient.

1.61.13: Ancient Exploits of Indra

Declare with hymns the ancient exploits of
him, the swift one who is praiseworthy.
When hurling his weapons in the battle,
the killer of foes drives out his enemies.

अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य
उक्थैः । युधे यदिष्णान आयुधान्युधायमाणो
निरिणाति शत्रून् ॥ १३

asyedu prabrūhi pūrvyāṇi turasya
karmāṇi navya ukthaiḥ
this, declare, ancient, the swift one, deeds,
praiseworthy, hymns,
yudhe yad iṣhṇāna āyudhāni
rghāyamāṇo niriṇāti shatrūn
battle, when, hurling, weapons, killer of
foes, drives out, foes.

1.61.14: Mountains Quake at his Appearance

Through fear of him, even the fixed
mountains, Heaven and Earth shake at
his appearance (birth).

Praising repeatedly the protection of the
beloved (Indra), Nodhā at once attained
heroic strength.

अस्येदु भिया गिर्यश्च दृळ्हा द्यावा च भूमा
जनुषस्तुजेते ।

उपो वेनस्य जोगुवान ओणिं सद्यो भुवद्
वीर्याय नोधाः ॥ १४

asyedu bhiyā girayaḥ cha dṛḥhā dyāvā
cha bhūmā januṣhaḥ tujete
this, from fear, mountains, and, firm,
Heaven, and, Earth, appearance, shake,
upo venasya joguvāna oṇim sadyo
bhuvat vīryāya nodhāḥ
again, beloved, praising repeatedly,
protection, at once, became, heroic might,
(the Seer) Nodhā.

Details: Nodhā is a Seer of mantrās, a historical figure and the Rishi of the Sūkta. He attained the treasure with the aid of the hymns of praise.

1.61.15: The Sole One, Ekah

To him the praise has been offered in due order; he, the sole one and the lord of ample riches, prefers the praise (of Etasha) among those praising him.

Etasha, pouring Soma, while contending with Sūrya, son of Svashva, has been increased by Indra.

अस्मा इदु त्यदनुं दाय्येषामेको यद् वव्रे
भूरेरीशानः । प्रैतशं सूर्ये पस्पृधानं सौवश्ये
सुष्विमावदिन्द्रः ॥ १५

asmā idu tyat anudāyi eṣhām eko yat
vavne bhūreḥ īshānaḥ
to him, ., this (prayer), in due order offered,
he, the sole one, among, prefers, ample
wealth, lord,

pra etasham sūrye pasprdhānam
sauvashvye suṣhvīm āvat indrah
., Etasham, with Sūrya, in competition, son
of Svashva, pouring Soma, (with pra) has
increased, Indra.

Details: When Sūrya of Truth-Light, born of abundant life-force (*Svashva*), tries to rival Etasha, the steed of life-energy, Indra helps the latter, since Etasha offers the Soma, the Delight in all his works, to the Divine Indra.

anudāyi: that which is given (*adāyi*) in due order, *anu*; also means a prayer spontaneously offered. Griffith translates a closely related word, *anudeyi*, in (10.135.5,6) as funeral gift, without any basis!

1.61.16: Thought which Shapes Universal Things

O One who yokes the steeds, O Indra,
Gotamās offer to you polished prayers.
Bestow on them the thought which gives
shape to universal things. May he, rich
with thought, come soon at dawn.

एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि
गोतमासो अक्रन् । एषु विश्वपेशसं धियं धाः
प्रातर्मक्षु धियावसुर्जगम्यात् ॥ १६

evā te hāriyojanā suvrkti indra
brahmāṇi gotamāso akran

this, your, yoking of steeds, clear-cut or
polished, Indra, prayers, Gotama Seers,
offer,

aīshu vishvapeshasam dhiyam dhāḥ
prātaḥ makṣhū dhiyāvasuḥ jagamyāt
them, that gives shape to universal things,
thought, place (them), morning, swiftly, rich
with thoughts, come.

Details: We can also translate the first two lines as: “The Gotamās composed for you clear-cut prayers that yoke your steeds, O Indra.”

Hymn 1.62: The Intuition Saramā, the Route and the Hill

Metre: Triṣṭup

- 1: We Meditate On a Blissful Hymn
- 2: Find the Route by Singing
- 3: Saramā, the Power of Intuition
- 4: The Hill is Rent by the Perfect Verse
- 5: Strengthened the Base of the Midworld
- 6: The Four Honeyed-rivers of the Upperworld
- 7: Unattainable by Mere Effort
- 8: States of Day and Night Alternate
- 9: You Provide Ripe Milk Even in Raw Cows
- 10: Sisters Guard Indra's Deeds for the Human Aspirant
- 11: Our Minds Touch You
- 12: Teach Us Your Powers
- 13: May He, Rich in Thought, Come at Dawn

1.62.1: We Meditate on a Blissful Hymn

We meditate on a blissful laud for him who is mighty and praiseworthy like Aṅgīrasa.

Praising him, the celebrated leader, who measures the rik with perfected hymns, we worship with a luminous laud.

प्र मन्महे शवसानाय शुषमाङ्गुषं गिर्वणसे
अङ्गिरस्वत् । सुवृत्तिभिः स्तुवत
ऋग्मियायाऽर्चामार्कं नरे विश्रुताय ॥ १

pramanmahe shavasānāya shūṣham
āṅgūṣham girvaṇase aṅgirasvat
meditate intensely, mighty, gladdening,
laud, praiseworthy, like the Aṅgīrasa Seers,

suvṛktibhiḥ stuvata ṛgmīyāya archāma
arkam nare vishrutāya

with perfected hymns, (who) praising, he
who measures the rik, worship, luminous
laud, leader, celebrated.

Details: We meditate intensely like the ancient Aṅgīrasa Seers on the One who knows the full power of the rik, i.e., measures the rik.

ṛgmīyāya: he who measures the riks (S), one deserving of lauds (Skandaswamy). A related word, *ṛgmīyam*, occurs in RV (1.9.9) and RV (1.51.1).

shavasānāya: mighty; could refer to the laud or to Indra.

1.62.2: Find the Route by Singing

Offer a great adoration for the great one;
offer a powerful Sāma chant to the
exceedingly mighty (Indra),
By which, knowing the route, our ancient
fathers, Aṅgīrasa Seers who sing the rik,
attained the rays.

प्र वो महे महि नमो भरध्वमाङ्गुष्यं शवसानाय
सामं । येना नः पूर्वे पितरः पदज्ञा अर्वन्तो
अङ्गिरसो गा अर्विन्दन् ॥ २

pra vo mahe mahi namo bharadhvam
āṅgūṣhyam shavasānāya sāma
forcefully, you, great or supreme, great,
adoration, (with pra) offer intensely,
powerful, exceedingly mighty, Sāma chant,
yenā naḥ pūrve pitarah padajñā
archanto aṅgirasō gā avindan
with which, our, ancient, fathers, knowing
the route, to sing the rik, Aṅgīrasa Seers,
rays of light, attained.

Details: It is by singing the rik, the hymn of illumination, that they find the solar illuminations in the cave of their being.

sāma āngūṣhyam: a Sāma chant of the *brhadhrathantara* type. The texts of most of the verses in Sāma Veda are in Rig Veda, but they are chanted in a more elaborate manner.

arka: Sun, light and the Vedic hymn.

1.62.3: Saramā, the Power of Intuition

In the search by Indra and Aṅgirasas, Saramā discovered a foundation for her son.

Bṛhaspati slew Vala and attained the herd of rays; the Gods exulted with the recovered light.

इन्द्रस्याङ्गिरसां चेष्टौ विदत्सरमा तनयाय
धासिम् । बृहस्पतिर्भिनदद्रिं विदद् गाः
समुस्त्रियाभिर्वावशन्त नरः ॥ ३

indrasya aṅgirasām cha iṣhtau vidat
saramā tanayāya dhāsim

by Indra, Aṅgirasa Seers, and, search or seek, discovered, Saramā, for (her) son, the foundation,

bṛhaspatih bhinat adrim vidat gāḥ sam
usriyābhiḥ vāvashanta naraḥ

Bṛhaspati, slew, Vala, found, the rays of light, the (recovered) rays of light, (with sam) exulted, Gods.

Details: In the ordinary interpretation, Saramā is a hound. Just as a hunter sends the hound to track the animals, Indra sends Saramā to track the lost cows. The phrase involving the son is supposed to be Saramā's reply: 'O Indra, I will look for the cows which provide the milk for your son'. All this is far-fetched.

The esoteric interpretation is straightforward. Indra is the Lord of the pure

Divine Mind. Saramā is the power of Intuition going straight at Truth. She darts to the cave of the hill of Inconscience where the Rays of Consciousness (symbolised by go) are hidden and shows up the way for the entry of the divine Mind in the human seeker. By her action, the workings of intuition (progeny) are stabilised. On Indra's recovery of the Rays of Light, intuition gets established. See also the quote of SA on Saramā in (1.72.8).

Similar idea is in RV (1.96.4): 'Mātarishvan, increasing the many desirable things (higher objects of life), discovered the path for the Son, discovered *Svar*.' There is one entire hymn (10.108) on Saramā. But in RV there is no mention of Saramā being the divine hound, even though the appellation is given to Saramā in the title part of the Sūkta, supplied much later.

gāḥ: the Rays of Light, spiritual knowledge; cows in ordinary usage.

adri: generally it is the hill of inconscience, the home of the demonic forces. Here it is used for a particular demon, Vala, the leader of a clan of demons called Paṇis, who steal the spiritual knowledge (or cows) and imprison them in the caves of the hill of inconscience.

tanayāya: for the powers or the son born of yajña, not an ordinary puppy.

dhāsim: foundation; food according to ritualists.

1.62.4: The Hill is Rent by the Perfect Verse

He, along with the seven Seers using the rhythmic hymn and the perfect verse, rent the hill (demon) with his cry.

O Indra, O puissant, with the ten-rayed travellers on the path, you destroyed the concealer into pieces with your cry.

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं
स्वर्योऽनवगवैः । सरण्युभिः फलिगमिन्द्र शक्र
वलं रवेण दरयो दशगवैः ॥ ४

sa suṣṭubhā sa stubhā sapta vipraiḥ
svareṇa adrim svaryo navagvaiḥ
he, with perfect verse, he, rhythmic hymn,
seven, Seers, cry, mountain, of sunworld,
nine-rayed Seers,
saranyubhiḥ phaligām indra shakra
valam raveṇa darayo dashagvaiḥ
travellers, one who conceals, Indra,
puissant, Vala, cry, destroyed, the ten-rayed
Seers.

Details: It is by *stubh*, the all-supporting rhythm of the hymn of the seven Seers, by the vibrating voice of the Navagvās, that Indra becomes full of the power of *sva*, *svareṇa svarya*. By the cry of Dashagvās he rends Vala into pieces. The three epithets, *adri*, the hill, *phaliga*, one who conceals and Vala, refer to the same demonic force which hides the Rays of Light.

vipra: derived from *vep*, to vibrate; the sage with the vibrant or resonating voice.

1.62.5: Strengthened the Base of the Midworld

O Destroyer of the foes, hymned by the Aṅgirasa Seers, you have dispelled the darkness with the rays (*gobhiḥ*) of the dawn and the sun.

O Indra, you have spread wide the summits of Earth and strengthened the base of the midregion under Heaven.

गृणानो अङ्गिरोभिर्दस्म वि वरुषसा सूर्येण
गोभिरन्धः । वि भूम्या अप्रथय इन्द्र सानु
दिवो रज उपरमस्तभायः ॥ ५

gṛṇāno aṅgirobhiḥ dasma vivaḥ uṣhasā
sūryeṇa gobhiḥ andhaḥ

hymned, by Aṅgirasas, destroyer of foes,
dispelled, of the dawn, of Sūrya, with the
rays, darkness,

vi bhūmyā aprathaya indra sānu divo
raja uparam astabhāyāḥ

., Earth, (with vi) made wide, Indra, the
peak or summit, Heaven, midregion, above
(the lower midworld), strengthened or
propped up.

Details: Indra widens out the high plateaus of the Earth and upholds the higher midworld; the result of the opening of the higher planes of consciousness is to increase the wideness of the physical plane, and to raise the height of the mental or the vital.

All the events at the physical level become more flexible and less rigid, apparently overcoming the fixed laws of gravity, etc.,

gobhiḥ: Rays of Truth Consciousness.

Earth: the field of waking consciousness.

raja: the field of intermediate consciousness, midworld.

1.62.6: The Four Honeyed-rivers of the Upperworld

This is the most worshipful work of the potent God and also the most graceful, That he set flow in the crooked place the four rivers of the upper world whose streams are honey.

तदु प्रयक्षतममस्य कर्म दस्मस्य चारुतममस्ति
दंसः । उपहरे यदुपरा अपिन्वन् मध्वर्णसो
नद्यश्चतस्रः ॥ ६

tadu prayakṣhatamam asya karma
dasmasya chārutamam asti damśaḥ
that, most worshipful, of Indra, work,
mighty doer or potent, graceful, is, deep,
upahvare yat uparā apinvan
madhvārṇaso nadyaḥ chataśraḥ
in the crooked place, which, upper world,
set aflow, honey-streams, rivers, four.

Details: In the scheme of seven worlds, three belong to the lower hemisphere, namely matter, the world of life-energies and the world of mind. The remaining belong to the higher hemisphere, which are the Divine Being, Divine Consciousness-Force, Divine Delight and Divine Truth. The four rivers from these four worlds streaming honey, the Delight, nourish the lower worlds, full of crookedness. Only Indra can make those four rivers reach Earth, the field of waking consciousness.

1.62.7: Unattainable by Mere Effort

He parted twofold the eternal (Heaven and Earth) fused together; he cannot be attained by mere effort; he is pleased by the hymns of singers.

Happy like the sun in the highest station, he upholds and nourishes both Heaven and Earth, he of auspicious deeds.

द्विता वि वव्रे सनजा सनीळे अयास्यः
स्तवमानेभिरकैः । भगो न मेने परमे
व्योमन्नधारयद् रोदसी सुदंसाः ॥ ७

dvitā vivavre sanajā sanīḷe ayāsyah
stavamānebhīḥ arkaiḥ

twofold, parted, eternal, fused together or in
the same place, unattainable by effort,
singers, hymns,

bhago na mene parame vyoman
adhārayat rodasī sudamsāḥ
sun, like, happy, highest, station, nourished,
Heaven and Earth, of auspicious deeds.

Details: Heaven is the consciousness of the divine Mind; Earth is the lower physical consciousness. Both are fused together in the unregenerate state of man. When he ripens in the course of the sacrifice, the two states are separated; freed from the lower, the higher resumes its own status and the lower its own. Separating them from each other, Indra nourishes both the states of man appropriately.

parame vyoman: the highest world in the macrocosm, and the highest state of Consciousness attainable in the subtle body of man.

ayāsyā: unattainable by effort. *yāsa* is effort. This concept is the key for highly quoted Upanishadic passages such as, 'The *ātman* cannot be obtained by instruction nor by intellect nor much hearing . . .' (Mundaka U, 3.2.3). The idea is that self-effort is not enough for us to reach the high states of consciousness. We need a spirit of complete surrender to the Divine, (indicated by the word, *nama*, in the RV) in response to which the Divine showers its grace. *Ayāsyā* is also the name of a Rishi.

1.62.8: States of Day and Night Alternate

From ancient days, Heaven and Earth are traversed by the Goddesses, distinct of hue, repeatedly born and youthful through their own motions.

Night with its dark features and the day with its bright lustres circle each other alternately.

सनादिवं परि भूमा विरूपे पुनर्भुवा युवती
स्वेभिरेवैः । कृष्णेभिर्क्तोषा रुशद्भिर्वपुभिरा
चरतो अन्यान्या ॥ ८

sanāt divam pari bhumā virūpe
punarbhuva yuvatī svebhiḥ evaiḥ
ancient days, of the *dyu* world, traverse,
Earth, distinct of hue, who are ever reborn,
youthful, own, motions,
kṛṣṇebhiḥ akta uṣhā rushadbhiḥ
vapubhiḥ ācharato anyānyā
dark features, night, day, shining, limbs,
traverse or circle, each other or alternate.

Details: The state of consciousness is not always the same all the time in the inner life of the spiritual aspirant. The luminous state is termed the Day or Heaven. The ordinary obscure state of Consciousness is called Earth or Night. The states alternate like Day and Night. In this rik, Uṣhas denotes the Day. Indra establishes Earth and Heaven in their respective statuses. Then follows their growth through the alternations of Day and Night. Both are the workings of Indra.

1.62.9: You Provide Ripe Milk from Even Raw Cows

An eternal comradeship is maintained by the doer of great deeds. The son of luminous might is doing ever the perfect works.

You arrange to get ripe and shining milk of immortality even from the raw cows (immature rays), dark of hue or ruddy.

सनैमि सख्यं स्वपस्यमानः सूनृदाधार शवसा
सुदंसाः । आमासु चिद् दधिषे पक्वमन्तः पर्यः
कृष्णासु रुशद् रोहिणीषु ॥ ९

sanemi sakhyam svapasyamānaḥ sūnuḥ
dādhara shavasā sudamsāḥ
ancient, comradeship, doer of great deeds,
son, held up or maintains, luminous might,
perfect works,
āmāsu chit dadhiṣhe pakvam antaḥ
payah kṛṣṇāsu rushat rohiṇīṣhu
raw cows, .. establishes, ripe, inside, milk or
nectar, dark hue, shining, ruddy.

Details: Mighty Indra, doer of good deeds, out of friendship with the human seeker, stores the knowledge of immortality in his immature or unprepared body, which contains immature knowledge or rays, *āmā*. This immature knowledge can be either ruddy indicating excessive or inappropriate activity or *rajas*, or dark indicating inertia or *tamas*.

Ashvins, the lords of bliss, are repeatedly mentioned as filling the barren cows with milk (1.116.22, 1.117.20 and 1.112.3). The symbolism is the same as here.

1.62.10: Sisters Guard Indra's Deeds for the Human Aspirant

From ancient times, the sisters of common dwelling, who are stable, protective and immortal, guard with their strength the many thousand workings of Indra on behalf of the seeker.

Like wives who are mothers of Gods, the protectors serve him who deviates not from his labour, like the sisters.

सनात् सनीळा अवनीरवाता व्रता रक्षन्ते
अमृताः सहोभिः । पुरू सहस्रा जनयो न
पत्नीर्दुवस्यन्ति स्वसारो अहयाणम् ॥ १०

sanāt sanīla avanīḥ avātā vratā
rakṣhante amṛtāḥ saḥobhiḥ
ancient, of common dwelling, protective,
stable, deeds, guard, immortal, with their
strength,

purū sahasrā janayo na patnīḥ
duvasyanti svasāro ahrayāṇam
many, thousand, wives, like, protectors,
serves, sisters, who deviates not from his
labour.

Details: The numerous deeds of Indra are for the sake of the human aspirant.

svasārah: sisters, the divine powers, everywhere in the Veda. The divine rivers are also referred to as the sisters in the Veda.

avanayaḥ: protectors; fingers according to S.
patnīḥ: protectors.

janayaḥ: spouses of Gods or the executors of the will of the Gods.

1.62.11: Our Minds Touch You

Seeking the eternal, with adoration and songs of light, our new thoughts run to you seeking the riches, O potent one.
Longing for you as wives do for their husbands, our minds touch you,
O mighty one.

सनायुवो नमसा नव्यो अर्कैः वसूयवो मतयो
दस्म दद्रुः । पतिं न पत्नीरुशतीरुशन्तं
स्पृशन्ति त्वा शवसावन् मनीषाः ॥ ११

sanāyuvo namasā navyo arkaiḥ
vasūyavo matayo dasma dadruḥ
seeking the eternal, with obeisance or
adoration, new, songs of light, seeking the
riches, thoughts, potent one, run (to you),
patim na patnīḥ ushatīḥ ushantam
spr̥shanti tvā shavasāvan manīṣhāḥ
husbands, like, wives, desiring, longing,
touch, you, mighty one, minds or lauds of
the Seers.

Details: The idea is that our minds touch you through our chants.

manīṣhāḥ: the aspect of mind dealing with discernment or discrimination; *buddhi* in the later literature.

1.62.12: Teach Us Your Powers

Riches eternally in your hands, neither decay nor are they wasted, O potent one.
O Indra, you are a wise thinker, luminous and strong-willed. Master of powers, teach us by your powers.

सनादेव तव रायो गर्भस्तौ न क्षीयन्ते नोप
दस्यन्ति दस्म । द्युमाँ असि क्रतुमाँ इन्द्र धीरः
शिक्षा शचीवस्तव नः शचीभिः ॥ १२

sanādeva tava rāyo gabhastau na
kṣhīyante na upadasyanti dasma
eternally, your, riches, in your hands, not,
decay, not, destroyed, potent,
dyumān asi kratumān indra dhīraḥ
shikṣhā shachīvaḥ tava naḥ shachībhiḥ
luminous, are, strong-willed, Indra, wise-
thinker, teach (us), master of powers, your,
us, by your powers (shachībhiḥ).

Details: The riches of Indra are not physical, but supernatural; they cannot be destroyed. Only Indra can instruct us in understanding them.

1.62.13: May He, Rich in Thought, Come at Dawn

O Indra, eternal, for you Nodhā Gotama has fashioned a sacred hymn for the yoking of your bright steeds and For your leading us excellently, O mighty one. At dawn, may he (Indra) swiftly come, rich with thought.

सनायते गोतम इन्द्र नव्यमतक्षद् ब्रह्म
हरियोजनाय । सुनीथाय नः शवसान नोधाः
प्रातर्मक्षु धियावसुर्जगम्यात् ॥ १३

sanāyate gotama indra navyam atakṣhat
brahma hariyojanāya

you who are eternal, Gotama, Indra, new or
sacred, carved, hymn, yoking of your bright
steeds,

sunīthāya naḥ shavasāna nodhāḥ prātaḥ
makṣhū dhiyāvasuḥ jagamyāt
good leading, us, mighty, Nodhā, dawn,
swiftly, rich in thought, may (he) come.

Details: Nodhā: son of the Seer Gotama.
Gotama is one with excellent knowledge or
Light.

sunīthāya: leading us to the right goal through
the right path.

Hymn 1.63: Indra, the Energizer of Our Self or Jīva

Metre: Triṣṭup

- 1: Planes of Heaven and Earth in Man
- 2: Your Singer Gives the Vajra to You
- 3: You are True
- 4: Indra Inspires the Human Aspirant
- 5: You Do Not Harm Even the Hostile
Mortals
- 6: Lord of Your Own Nature
- 7: Seven Cities
- 8: You Energise Our Jīva in Every Way
- 9: Hymns of Praise With Obeisance to You

1.63.1: Planes of Heaven and Earth in Man

O Indra, great are you who established the
Earth and Heaven through your own
strength even while you were born.
All things vast, even the fixed hills, quiver
in their fear of you like rays of light.

त्वं म॒हो॑ ई॒न्द्र यो ह॒ शुष्मै॑र्धा॒वा ज॒ज्ञानः॑ पृ॒थि॒वी
अ॒मै॒ धाः॑ । य॒द्ध ते॒ वि॒श्वा गि॒रयश्चि॒द॒भ्वा भि॒या
ह॒ल्हासः॑ कि॒रणा॒ नैज॑न् ॥ १

tvam mahān indra yo ha shuṣhmaiḥ
dyāvā jajñānaḥ pṛthivī ame dhāḥ
you, great, Indra, who, ., strength, Heaven,
born or manifest, Earth, (your) valour,
uphold,

yat ha te vishvā girayaḥ chit abhvā
bhiyā dṛhāsaḥ kiraṇā na ejaṇ
which, ., your, all, mountains, ., huge things,
through fear, fixed or firmly set, rays, like,
quake.

Details: When the Indra-power begins to
manifest, the planes of Heaven and Earth get
well established in the seeker by Indra. Indra
does not need anybody else's strength to do
the indicated work.

1.63.2: Your Singer Gives the Vajra to You

O Indra, when you come near your adept
steeds, your adorer sets the Vajra in your
arms.

O Doer of the coveted deeds, you assail
your foes and storm their cities, you who
are invoked by many.

आ य॒द्धरी॑ ई॒न्द्र वि॒व्र॒ता वे॒रा ते॒ वज्रं॑ ज॒रि॒ता
बा॒ह्वोर्धा॑त् । ये॒ना॒वि॒ह॒र्य॑त॒क्रतो॑ अ॒मि॒त्रान् पु॒रं
इ॒ष्णासि॑ पु॒रुहू॑त॒ पूर्वीः॑ ॥ २

ā yat harī indra vavratā veḥ ā te vajram
jaritā bāhvoḥ dhāt

., when, steeds, Indra, adept, (with ā)
comes, ., your, Vajra, the singer, hands,
(with ā) places,

yena aviharyatakrato amitrān pura
iṣṇāsi puruhūta pūrvīḥ
which (Vajra), doer of the coveted deeds,
foes, cities, assail, invoked by many, many.

Details: The Vajra reaches Indra's hands by
the very laud of the singer. Obviously, it
cannot be a bolt of thunder or any physical
weapon.

1.63.3: You are True

O Indra, you are true (in your being) and a violent assailer of the foes; you, chief of the Rbhūs and benefactor of men, overcome (the foes).

You smote Shuṣhṇa in the violent and heroic battle, aiding the bright and youthful Kutsa.

त्वं सत्य इन्द्र धृष्णुरेतान् त्वमृभुक्षा नर्यस्त्व
षाट् । त्वं शुष्णं वृजनै पृक्ष आणौ यूने
कुत्साय द्युमते सचाहन् ॥ ३

tvam satya indra dhr̥ṣṇuḥ etān tvam
ṛbhukshā naryaḥ tvam ṣhāt
you, true, Indra, violent assailant, them
(foes), you, chief of Rbhūs, benefactor of
men, you, overcomer (of foes),

tvam shuṣhṇam vṛjane pṛkṣha āṇau
yūne kutsāya dyumate sacha ahan
you, Shuṣhṇa, violent, heroic, battle,
youthful, (Seer) Kutsa, luminous, aiding,
smote.

Details: *satyaḥ*: true in your being; stable; one who is undeflecting in actions.

Shuṣhṇa: the demon who dries up.

Kutsa: A Seer of Rig Veda and an intense devotee of Indra.

**1.63.4: Indra Inspires the Human Aspirant
(For Divine Wealth)**

O Indra, you are the comrade who inspires (us) for riches; O showerer (of wealth), one with Vajra, even though you are peaceful you slew Vṛtra.

O Munificent Hero with powers that are beyond our limited range, you put to flight effortlessly the *dasyus* from their dwellings.

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद् वज्रिन्
वृषकर्मनुभाः । यद्ध शूर वृषमणः पराचैर्वि
दस्यूर्योनावकृतो वृथाषाट् ॥ ४

tvam ha tyat indra chodīḥ sakhā vṛtram
yat vajrin vṛṣhakarman ubhnāḥ
you, ., that (riches), Indra, inspire or impel,
friend, Vṛtra, when, one who thunder, one
who showers, peaceful,

yat ha shūra vṛṣhamaṇaḥ parāchaiḥ vi
dasyūn yonau akr̥to vṛthāṣhāt
when, ., heroic, munificent, (powers) that go
beyond, ., dasyus, dwellings, (with vi)
overcome, without effort.

Details: *vṛṣhakarman*: doer of the deeds of releasing the powers of Light and Might.

vṛṣhamaṇaḥ: one who showers the divine riches.

**1.63.5: You Do Not Harm Even the Hostile
Mortals**

O Indra, you do not think to harm any mortal, though he be firmly hostile. Open up ways for our steeds; O wielder of Vajra, break our foes like a thick cloud.

त्वं ह त्यदिन्द्रारिषण्यन् दृळ्हस्य
चिन्मर्तानामजुष्टौ । व्यश्मदा काष्ठा अर्वीत
वर्धनेव वज्रिच्छन्थिह्यमित्रान् ॥ ५

tvam ha tyat indra ariṣhaṇyan dṛlhasya
chit martānām ajuṣṭau
you, ., his, Indra, not desiring harm (free
from harm), strong place or hostile, .,
mortals, one who desires not or one who is
hostile,

vi asmat ā kāṣṭhā arvate vaḥ ghaneva
vajrin chhnathihi amitrān
., our, ., directions, war horse, (with ā + vi)
uncover, like a club or like the clouds, one
with Vajra, break, foes.

Details: The focus of Indra's fight is with the evil and demonic forces like Vṛtra and not with human beings, even if they are hostile to Indra.

The first two lines above have an alternate translation:

“O Indra, when mortals desire not to remain even in a strong fortress,

You make that movement free from harm.”

The last two lines of the verse mean, “open all directions to our life-forces of enjoyment so that they pass unobstructed”.

1.63.6: Lord of Your Own Nature

O Indra, in winning the waters, in battles and in the streaming bounty of the sun-world, seekers invoke you.

O Lord of your own nature, may your protection come in our front in battles and may we obtain your plenitude.

त्वां ह त्पदिन्द्राणसातौ स्वर्मील्लहे नरं आज्ञा
हवन्ते । तव स्वधाव इयमा समर्य
ऊतिर्वाजेष्वतसाय्या भूत् ॥ ६

tvām ha tyat indra arṇasātau svarmīlḥe nara ājā havante

you, ., him, Indra, winning of the waters, pouring lustres or streaming, men, battle, invoke,

tava svādhāva iyam ā samarya ūtiḥ vājeṣhu atasāyyā bhūt

your, lord of your own nature, this, ., battle, protection, plenties, we obtain, (with ā) come in front.

1.63.7: Seven Cities

O Indra, the seven cities were indeed destroyed by you, battling for Purukutsa, O Vajrin.

For Sudāsa, you did break with ease, like a blade of grass, the strength of Amhas; O king, you gave felicity in plenty to him who gives generously.

त्वं ह त्पदिन्द्र सप्त युध्यन् पुरौ वज्रिन्
पुरुकुत्साय दर्दः । बर्हिर्न यत्सुदासे वृथा वर्गहो
राजन् वरिवः पूर्वे कः ॥ ७

tvam ha tyat indra sapta yudhyan puro vajrin purukutsāya dardah

you, ., him, Indra, seven, battling, cities, one with Vajra, Purukutsa, destroy,

barhiḥ na yat sudāse vṛthā vark amho rājan varivah pūrave kaḥ

grass, like, when, Sudasa, effortlessly, break, sin or a demon, king, felicity in plenty, one who fills or person Puru, gives.

Details: Indra is friendly to Purukutsa as to Kutsa.

Seven cities: Though the cities of the rākṣhasās are in the lower hemisphere (of three worlds), where their battles with the Gods take place, still it must be noted that in each of these worlds, there exist seven sub-planes (derived from the seven principles detailed in (1.62.6). The seven cities of the titans are in the midworld or life-world, *antarikṣha*, where they predominate.

Sudāsa: he who gives plentifully (such a human seeker).

amha: name of a demon, sin.

pūrave: to the person Pūru or one who fills everyone with gifts.

1.63.8: You Energise Our Jiva in Every Way

O God Indra, with your own rich and varied impelling power, you increase us all around like waters.

O Brave One, you yourself gave that
power to us; you energise our *jīva* (self)
in all ways by your power.

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः
परिज्मन् । यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं
न विश्वघ क्षरधै ॥ ८

tvam tyām na indra deva chitrām iṣham
āpao na pīpayah pariḥman
you, that one, our, Indra, God, variegated,
impelling power, waters, like, increase,
around,

yayā shūra prati asmabhyam yamsi
tmanam ūrjam na vishvadha
kṣharadhyai

impelling power, brave one, ., to us, (with
prati) give or extend, our own self or *jīva*,
power, like, every way, make it flow or
energise.

Details: Just as water flows everywhere, you
increase the Indra-power everywhere in our
subtle bodies. The power is of several
varieties. Your power energises our own *jīva*
in all its aspects.

tmana: common Vedic Word for *jīvātma* or
individual self.

1.63.9: Hymns of Praise with the Spirit of Surrender

O Indra, mantrās have been sung to you in
a spirit of surrender by Gotamās; hymns
of praise also to your steeds.

Bring us plenty of your riches in a beautiful
form; at dawn, may he come quickly,
rich with thought.

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा
हरिभ्याम् । सुपेशसं वाजमा भरा नः प्रातर्मक्षु
धियावसुर्जगम्यात् ॥ ९

akāri ta indra gotamebhiḥ brahmāṇi ā
uktā namasā haribhyām
done, to you, Indra, Gotamas, praises or
mantrās, ., uttered, with surrender, along
with your horses,
supeshasam vājam ābharā naḥ prātaḥ
makṣhū dhiyāvasuḥ jagamyāt
of various beautiful forms, plenitude, bring,
us, down, swift, rich in thought, may he
come.

Next Hymn to Indra: 1.80

Hymn 1.64: Maruts: their Powers and Actions

Metre: 1-14, Jagatī; 15, Triṣṭup

- 1: Words and Birth of Knowledge
- 2: Expansion of Power
- 3: Shakers of Mountains
- 4: Law of their Nature
- 5: Create Wind and Lightning
- 6: Essence Out of the Waters
- 7: Enjoy Delights of Earth
- 8: With Beauty and Fury
- 9: Friends of Humans
- 10: Home of Wealth
- 11: Drive Mountains Up
- 12: Quicken Life-forces
- 13: Gets Knowledge
- 14: Proficiency in All Actions
- 15: Durable Wealth

1.64.1: Words and Birth of Knowledge

O Nodhas, offer the attractive hymn of
praise to the host of Maruts who are the
bounteous creators, who ordain, and who
are excellent in yajña.

From me, a thinker who can control the mind with skill and surrender, may the words come out with the birth of knowledge like flowing water.

वृष्णे शर्धा॒य सु॒मखा॒य वे॒धसे॒ नो॒धः सु॒वृत्तिं प्र
भ॒रा म॒रुद्भ्यः॑ । अ॒पो न धी॒रो मन॑सा
सु॒हस्त्यो॒ गिरः॑ स॒मञ्जे वि॒दथै॒ष्वाभु॑वः ॥ १

vr̥ṣṇe shardhāya sumakhāya vedhase
nodhaḥ suvṛktim prabharā marudbhyaḥ
showering or bounteous, host, excellent in
yajña, those who ordain, Nodhas, attractive
praise, bring, Maruts,
apo na dhīro manasā suhastyo girah
samañje vidatheshu ābhuvah
waters, like, thinker, with mind or feeling,
one with skilful-hands or folded hands
(spirit of surrender), words, manifest yajña
or knowledge, front.

Details: The first half is addressed by the poet Nodhas to himself. The next half constitutes the prayer of Nodhas.

The second half follows the translation of Sri Aurobindo. It can also have another translation as indicated by the alternate meanings of words:

“Steadfast with folded hands, I utter with feeling the lauds in front of the Gods in yajña like flowing water”.

Nodha: One who supports new ideas, concepts or realisations; name of a Rishi.

vedhase: ordainer; one who orders the happening of events

manasā suhastya: mind coordinated with skilful-hands; the idea is that what has to be done by hand like writing comes like a direct command from the higher realms without the obstructions caused by mental thoughts. The action is done in a spirit of surrender and complete self-giving to the divine.

1.64.2: Expansion of Power

Born in the mid-region, are the lofty ones, pouring bounties, who are the progeny of Rudra, sinless and smiters of foes.

(They are) luminous like the purifying rays of the Sun, brave (like giants), terrible in form and they spread the power.

ते ज॒ज्ञिरे दि॒व ऋ॒ष्वा॒स उ॒क्ष॒णो रु॒द्रस्य॑ म॒र्या
असु॒रा अरे॑प॒सः । पा॒वका॑सः शु॒चयः॑ सू॒र्या इव॑
सत्वा॒नो न द्र॑प्सि॒नो घोर॑व॒र्षसः॑ ॥ २

te jajñire diva ṛṣhvāsa ukṣhaṇo rudrasya
maryā asurā arepasah
they, born, midregion, lofty-ones, pouring
bounties or bulls, of Rudra, men or
children, smiters (of foes), sinless,
pāvakāsaḥ shuchayaḥ sūryāiva satvāno
na drapsino ghoravarpasaḥ
purifying, luminous, like the Sun, brave,
like, those who, diffuse power, terrible in
form.

Details: *drapsa*: derived from *dru*, usually denotes movement. Here it is a flying drop which diffuses. It has been used in this sense in (1.14.4). It denotes a flag in (4.13.2).

1.64.3: Shakers of Mountains

Rudrās are youthful, unaging, slayers of non-givers, desirous of granting (the prayers of the singers), irresistible and immovable like mountains.

All the worlds of Earth or of Heaven, though firm, are shaken by their might.

युवा॑नो रु॒द्रा अ॒जरा॑ अ॒भो॒घ्नो वव॑क्षु॒रघ्नि॑गावः
पर्व॑ता इव । दृ॒ळ्हा चि॒द् वि॒श्वा भु॑व॒नानि॑
पा॒र्थि॒वा प्र च्या॑व॒यन्ति दि॒व्यानि॑ म॒ज्मना॑ ॥ ३

yuvāno rudrā ajarā abhogghano
vavakṣhuḥ adhrigāvaḥ parvatā iva
youthful, Rudras, unaging, slayers of non-
givers, desirous of granting (the prayers),
irresistible, mountains, like,
dṛlḥā chid vishvā bhuvanāni pāṛthivā
prachyāvayanti divyāni majmanā
firm, even though all, worlds, Earth,
forcefully, move, of Heaven, by their might.

1.64.4: Law of their Nature

They display their forms with varied
decorations on their bodies; they place
glittering garlands on their breasts for
beauty.

They have sharpened weapons on their
shoulders; these strong ones, leaders of
the midworld, are born together by the
law of their own nature.

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्माँ अर्धि
येतिरे शुभे । अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः
साकं जज्ञिरे स्वधया दिवो नरः ॥ ४

chitrair añjibhir vapushe vyañjate
vakṣhaḥsu rukmān adhiyetire shubhe
varied, decorations, body, display, on their
breasts, glittering garlands, placing, for
beauty,
amseṣhu eṣhām nimimṛkṣhur ṛṣṭayāḥ
sākam jajñire svadhayā divo naraḥ
shoulders, they (Maruts), sharpened,
weapons, along with these (weapons), born,
by law of their own nature, from the mid-
region, leaders.

Details: The decorations, garlands and
weapons refer to the lightning and the cloud
patterns associated with storms in the outer
sense and with the life-energies in the inner
sense.

1.64.5: Create Wind and Lightning

The (Maruts) transform their devotees into
kings, shake everything, speed
everywhere and devour the foes; they
create by their own strength the winds
and lightnings.

They, who shake everything, milk the
heavenly udders and drench the Earth
with the milk of life-force.

ईशानकृतो धुनयो रिशादसो वातान्
विद्युतस्तविषीभिरकृत । दुहन्त्यूधर्दिव्यानि
धूतयो भूमिं पिन्वन्ति पयसा परिज्रयः ॥ ५

īshānakṛto dhunayo rishādaso vātān
vidyutas taviṣībhir akrata
makers of men into lords, who shake,
devourers of foes, winds, lightnings, by their
strengths, do,
duhanti ūdhar divyāni dhūtayō bhūmim
pinvanti payasā parijrayaḥ
milk or press, teats, Heaven, they who
shake, Earth, drench, milk, speeding
everywhere.

Details: The Maruts cause the currents of life-
force, winds and lightning to flow. They draw
out the powers of life from the mid-region and
fill the Earth with the sap.

1.64.6: Essence Out of the Waters

The Maruts, great givers, feed the waters
(energies) and transform them into milk
which is full of clarity; they are born to
us in the coming of knowledge.

They lead the master of plenty like a
galloping horse so that he may shower
his bounty, and milk the loud
inexhaustible fountain.

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विद-
धेष्वाभुवः । अत्यं न मिहे वि नयन्ति
वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥ ६

pinvanti apo marutaḥ sudānavaḥ payo
ghṛtavat vidatheshu ābhuvāḥ
fill, waters, Maruts, great givers, milk, full
of clarity, place of knowledge or house of
yajña, stay facing or born,
atyam na mihe vinayanti vājinam utsam
duhanti stanayantam akṣhitam
steed, like, rain or shower, lead, forceful or
master of plenty, current or fountain, to
milk, roaring, inexhaustible.

Details: The translation given above is based on Sri Aurobindo. The following translation is based on Kapāli Sāstry's Sanskrit Commentary:

“Munificent Maruts stay around the place of yajña and fill them with the currents of luminous essence, *rasa*.

As grooms lead the horse, the Maruts strain the master of plenty, so that he may milk the loud inexhaustible fountain.”

In either case the context is the inner yajña happening in the life-domain in the inner bodies of all seekers. There the Maruts make the currents of lustrous essence or *rasa* flow unceasingly like a fountain.

The master of plenty or the inexhaustible fountain is the life-force. Milk is the essence of all things, their *rasa*. The essence is full of clarity (*ghṛta*).

1.64.7: Enjoy Delights of Earth

O Great Ones, you are wise and rich with manifold lustres, strong in your own strength like the hills, and move swiftly.

You Maruts devour the pleasant woods of Earth like the trunked beasts when you have yoked your strength to the ruddy herd of lightnings.

महिषासौ मायिनश्चित्रभानवो गिरयो न
स्वतवसो रघुष्यदः । मृगा इव हस्तिनः
खादथा वना यदारुणीषु तर्विषीरयुग्धम् ॥ ७

mahiṣāso māyinaḥ chitrabhānavo
girayo na svatavaso raghuṣyadaḥ
great ones, wise, rich with manifold lustres,
hills, like, their own strength, moving
swiftly,
mṛgāiva hastinaḥ khādathā vanā yat
āruṇīṣhu taviṣhīr ayugdhvam
like animals (elephants), with trunk, eat,
woods or delights, when, ruddy herd,
strength, yoked.

Details: The meaning is that you, Maruts, enjoy the delights of Earth.

āruṇīṣhu: mares or cows of red colour denoting the life-energies of enjoyment.

1.64.8: With Beauty and Fury

Exceedingly wise, the Maruts roar like lions; are beauteous like the spotted deer; they are omniscient.

Delighting in the nights they come with their antelopes and weapons; they come with the fury of serpents along with their companies for protecting the harassed sacrificers.

सिंहा इव नानदति प्रचैतसः पिशा इव सुपिशो
विश्ववेदसः । क्षपो जिन्वन्तः पृषतीभि-
र्ऋष्टिभिः समित् सबाधः शवसाहिमन्यवः ॥ ८

simhā iva nānadati prachetasah pishā
iva supisho vishvavedasah

lions, like, roar, exceedingly conscious or
wise, spotted deer, like, beauteous,
omniscient,

kṣhapo jinvantah prṣhatibhir ṛṣtibhiḥ
samit sabādhah shavasā ahimanyavah
night, delighting, (spotted) antelopes, with
weapons, come with companies (for
protection), harassed sacrificers, strength,
with the fury of serpents.

Details: The inner sacrificants can recognize
the onset of Maruts in their subtle bodies by
the subtle sound similar to the lion's roar.

The enemies of the yajña gain strength at
night. Then the Maruts apply their might and
ward off the foes with their fury like that of
serpents.

1.64.9: Friends of Human Beings

Maruts, you reverberate in Heaven and
Earth with glorious hosts; you befriend
humans; are brave and furious in your
might like the serpents.

Your radiant form is stationed in the seat
of the charioteer of your car shining like
the beautiful lightning.

रोदसी आ वदता गणश्रियो नृषाचः शूराः
शवसाहिमन्यवः । आ वन्धुरैष्वमतिर्न दर्शता
विद्युन्न तस्थौ मरुतो रथेषु वः ॥ ९

rodasī āvadatā gaṇashriyo nṛṣhāchah
shūrāḥ shavasā ahimanyavah

Heaven and Earth, reverberate, with
celebrated hosts, befriending men, brave,
might, with serpent's fury,

ā vandhureṣhu amatir na darshatā
vidyun na tasthau maruto ratheṣhu vah
., seat of charioteer, radiant form, like,
beautiful, lightning, like, (with ā) stationed,
Maruts, in your car, you.

1.64.10: Home of Wealth

(They are) omniscient, dwelling in the
home of wealth, united in might and are
loud of voice.

Repeller of foes, and endowed with
infinite prowess, the Maruts bear arrows
in their hands; they, the leaders, swallow
the strength of foes.

विश्ववेदसो रयिभिः समौकसः संमिश्रासस्त-
विषीभिर्विरप्तिनः । अस्तार इषु दधिरे
गभस्त्योरनन्तशुष्मा वृषखादयो नरः ॥ १०

vishvavedaso rayibhiḥ samokasah
samishlāsah taviṣhibhiḥ virapshinah
omniscient, wealth, together in the same
house, united, might, loud of voice,
astāra iṣhum dadhire gabhastyor
anantashuṣhmā vṛṣhakhādayo narah
repeller of foes, arrows, hold, hands, of
infinite prowess, who swallow the strength,
leaders.

Details: *vṛshakhādayah*: The two component
words have several meanings. The meaning
given above is obtained by translating *vṛsha* as
'strength' and *khāda* as 'eating.'

1.64.11: Drive Mountains Up

When the Maruts, who increase the
essence in (humans), move (in their cars)
with golden wheels, they move or scatter
mountains in their path as easily as
(scattering stones) while travelling on
roadways.

They, who are self-moving and who can overthrow the firm entities, travel to the yajña carrying the shining weapons; they are undefeatable.

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त
आपथ्यो न पर्वतान् । मखा अयासः स्वसृतौ
ध्रुवच्युतौ दुध्रुकृतौ मरुतो भ्राजदृष्टयः ॥ ११

hiranyayebhiḥ pavibhiḥ payovṛdha
ujjighnanta āpathyo na parvatān
golden, wheels, who increase the essence or
waters, make them move upwards,
roadways, similar, mountains,
makhā ayāsaḥ svasṛto dhruvachyuto
dudhrakṛto maruto bhrājadṛṣṭayah
yajña, travellers, self-moving, overthrow the
firm entities (hills), unbeatable, Maruts,
with shining weapons.

Details: Just as a fast moving car in a road causes the nearby branches of trees or foliage to fly up and scatter, Maruts can easily scatter the mountains in their path.

1.64.12: Quicken Life-forces

The Maruts assail the foe, (they) purify (us), are happy, see clearly with eyes of wisdom; they, the children of Rudra, are invoked by us with hymns of praise.

For (obtaining) prosperity we turn to the hosts of Maruts who quicken the life-energies and are mighty with foe-destroying strength.

घृषु पावकं वनिनं विचर्षणिं रुद्रस्य सूनू
हवसा गृणीमसि । रजस्तुरं तवसं मरुतं
गणमृजीषिणं वृषणं सश्रत श्रिये ॥ १२

ghṛṣhum pāvakam vaninam
vicharṣhaṇim rudrasya sūnum havasā
grṇīmasi

assailing the foe, purifying, happy, one who sees clearly (has foresight), of Rudra, children, invocation, (we) praise,
rajasturam tavasam mārutam gaṇam
rjīṣhaṇam vṛṣhaṇam sashchata shriye
quicken life-energies, strength, Maruts, hosts, foe-destroying, showerers of strength, approach, wealth or prosperity.

Details: *rajasturam*: activate the life-energies (both in the cosmos and the subtle body of the worshipper).

1.64.13: Gets Knowledge

That mortal leads all men (forces) in strength whom you guard with your protections, O Maruts.

With his life-energies (steeds), he acquires riches (felicities) and superlative strength along with his men; the knowledge he gets is honoured and he prospers.

प्र नू स मर्तः शवसा जनाँ अति तस्थौ व
ऊती मरुतो यमावत । अर्वद्भिर्वाजं भरते
धना नृभिर्पृच्छ्यं क्रतुमा क्षैति पुष्यति ॥ १३

pra nū sa martah shavasā janām ati
tasthau va ūti maruto yam āvata

., quickly, he, mortal, might, other persons, overtakes, (with pra) established, you, protections, Maruts, whom, guard,
arvadbhir vājam bharate dhanā nṛbhir
āprchchhyam kratum ākṣheti puṣhyati
steeds, excellent might, earns, riches, men (powers), (has knowledge) which is honoured by everyone, will-power, gets, prospers.

Details: A human being is made up of all kinds of forces. For the devotee of Maruts, the God-loving and helpful force takes precedence over all other forces. This is the meaning of the first half of the mantra.

Both *nrbhiḥ* and *janān* refer to the forces within a human being.

1.64.14: Proficiency in All Actions

That strength which is invincible in battles, which leads to versatile proficiency in all actions and which is opulent, may that be established by you in the opulent sacrificer, O Maruts.

That strength is friendly to the felicities or riches, is praise-worthy and is all-discerning; (having this strength) may we foster our sons and progeny (successors) for a hundred winters.

च॒कृत्यं॑ मरुतः॑ पृ॒त्सु दु॒ष्टरं॑ द्यु॒मन्तं॑ शु॒ष्मं
म॒घव॑त्सु धत्तन । ध॒न॒स्पृ॒तमु॒क्थ्यं॑ वि॒श्वच॑र्षणिं
तो॒कं पु॒ष्येम॒ तन॑यं श॒तं हि॒माः ॥ १४

charkṛtyam marutaḥ pṛtsu duṣṭaram
dyumantam shuṣhmam maghavatsu
dhattana

versatile proficiency in actions, Maruts, in battles, invincible, shining or illustrious, strong, opulent (yajamāna), establish,

dhanasprtam ukthyam
vishvacharṣhaṇim tokam puṣhyema
tanayam shatam himāh

wealth-loving, praise-worthy, all-discerning, sons, nourish, progeny, hundred, winters.

Details: The words, *toka* (son) or *tanaya* (progeny), refers to successors who preserve or expand the knowledge obtained by the Rishi.

A person engaged in intense askesis (*tapas*) may not want any riches at all, even though he has great strength. The strength bestowed by Maruts is accompanied by riches which can be utilised for enhancing the beauty and harmony. Vedic Rishis do not accept the incompatibility of spiritual progress with the material and other types of wealth.

1.64.15: Durable Wealth

O Maruts, may the wealth be established in us which is durable, endowed with strength and which defies onslaught by foes.

(The riches) are in hundreds, thousand and ever-increasing; may he, rich in thought, come swiftly at dawn.

नू॒ ष्टि॒रं म॑रुतो वी॒रव॑न्तमृ॒तीषा॑हं र॒यिम॑स्मासु॒
धत्त॑ । स॒हस्रि॑णं श॒तिनं॑ शू॒शुवांसं॑ प्रा॒तर्म॑क्षु
धि॒याव॑सुर्जगम्यात् ॥ १५

nū ṣṭīram maruto vīravantam
ṛtīṣhāham rayim asmāsu dhatta
quickly, durable, Maruts, endowed with
strength, overthrows the foes, wealth, to us,
establish,

sahasriṇam shatinam shūshuvāmsam
prāarmakṣhū dhiyāvasur jagamyāt
thousands, hundreds, ever-increasing, more,
swiftly, rich in thought, (may he) come.

Details: Clearly the wealth mentioned here is not all material because material wealth does not satisfy all the epithets. The wealth is physical, psychological, emotional and spiritual.

Section IX: Sūktās (1.65-1.73)

Riṣhi: Parāsharaḥ Shāktyaḥ

Metre: 1.65-1.70, Dvipadā Virāt ; 1.71-1.73, Triṣṭup

Sūkta	Hymn title	Page
1.65	The Footprints of Agni (10)	375
1.66	Agni Impels us in Many Ways (10)	379
1.67	Mantrās Formed in the Secret Cavern (10)	381
1.68	Benefits of Manifestation (10)	384
1.69	Agni and Man (10)	386
1.70	Gives us Access to Sun-world (11)	388
1.71	Mantra Breaks the Hill of Ignorance (10)	391
1.72	Knower-within (10)	396
1.73	Agni's Riches (10)	401

knows the birth of mankind and the divine laws (*vrata*), (1.70.1). Seven rivers (or maidens) (*yahvī*) are mentioned in (1.72.8).

The Goddess Sarama discovers the strong and wide place of hidden knowledge (1.72.8). A path is formed for obtaining immortality (1.72.9).

Griffith has characterized these nine hymns as 'not seldom unintelligible'.

In some editions of RV, the Sūkta (1.65) has only 5 mantrās, mantrās 1 and 2 being combined, 3 and 4 being combined etc. This is true for all the six Sūktās (1.65-1.70). The mantra-count of the first Aṣṭaka given here and in the Satvalekar edition is 1370 assuming ten mantrās each in the Sūktās 1.65-1.70.

These nine hymns to Agni by the Seer Parāshara are the most lyrical in the Rig Veda. The chant of these hymns is especially melodious. Also from the spiritual viewpoint, they are immensely significant. These mantrās give us many secrets of inner life or *sādhana*. Mantrās are crafted in the heart, (1.67.4). Agni hides himself in the heart-cave. One has to trace him by his foot-prints just as one catches a thief. The mantrās break the hill of ignorance. Agni literally comes to the seeker from the high plane and fashions within us the wisdom characterising the Rishīs.

In (1.69.7) Agni is said to give the inspired hearing (*shrushṭi*) to the Rishī. The Gods themselves open the subtle doors in man. Agni

Hymn 1.65: The Footprints of Agni

- 1: Agni Hiding in the Cavern of the Heart
- 2: Agni Found by Footprints
- 3: Agni Grows in Form
- 4: Born in the Home of Truth
- 5: Who Can Restrain Him?
- 6: Charging like a Horse
- 7: A Brother to Sisters
- 8: Shears Earth
- 9: Breathes like a Swan
- 10: Born of Truth

1.65.1: Agni Hiding in the Cavern of the Heart

Hiding in the cavern with the cow of vision like a thief, Agni accepts our adoration and carries them to the Gods.

पश्वा न तायुं गुहा चतन्तं नमो युजानं नमो
वहन्तम् ॥ १

pashvā na tāyum guhā chatantam namo
yujānam namo vahantam
with the cow of inner divine vision, like,
thief, secret, cavern, hiding obeisance, takes
to himself, obeisance, carries,

1.65.2: Agni Found by Footprints

Feeling delighted to meet you, the wise
bow and find you by your footprints; all
the Gods come to you.

सजोषा धीराः पदैरनु गमन्तुप त्वा सीदन् विश्वे
यजत्राः ॥ २

sajoṣhā dhīrāḥ padaiḥ anu gman upa tvā
sīdan vishve yajatrāḥ
taking joy in you, the wise, footprints, ..,
follow, .., thee, (with upa) come near, all,
the masters of sacrifices (Gods).

Details: (Mantrās 1 and 2) The two mantrās bring out an important aspect of spiritual experience. In the beginning of the spiritual journey, the human is filled with ordinary consciousness, called the Night in the Veda. Still Agni is always active, as he is the Fire of Divine Will and Wisdom, *kavi kratuh*. He pressures the Gods to enter man, take up their abode and endow perfection on their respective domains. But the Gods, when they enter the human body, have to deal with the state of inconscience which hides the divine Agni. Hence Agni is described as hiding in the

cave with the cow of vision or knowledge. The Gods locate Agni by means of his footprints, just as one locates a thief. The footprints are the actions of Agni by which he draws attention to himself. As Agni is tracked, all the Gods wait upon him. Agni's footprints are mentioned in (1.67.3) also.

We should clear ourselves of the notion that all Gods are one and omniscient and thus there is no need for the Gods to search for Agni. The Gods are not searching for Agni in his domain in the higher world, but in the subtle human body which is not fully conscious.

Common experience shows that it takes a long time to establish perfection in each component of the gross and subtle human bodies. Hence the finding of Agni by the Gods takes time just as the task of firmly establishing each God in the human subtle body takes several lifetimes. A similar idea is in (10.46.2).

Agni's hiding in the cavern is mentioned in the Mahābhārata, Vana Parva, ch.222, and several Purāṇās. As Vedas predate Purāṇās by several millennia, trying to understand Vedic passages from Purāṇās is fruitless. Rather, the Vedic passages reveal the secret behind the Purāṇic myths.

The essence of all spiritual practice is to bring the Godhead hiding inside us into our perception by using the hints or footprints which the Divine grace provides. The tracking of the Divine inside by means of footprints is mentioned in the Upanishad also. For instance, consider the following passage in Brh. U. (1.4.7):

“This self is the foot-trace, *padanīyam*, of all this, for by it one knows all this, just as one can find again by footprints (*pādena anuvindet*) (what is lost)”.

Veda uses the notation of Agni for the Divine inside, Upanishad uses the Self. Apart from this, the idea and the language in both are the same. This example and several others clearly show that the wisdom in the Veda was recognised and restated by the Upanishad Seers.

pashu: cow of inner divine vision, not the four-footed animal.

1.65.3: Agni Grows in Form

The searching Gods follow the workings of truth; Agni envelops the Earth and spreads like Heaven.

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिद्यौर्न भूम ॥३

ṛtasya devā anu vratā guḥ bhuvāt pariṣṭiḥ dyauḥ na bhūma
truth, Gods, ., working of, (with anu) follow, becomes, spread or envelop, Heaven, like, Earth,

1.65.4: Born in the Home of Truth

The waters labour and nourish him who is born in their womb, the home of truth, and grows in form.

वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥ ४

vardhantīm āpaḥ panvā sushishvim ṛtasya yonā garbhe sujātam
nourish (him), waters, labour, grows in form, truth, home of, womb, born.

Details: (Mantrās 3 and 4) When all the Gods search and attain him, Agni grows enveloping the Earth like the Heavens. Note the Waters, *āpaḥ*, are the streams of

consciousness, which nourish him. We see here the origin of the Purāṇic mythology, detailed in the Mahābhārata, Vana Parva, regarding the birth of Kumāra, son of Shiva and Pārvati who was found among the bamboo (*sharavāṇa*), and suckled by the seven mothers.

1.65.5: Who can Restrain Him

(He is) delightful as the process of growing,
Vast as the Earth, enjoyable as the hill, bliss-giving like flowing water.

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ॥ ५

puṣṭiḥ na raṇvā kṣitiḥ na pṛthvī giriḥ na bhujma kṣhodo na shambhu
delightful, as, growth, Earth, as, vast, hill, as, enjoyable, flowing water, as, bliss-giving,

Details: The hill is enjoyable because of its shade, herbs and the cool caves in it.

1.65.6: Charging like a Horse

(He is) charging like a horse in a battle, rapid as the river--who can control him?

अत्यो नाज्मन् त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥ ६

atyō na ajman sargaprataktah sindhuḥ na kṣhodaḥ ka īm varāte
horse, like, in battle, charging, rapid, as, the river, who, him, can stay.

1.65.7: A Brother to Sisters

He is like a kin to the waters, like a brother to sisters; destroys the growths of Earth as the king his foes.

जामिः सिन्धूनां भ्रात॑व स्वस्रामिभ्यान्न राजा
वनान्यत्ति ॥ ७

jāmiḥ sindhūnām bhrāteva svasram
ibhyān na rājā vanāni atti
kin, to the waters, like brother, sisters, foes,
like, king, growths of Earth, swallows,

1.65.8: Shears Earth

When urged by the wind (or life-energy),
He traverses the forests (or causes
delight); Agni shears the hairs of the
Earth.

यद् वातजूतो वना व्यस्थादग्निर्ह दाति रोमां
पृथिव्याः ॥ ८

yad vātajūto vanā vyasthāt agnir ha dāti
romā prthivyāḥ
when, urged by wind, forest (or delight),
traverses, Agni, ., shears, the hairs, of
Earth.

Details: Hairs refer to the unnecessary and
harmful growth in various parts of the human
body, both gross and subtle, which Agni
shears off, urged by the Prāṇic forces, *vāta*.

“Agni traverses the forests” means Agni
causes the delight among human beings. The
delight cannot come without the aid of action
and life-energy. Hence he causes delight only
when he is urged by wind. The life-energy is
symbolised by wind.

1.65.9: Breathes like a Swan

He breathes seated amidst the waters like
a swan; he is awakened at dawn through
his Seer-will.

Agni skilfully rouses the intelligence
inherent within individuals.

श्वसित्यप्सु हंसो न सीदन् क्रत्वा चेतिष्ठो
विशामुषर्भुत् ॥ ९

shvasiti apsu hamso na sīdan kratvā
chetiṣṭho vishām uṣharbhut
breathes, in the waters, swan, like, seated,
by his Seer-will, rouses intelligence
excellently, among peoples, awakened at
dawn,

Details: The swan, *hamsa*, gliding serenely
amidst troubled waters is a common simile in
Sanskrit literature for a person quietly acting
or meditating amidst all obstacles. A person
who is an adept in meditation is called
paramahamsa or supreme swan. Another
famous mantra attesting to the relationship
between the state of serenity and the Swan
occurs in the 40th chapter of Shukla Yajur
Veda and also in the Īsha Upanishad: ‘I am
He’, *aham saḥ*, which in continuous repetition
sounds like *hamsa*. This Rig Vedic verse is the
earliest reference to the association between
hamsa and the meditator. Agni is in a state of
intense meditation even while he is active in
the troubled waters of the human psyche.

The famous Hamsa mantra in RV
(4.40.5), is repeated in Kaṭha Upanishad
(2.2.2), “The swan that settles in the purity.
.. born of Truth. . . itself the Truth, the vast”.

1.65.10: Born of Truth

Born of truth, he is a creator like Soma; he
is like a cow with her new-born.

By his extension, the glow is far-reaching.
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा
विभुर्दूरेभाः ॥ १०

somo na vedhā ṛtaprajātaḥ pashur na
shishvā vibhur dūrebhāḥ
Soma, like, creator, born of truth, cow, like,
new-born, extension, far-reaching glow.

Details: Since bliss or *ānanda* is the foundation of the cosmos and Soma symbolises the Delight inherent in action, Soma is said to be a creator and Agni is a creator like Soma.

Hymn 1.66: Agni Impels Us in Many Ways

- 1: He is Constant like a Son
- 2: Races Ahead
- 3: Delectable
- 4: Chants like a Rishi
- 5: Constant Will in Action
- 6: Resplendent
- 7: Charged Army
- 8: Lover of Maidens
- 9: We Attain Him
- 10: Sunrise

1.66.1: He is Constant like a Son

Agni is like a richly diverse treasure, like the all-showing Sun.

He is like our life and breath and is constant like a son.

रयिर्न चित्रा सूरु न संहगायुर्न प्राणो नित्यो न सूनः ॥ १

rayiḥ na chitrā sūro na sandṛg āyuḥ na prāṇo nityo na sūnuḥ
treasure, like, variegated, Sun or Sūrya, like, all-showing, life, as if, breath of existence, constant, like, a son,

1.66.2: Races Ahead

Like a young galloping horseman, he races ahead, clinging to the delight.

He is pure like a cow that yields milk and wide is his lustre.

तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥ २

takvā na bhūṇiḥ vanā siṣhakti payo na dhenuḥ shuchiḥ vibhāvā
young galloper, like, bearing, delight, clings to, milk, like, cow, pure, widely shining lustre.

Details: *vana:* means both Delight and woods. Hence the first half can also be translated as, 'he clings to the woods'.

1.66.3: Delectable

He arranges all our happiness tastefully like a well-decorated home.

He is delectable like ripe corn; he is like a conqueror among men.

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ॥ ३

dādāhāra kṣhemam oko na raṇvo yavo na pakvo jetā janānām
holds, all our happiness or good, home, like, pleasant, corn, like, ripe, victorious, among men.

1.66.4: Chants like a Rishi

He chants like a Rishi and is celebrated among people.

Agni, who sustains our growth, is happy as a swift steed.

ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयौ दधाति ॥ ४

ṛṣhiḥ na stubhvā vikṣhu prashasto vājī na prīto vayo dadhāti
Rishi, like, chanting, peoples, celebrated, steed, like, happy, growth, upholds.

Details: Just as a steed happily races to the goal, Agni sustains our growth without any break.

1.66.5: Constant Will in Action

He is light in the inhospitable home; he is the constant will in action.

He is like a wife at home, considerate to all.

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ॥ ५

duroka shochiḥ kratuṛ na nityo jāyeva yonāu aram vishvasmai

in an inhospitable home, light, will, like, constant or ever active, like wife, home, considerate, to all.

Details: Just as a wife in the Hindu joint family is considerate to the diverse needs of food of its members, like her husband, children, parents-in-law, brothers-in-law, etc., Agni is considerate to the specific needs of all the individuals.

1.66.6: Resplendent

Glowing wondrous, he is like a untarnished person among the people; he is resplendent in battle like a golden chariot.

चित्रो यदभ्राट् छेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥ ६

chitro yat abrāt shveto na vikṣhu ratho na rukmī tveṣhaḥ samatsu

manifold, when, glows, spotless, like, among people, chariot, like, golden, resplendent, in battles.

1.66.7: Charged Army

He endows (us) with strength (in us) so that we may become like a charged army. He is like an archer's flaming shaft with a fiery tip.

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युत् त्वेषप्रतीका ॥ ७

seneva sṛṣṭa amam dadhāti astuḥ na didhyut tveṣhapratikā

like an army, charged, strength, places, shaft of archer, like, flaming, with fiery tip,

1.66.8: Lover of Maidens

He is born as a twin; he is the twin yet to be born.

He is the lover of maidens and the lord of the mothers.

यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥ ८

yamo ha jāto yamo janitvam jārāḥ kanīnām patiḥ janīnām

twin, as, born, twin, that which is to be born, lover, maidens, husband, of mothers.

Details: *kanīnām*: maiden; indicates the untapped potential that Agni brings out.

yama: twin; duality of past and future, in what is past (born as twin) and what is to be in the future (twin yet to be born).

jānīnam: mothers; creative powers of which Agni is the lord.

1.66.9: We Attain Him

In motion or rest, we come to him like cows to their stalls; we attain him when he is aflame.

तं वञ्चराथा वयं वसत्यास्तं न गावो नक्षन्त
इद्धम् ॥ ९

tam vaḥ charāthā vayam vasatya astam
na gāvo nakṣhanta iddham
thee, you, in motion, we, in rest, stall, like,
cows, come, aflame,

Details: When Agni is aflame, we attain him, irrespective of our physical state. Like the cows that automatically stroll into their stalls, drawn by Agni's magnetism, we drift towards him.

1.66.10: Sunrise

He is like a flowing river impelling waters downward; with the sunrise, the rays move towards him.

सिन्धुर्न क्षोदः प्र नीचरिनोन्नवन्त गावः
स्वर्द्दीक्षीके ॥ १०

sindhuḥ na kṣhodaḥ pra nīchīḥ ainot
navanta gāvaḥ svar dṛshīke
flowing, like, river, ., downward, (with pra)
impels, move, ray-cows, Sūrya,
manifestation.

Details: The Sun symbolises the light of Truth, while the cows represent the Rays of consciousness. With the dawn of Truth, the Rays of consciousness move toward Agni.

Hymn 1.67: Mantrās Formed in the Secret Cavern

- 1: Divine Inspiration
- 2: Perfect Happiness
- 3: Agni Sustains All the Gods
- 4: Mantrās Formed in the Heart
- 5: Supports the Wide Earth
- 6: Secret Cavern
- 7: Stream of Truth

8: Gives the Word of Riches

9: Supports All Beings

10: Rishis Build Agni in Themselves like a Mansion

1.67.1: Divine Inspiration

Victor in the woods, friend among mortals, he makes us recognise the divine hearing (or inspiration) as the king elects a wise adviser.

वनेषु जायुर्मर्तेषु मित्रो वृणीते श्रुष्टिं
राजैवाजुर्यम् ॥ १

vaneṣhu jāyuhḥ marteṣhu mitro vṛṇīte
shruṣṭīm rājeva ajuryam
woods, victor in, among mortals, friend,
chooses, divine hearing, as a king, ageless or
wise councillor,

Details: Just as a king recognises the wise person among his people and listens to his advice, Agni makes the devotee recognise the Divine hearing or inspiration among all the thoughts in his mind and act according to it.

Divine hearing: the call of the innermost Divine in us.

1.67.2: Perfect Happiness

When he grants us a firm will with auspicious thoughts, we are in a state of perfect happiness; he, the summoning priest, carries our offerings (to the Gods).

क्षेमो न साधुः क्रतुर्न भद्रो भुवत् स्वाधीर्होता
हव्यवाद् ॥ २

kṣhemo na sādhuḥ kratuḥ na bhadro
bhuvat svādhīḥ hotā havyavāt
welfare, like, perfect, will, like, happy,
becomes, with auspicious thoughts, the
summoning priest, carrier of offering.

Details: *bhadraḥ kratuḥ*: happy will; a will with a firm idea of the happy conclusion of the relevant task.

vaneṣhu jāyuh: victor in the wood (delight); *vana* is both wood and delight. Just as a single spark of fire envelops the entire wood, a single streak of delight envelops the whole being of seeker with bliss.

1.67.3: Agni Sustains All the Gods

Holding all powers in his hand and seated in the cavern, Agni sustains all the Gods in his strength.

हस्ते दधानो नृम्णा विश्वान्यमे देवान् धाद्
गुहा निषीदन् ॥ ३

haste dadhāno nṛmṇā vishvāni ame
devān dhāt guhā niṣhīdan

**hand, holding, powers, all, in his strength,
Gods, sustains, in the secret cavern, seated,**

Details: Agni seated in our inner cavern bears all the Gods.

1.67.4: Mantrās Formed in the Heart

Men holding the thought begin to know him when they have uttered the mantrās formed (*taṣṭān*) in the heart.

विदन्तीमत्र नरो धियं धा हृदा यत् तृष्टान्
मन्त्राँ अशंसन् ॥ ४

vidantīm atra naro dhiyandhā hṛdā yat
taṣṭān mantrān ashamsan

**know him, here, men, hold the thought in
themselves, heart, when, carved, mantrās,
utter.**

Details: *hṛda taṣṭān*: When the Rishīs thought or understanding, *dhi*, is steady, the mantrās are formed in the heart by the highest

power of inspiration and they come out of the human mouth. The Rishi receives from a high plane the inspiration indicative of the meaning and the metre, and he transcribes it using the appropriate words, and sings them or writes them down as well. The whole process can be so spontaneous that the poems come out of their mouths like a torrent. This is true even in this century, as witnesses have testified to the creation of the great Sanskrit poems by Gaṇapathi Muni, the first disciple of Sri Ramaṇa, and the poetry of Sri Aurobindo. For details, see Sri Aurobindo's 'Future Poetry'. [1], [10], [25], [17, Vol. 7].

dhiyandhā: those who hold in themselves the thought or intelligence in a continuous manner.

1.67.5: Supports the Wide Earth

As the unborn, he supports the wide Earth. He upholds the Heaven with mantrās formed by the truth.

अजो न क्षां दाधारं पृथिवीं तस्तम्भं द्यां
मन्त्रैभिः सत्यैः ॥ ५

ajo na kṣhām dādhāra pṛthivīm
tastambha dyām mantrebhiḥ satyaiḥ
**unborn, as, Earth, bears, wide, upholds,
Heaven, mantrās, of truth.**

Details: Like a pillar, Agni supports the Heaven and Earth in both the macrocosm and the microcosm. He upholds them in the human being who is attached to the performance of the inner yajña.

1.67.6: Secret Cavern

Guard the cherished footprints of the cow of vision, O Agni; O life of the universe, enter the secret cavern.

प्रिया पदानि पश्वो नि पाहि विश्वायुरग्रे गुहा
गुहं गाः ॥ ६

priyā padāni pashvo ni pāhi vishvāyuh
agne guhā guham gāh
dear, footprints, cow of vision, inside,
guard, life of the universe, Agni, secret,
cavern, enter.

Details: The Rishi prays to Agni to guard the footprints of the cow of vision so that, following the footprints, he may reach the secret cave. Clearly the footprints are symbolic and not those of any four-footed animal. Footprints of the cow were mentioned earlier in (1.65.1).

pashva: The cow here is not an animal but symbolises the divine vision or knowledge.

1.67.7: Stream of Truth

They who know him stationed in the cave, attain to the stream of truth.

य ई चिकेत गुहा भवन्तमा यः ससाद
धरामृतस्य ॥ ७

ya īm chiketa guhā bhavantam ā yah
sasāda dhārām ṛtasya
who, this, knows, in the cavern, present, ..
who, (with ā) attains, stream, of truth,

1.67.8: Gives the Word for Riches

They who touch the truth and kindle him, to them he gives the Word for riches.

वि ये चृतन्त्यृता सपन्त आदिद् वसूनि प्र
ववाचास्मै ॥ ८

vi ye chṛtanti ṛtā sapanta ādid vasūni
pravavācha asmai
.., those, (with vi) kindle, truth, touching,
later, treasures, gives the Word, for those.

Details: (Mantrās 7 and 8) Note the specific steps of the inner yajña. It is not enough to perceive Agni only in an abstract manner; one has to literally see him in the heart, come into contact with the streams of Truth-Consciousness, and literally touch the Truth. To such persons Agni gives the speech that is laden with the divine treasure.

1.67.9: Supports All Beings

He implants his greatness in all forms of life on Earth; he supports all living beings and those in the mothers' wombs;

वि यो वीरुत्सु रौधन्महित्वोत् प्रजा उत
प्रसूष्वन्तः ॥ ९

vi yo vīrutsu rodhat mahitva uta prajā
uta prasūṣhvantaḥ
.., he, in the growths of Earth, (with vi) specially implants, greatnesses, and, the born, and, those in the mothers' wombs.

1.67.10: Rishis Build Agni in Themselves like a Mansion

He is awareness in the abode of the waters and life-universal; the Rishis have planned and built him like a home.

चित्तिरपां दमे विश्वायुः सद्यैव धीराः संमाय
चक्रुः ॥ १०

chittiḥ apām dame vishvāyuh sadmeva
dhīrāḥ sammāya chakruḥ
consciousness or awareness, in the waters, abode, universal life, like a mansion, the thinkers, measured, constructed (him).

Details: The wise systematically fashion Agni in themselves just like a builder with a blueprint of a mansion. Many mantrās stress

the idea of the grace of the Divine. Such mantrās indicate the collaboration offered to the Divine by the Rishīs in their own development. The Seers insist that the spiritual development is a systematic journey 'from peak to peak', as stated in RV (1.10.2).

Hymn 1.68: Benefits of Manifestation

- 1: Unveils the Mobile and the Immobile
- 2: The Sole One
- 3: Agni Manifests in the Sapless Body
- 4: Enjoy the Name
- 5: Impulsions and Thinking of Truth
- 6: Wants to Learn from You
- 7: Seed of Agni
- 8: Know Him Fully
- 9: Hasten on the Path
- 10: Decks the Stars

1.68.1: Unveils the Mobile and the Immobile

He, the supporter, ascends flaming to the Heaven; he unveils the mobile, the immobile and the nights.

श्रीणन्नुपं स्थाद् दिवं भुरण्युः
स्थातुश्चरथमक्तून् व्यूर्णोत् ॥ १

shrīṇan upasthāt divam bhuraṇyuh
sthātuḥ charatham aktūn vyūrṇot
flaming, ascends, Heaven, one who sustains,
immobile, mobile, the nights, unveils,

1.68.2: The Sole One

This God, the Sole One, envelops on all sides the greatness of all the Gods.

परि यदैषामेको विश्वेषां भुवद् देवो देवानां
महित्वा ॥ २

pari yat eṣhām eko vishveṣhām bhuvat
devo devānām mahitvā

all round, this, these, the Sole One, all,
becomes (envelops), God, of Gods,
greatness.

Details: *aktūn*: nights refer to the darkness or ignorance in the inner regions of the subtle body that is removed by Agni.

1.68.3: Agni Manifests in the Sapless Body

All take joy in your Seer-will, O God,
when you, a living being, are born from
dry matter.

आदित् ते विश्वे क्रतुं जुषन्त शुष्काद् यद् देव
जीवो जनिष्ठाः ॥ ३

ādit te vishve kratum juṣhanta shuṣhkāt
yat deva jīvo janishṭhāḥ
later, your, all persons, Seer-will, take joy,
from dry matter, when, God, living being,
are born,

1.68.4: Enjoy the Name

All enjoy the divine name. By your
movements, they touch the truth and
immortality.

भजन्त विश्वे देवत्वं नाम क्रतुं सपन्तो
अमृतमेवैः ॥ ४

bhajanta vishve devatvam nāma ṛtam
sapanto amṛtam evaiḥ
enjoy, all, divine, name, truth, touch,
immortality, (your) movements.

Details: (Mantrās 3 and 4) Most persons have no idea of the Divine Delight; their bodies are described as being made of 'dry matter' with very little consciousness.

It is only when Agni manifests in these relatively unconscious bodies that the human beings follow his Will instead of their own. Only after the manifestation of Agni do we take pleasure in the Divine Name and get in touch with Truth and Immortality. The origin of the idea of enjoying the Divine Name, popular in the *Bhakti* movements of later times, is in this passage.

bhajanta: enjoy: both the devotees and the God enjoy the Name.

1.68.5: Impulsions and Thinking of Truth

He is the impelling force of truth, the truth-bearing intelligence and the universal life by which all carry out their actions.

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे
अपांसि चक्रुः ॥ ५

ṛtasya preṣhā ṛtasya dhītiḥ vishvāyuh
vishve apāmsi chakruḥ
of truth, impulsion of truth, intelligence,
universal life, all, actions, do,

1.68.6: Wants to Learn from You

He who proffers offerings to you or is waiting to learn from you, to him grant the wealth, O one who knows.

यस्तुभ्यं दाशाद् यो वा ते शिक्षात् तस्मै
चिकित्वान् रयिं दयस्व ॥ ६

yaḥ tubhyam dāshāt yo vā te shikṣhāt
tasmai chikitvān rayim dayasva
who, thee, gives, who, .., thee, learns from,
for him, (you) know, wealth, grant.

Details: *rayim*: wealth: it is not physical, but knowledge, as is explicitly indicated by the word *chikitvān*.

1.68.7: Seeds of Agni

Seated in the son of man is the summoning priest; he is lord of all these riches.

होता निषत्तो मनोरपत्ये स चिन्वासां पती
रयीणाम् ॥ ७

hotā niṣhatto manoh apatyē sa chit nu
āsām patī rayīṇām
summoning priest, seated, in man, son, he,
verily, .., all these, lord, riches.

1.68.8: Knowing Him Fully

The wise are mutually linked by their desire for the seed (of Agni) in their bodies.

By their powers of discrimination, the learned know him wholly.

इच्छन्त रेतो मिथस्तनूषु सं जानत
स्वैर्दक्षैर्मूराः ॥ ८

ichchhanta reto mithaḥ tanūṣhu sam
jānata svaiḥ dakṣhaiḥ amūrāḥ
desire, the seed, mutually, in their bodies,
wholly, know, their own, discriminations,
the wise.

Details: (Mantrās 7 & 8) The seed of Agni is implanted in the practitioners of the inner quest. Each is related to Agni and through him with other colleagues for their common benefit. They desire the growth of Agni for their mutual benefit.

1.68.9: Hasten on the Path

As sons obey their father, they serve him gladly; after hearing his teachings, they hasten on the path.

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन् ये अस्य शासं
तुरासः ॥ ९

pituh na putrāḥ kratum juṣhanta
shroṣhan ye asya shāsam turāsaḥ
father, like, son, will, serve gladly, hear,
those, of him (Agni), teaching, hasten,

1.68.10: Decks the Stars

Store of ample riches, he throws open the
doors to them; dweller within, he decks
the Heaven with the stars.

वि रायं और्णोद् दुरः पुरुक्षुः पिपेश नाकं
स्तृभिर्दमूनाः ॥ १०

vi rāya aurnot durah purukṣhuḥ pipesha
nākam stṛbhiḥ damūnāḥ

., riches, (with vi) throws open, the (inner)
doors, reservoir of ample riches, decks or
forms, Heaven, stars, dweller within.

Details: The mantra indicates the benefit accruing to those who follow his teachings. All of Agni's wealth is accessible to his devotees. Opening the inner doors is a significant spiritual experience mentioned in (1.13.6), (1.24.15) and in many other places. The idea of opening inner doors is closely related to the *tāntrik* notions of the unfolding of the *chakrās* in the subtle body and releasing the subtle knots or bonds.

damūnāḥ: dweller within; the second half indicates that simultaneously he is the master of the macrocosm, even as he resides in the heart of every creature.

Hymn 1.69: Agni and Man

- 1: Lover of Dawn
- 2: Our Son and Father of Gods
- 3: Agni is Creator
- 4: Felicity in Man

5: Carries the People Across

6: All-godhead

7: Gives Inspired Knowledge

8: Your Work

9: Gets Known by Devotees

10: Vision of Sun

1.69.1: Lover of Dawn

You shine white as the lover of dawn and
fill Heaven and Earth with light like the
Sun.

शुक्रः शुशुक्लौ उषो न जारः पप्रा समीची दिवो
न ज्योतिः ॥ १

shukrah shushukvān uṣho na jārah
paprā samīchi divo na jyotiḥ
white, shining, Uṣhas, as, lover, filling, the
two together (Heaven and Earth), Heaven,
like, light of Sun,

1.69.2: Our Son and Father of Gods

We labour for your manifestation and you
encompass everything; though a son, you
have become the father of Gods.

परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता
पुत्रः सन् ॥ २

pari prajātaḥ kratvā babhūtha bhuvo
devānām pitā putraḥ san.

all round, manifest, labour, comes into
being, are, Gods, father, son, ..

Details: (Mantrās 1 & 2) Agni is called a son since he is born in the seeker or yajamāna. Since he is the overseer of the activities of the Gods, he is their father. Even though Agni manifests as a consequence of the nominal efforts of the aspirant, he envelops the yajamāna and performs the functions of the latter.

Recall that Agni is working in man even when man is unconscious. When Uṣha, the dawn of spiritual Consciousness, comes in, Agni embraces her. So Agni is said to be a lover of Uṣha.

1.69.3: Agni is Creator

Agni, the one who is humble despite being aware of the supreme knowledge, is the creator. Like the teat of the cows, he is the taste of the Somās.

वेधा अहंस्तो अग्निर्विजानन्धूर्न गोनां स्वाद्वा
पितूनाम् ॥ ३

vedhā adṛpto agniḥ vijānan udhaḥ na
gonām svādmā pitūnām
creator, humble, Agni, knower superb, the
teat, like, of cows, sweetness, Somās,

Details: Agni is said to be humble because he patiently carries out the appropriate action at the right time without rashness.

1.69.4: Felicity in Man

He is the felicity in man, the one to be invoked; he sits in a charming manner in the middle of the house.

जने न शेव आहूर्यः सन् मध्ये निषत्तो रण्वो
दुरोणे ॥ ४

jane na sheva āhūryaḥ san madhye
niṣhatto raṇvo durone.

in man, as, felicity, one to be, invoked, in
the middle, sits, charming, in the house.

Details: House refers to the subtle cave of the heart wherein Agni resides.

1.69.5: Carries the People Across

He is born to us like a charming son in the house; like a glad steed, he carries the people safely across.

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो
विशो वि तारीत् ॥ ५

putro na jāto raṇvo durone vājī na prīto
visho vitārīt

son, as, born, charming, in the house, steed,
like, glad, people, carries safe (through
battle),

Details: Agni carries us safely across the earthly travails to the shores of greater knowledge. Note the Word, 'glad steed' indicates that Delight must accompany Force. Ideas similar to line 2 of the translation are mentioned in other verses of RV, as in (1.99.1).

1.69.6: All-godhead

When I call the beings in the same abode as the Gods, Agni becomes the all-Godhead.

विशो यदहे नृभिः सनीळा अग्निर्देवत्वा
विश्वान्यश्याः ॥ ६

visho yat ahve nṛbhiḥ sanīlā agniḥ
devatvā vishvāni ashyāḥ

beings, when, (I) invoke, Gods, having the
same dwelling, Agni, Godheads, all, attains.

Details: When all the Gods are invoked, then Agni manifests his All-godhead aspect. The word *visha* denotes humans who have attained the status of Gods or divine beings.

1.69.7: Gives Inspired Knowledge

None can impair their actions when you give the inspired knowledge to your devotees.

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टि
चकर्थ ॥ ७

nakih ta etā vratā minanti nṛbhyo yad
ebhyaḥ shrushtim chakartha

none, your, these, actions, impair, beings,
when, these, inspired hearing, does,

Details: When Agni gives the inspired knowledge to his devoted followers, no foe can impair Agni's divine task. Agni bestows the inspired knowledge (*shrushti*) on his devotees.

1.69.8: Your Work

Along with the Gods, your equals, your
work is to smite and scatter the evil-
doers.

तत् तु ते दंसो यदहन्त्समानैर्नृभिर्यद् युक्तो
विवे रपांसि ॥ ८

tattu te damso yat ahan samānaiḥ
nṛbhir yat yukto vive rapāmsi
then, your, actions, when, smite, equals,
Gods, when, yoked, disperse, the evil-doers.

1.69.9: Gets Known by Devotees

Bright and radiant like the lover of dawn,
may his form be known to them; may he
get known by them (the devotees).

उषो न जारो विभावोस्रः संज्ञातरूपश्चिकेत-
दस्मै ॥ ९

uṣho na jāro vibhāva usraḥ
samjñātarūpaḥ chiketat asmai
dawn, like, lover, bright, radiant, one whose
form is known, known, them,

1.69.10: Vision of Sun

May the Gods bearing him in themselves
open the doors and move into the vision
of the world of Sun.

त्मना वहन्तो दुरो व्युण्वन् नवन्त विश्वे
स्वर्दृशीके ॥ १०

tmanā vahanto duro viṇvan navanta
vishve svar dṛshīke
in themselves, bear, doors, open, move, all
(the Gods), world of sun, vision of.

Details: By opening the subtle doors of Heaven, the world of *sva*, the world of Light beyond the three lower worlds of matter, life and mind, comes into the vision of the Rishi. Note the phrase 'bearing in themselves', (*tmana vahantaḥ*). By bearing Agni within themselves, they get the capacity to open the doors to the world of *sva*. The experience of 'opening the doors' has been mentioned earlier in RV (1.13), RV (1.68.5) and others.

tmanā: *jīva* or soul, *ātman*.

Hymn 1.70: Gives Us Access to Sun World

- 1: Thinking Mind
- 2: Divine Laws
- 3: Child of Moving and Unmoving
- 4: Lord of the Nights
- 5: Guard them All
- 6: Guard the Worlds
- 7: Born of Truth
- 8: Does Our Tasks
- 9: Gods Bring Us The Sun-world
- 10: Knowledge
- 11: Efficient in Executing Tasks

1.70.1: Thinking Mind

May we attain plentiful riches, O master of
thinking mind; may the flaming Agni give
us all things.

वनेमं पूर्वीर्यो मनीषा अग्निः सुशोको
विश्वान्यश्याः ॥ १

vanema pūrvīḥ aryo manīṣhā agniḥ
sushoko vishvāni ashyāḥ
attain, plentiful riches, master, thinking
mind, Agni, flaming, all things, attains,

Details: *manīṣhā*: thinking mind: it is the
synonym of *buddhi* in the later texts dealing
with Vedānta and Yoga.

1.70.2: Divine Laws

He knows the divine laws and the birth of
mankind.

आ दैव्यानि व्रता चिकित्वाना मानुषस्य
जनस्य जन्म ॥ २

ā daivyāni vratā chikītvān ā mānuṣhasya
janasya janma
., divine, laws, (with ā) knows, ., mankind,
man, birth,

Details: Agni knows the secret behind the
birth of humanity. Recall the word *jātaveda*,
the one who knows all births.

1.70.3: Child of Moving and Unmoving

He is the child of the waters, child of the
woods, he child of the moving and the
unmoving.

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां
गर्भश्चरथाम् ॥ ३

garbho yo apām garbho vanānām
garbhaḥ cha sthātām garbhaḥ
charathām

child, who, waters, child, delights or wood,
child, and, unmoving, child, moving,

1.70.4: Present in Stone

For the sake of man, Agni is present even
in a stone and in the middle of man's
dwelling;

he is the one universal aspect in all the
people; he is immortal and he is the
perfect thinker.

अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो
अमृतः स्वाधीः ॥ ४

adrau chit asmā antaḥ durōṇe vishām
na vishvo amṛtaḥ svādhīḥ
stone, even, for men, in the middle, house,
people, like, one universal, immortal, the
perfect thinker.

Details: (Mantrās 3 and 4) *Vana*, especially
in the esoteric sense, means Delight. Note the
gradation implied in the mantra. Agni is the
child of the energies, *apām*, child of the
Delight, *vana*, lord inside all things, living or
nonliving. It is the forerunner of the concept
of *antaryāmin*, he who pervades everything,
discussed in detail in the Upanishads [See
Brh.U.(3.7.1-23), Māndukya Upanishad, (6)].
Agni manifests his divine mystery in
everything based on the seasons and the right
order.

adri: stone; it is known only as a building
material. However, it is known that powdered
stone or granite acts as an excellent fertiliser
for growing plants, (Peter Tompkins and Chris
Bird, 'Secrets of the soil,' Harper, 1989; Pg.,
188). The full power of Agni's presence in
matter is yet to be fully investigated.

1.70.5: Lord of the Nights

Agni, the lord of the nights, bestows riches
on him who does yajña with perfect
hymns.

स हि क्षपावाँ अग्नी रयीणां दाशद्यो अस्मा
अरं सूक्तैः ॥ ५

sa hi kṣhapāvān agnī rayīṇām dāśhat yo
asmā aram sūktaiḥ

he, ., lord of the nights, Agni, riches,
bestows, who, for him (Agni), does yajña,
with perfect hymns.

Details: Night denotes the state of consciousness of the seeker when he is enveloped by the ignorance and obscurity. Even in these nights, Agni is awake, puts into effect what he wills and applies pressure on the yajamāna to progress.

Recitation of hymns is an important component in both the inner yajña, the yajña happening in the subtle body, as well as in the outward rites. Agni brings out the truth beneath the covering of ignorance and darkness.

1.70.6: Guard the Worlds

O Conscious One, knower, guard these
worlds, the birth of the Gods and the
mortals as well.

एता चिकित्वो भूमा नि पाहि देवानां जन्म
मर्ताश्च विद्वान् ॥ ६

etā chikitvo bhūmā ni pāhi devānām
janma martān cha vidvān.

these, conscious one, worlds, completely,
guard, of Gods, birth of, the mortals, and,
knows.

1.70.7: Born of Truth

By the nights that assume various forms,
Agni increases (in the seeker); Agni is the
(soul of) the moving and non-moving, is
born of truth.

वर्धान्यं पूर्वीः क्षपो विरूपाः स्थातुश्च
रथमृतप्रवीतम् ॥ ७

vardhānyam pūrvīḥ kṣhapo virūpāḥ
sthātuḥ cha ratham ṛtapravītam
increase, many, nights, of various forms,
unmoving, and, moving, who manifested
from truth,

Details: The obscure periods, the nights, are of various kinds. For instance, there is the state of ignorance of the non-seeker after Truth. For a seeker also, there are obscure periods like the valley between two mountain peaks. Agni increases in the yajamāna through all of them.

1.70.8: Does Our Tasks

Agni is the summoning priest. He is sent to
us seated in the world of light; he renders
true all our tasks.

अराधि होता स्वर्निषत्तः कृण्वन्
विश्वान्यपांसि सत्या ॥ ८

arādhi hotā svar niṣhattaḥ kṛṇvan
vishvāni apāmsi satyā
(he is) sent to us, summoning priest, svar,
seated, renders, all, actions, true.

Details: The word *apām* is interpreted as action, consistent with the dominant meaning of the active stream of consciousness.

sva: the luminous world beyond the lower three worlds of matter, life and mind.

1.70.9: Gods Bring Us the Sun-world

You place the Word in the light and in the
delight; all the Gods bring to us the
luminous world of the Sun as offering.

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं
स्वर्णः ॥ ९

goṣhu prashastim vaneṣhu dhiṣhe
bharanta vishve balim svaḥ ṇaḥ
in the rays, the Word of praise, in the
delight, establishes, bringing, all (Gods),
offering, the sun-world, to us,

Details: The Word of Agni is established in all activities of knowledge and delight.

Note the connection between this mantra 9 and the earlier one. The word *arādhī* in (1.70.8) means that Agni is sent to guide us. In this mantra, the Gods bring to the inner sacrificer the access to the luminous world of *sva* as an offering, *bali*. This line finds an echo in the Taittirīya Upanishad, 'all the Gods bring the *bali*' (1.5.3).

goṣhu: not mere cows, but Rays of spiritual Light or Knowledge.

1.70.10: Knowledge

Men in many places worship thee and
gather knowledge as from a long-lived
father.

वि त्वा नरः पुरुत्रा सपर्यन् पितुर्न जिब्रेर्वि
वेदो भरन्त ॥ १०

vi tvā naraḥ purutrā saparyan pituḥ na
jivreh vi vedo bharanta
., thee, mortals, in many places, (with vi)
specially worship, father, like, long-lived, .,
knowledge, gather.

1.70.11: Efficient in Executing Tasks

He is attached to executing the tasks
perfectly like a hungry man to his food; is
heroic like one shooting arrow,
Terrible like a combatant, and he is
splendour in our battles.

साधुर्न गृध्रस्तेव शूरो यातेव भीमस्त्वेव
समत्सु ॥ ११

sādhuḥ na gr̥dhnur asteva shūro
one efficient in works, like, hungry to seize,
like one shooting arrows, heroic,
yāteva bhīmas tveṣaḥ samatsu
like a combatant, in battle, terrible flaming
lustre, in battles.

Details: Just as it is very difficult to snatch food from a hungry person, it is difficult to prevent Agni from performing his tasks.

Hymn 1.71: Mantra Breaks the Hill of Ignorance

- 1: Mothers Come to Agni
- 2: Fathers Broke the Hill with Mantrās
- 3: Divine Birth is Increased
- 4: Agni Conquers the Foes
- 5: Agni Comes Down to the Seeker from the Higher Plane
- 6: Twofold Nourishment
- 7: Make Our Growth Known to the Gods
- 8: Agni Impels the Host of Maruts
- 9: Mitra-Varuṇa Guard the Nectar
- 10: Do Not Forget Our Ancient Friendship

1.71.1: Mothers Come to Agni

Dwelling in the same abode, the mothers
desiring the Truth and desiring Agni
came to him to please him as if he was
there eternal spouse.

Taking joy in him, the sisters appear
dusky, red and shining with various hues,
as the cows viewing Sun's rays at dawn.

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं
जनयः सनीळाः । स्वसारः श्यावीमरुषी-
मजुप्रज् चित्रमुच्छन्तीमुषसं न गावः ॥ १

upa prajinvan ushatīḥ ushantam patim
 na nityam janayaḥ sanīlāḥ
 came, to please, desiring (the truth), the
 loving one, spouse, like, eternal, mothers,
 dwelling in one abode,
 svsāraḥ shyāvīm aruṣhīm ajuṣhran
 chitram uchchhantīm uṣhasam na gāvaḥ
 sisters, dusky, red, taking joy, with varied
 hues, bright, dawn, like, cows.

Details: Mothers denote nourishing powers; sisters denote companionship. *uṣhasam na gavaḥ* in the second half refers to the cows that view the burgeoning rays of the Sun at dawn. In the spiritual sense the phrase indicates the beginnings of the rays of consciousness at the onset of the Truth-Light in the inner yajña. The changes in the colour of the Dawn, namely dusky, red, etc., take place at the advent of the Dawn in the inner yajña also. The loving One (*ushantam*) is Agni. See also (1.65.1).

1.71.2: Fathers Broke the Hill with Mantrās

With mantrās our fathers broke the hard
 and strong entities; with their cry they
 shattered the hill.

They made for us a path to the vast
 Heaven; they found the day, the world of
 the sun, the ray and the radiant beams.

वीळु चिद् दृळ्हा पितरो न उक्थैरद्रिं
 रुजन्नङ्गिरसो रवेण । चक्रुर्दिवो बृहतो
 गातुमस्मे अहः स्वर्विविदुः केतुमुस्राः ॥ २

vīlu chid ḍṛlḥā pitaro na ukthaiḥ adrim
 rujan aṅgirasō raveṇa
 strong, though, hard entities, fathers, our,
 by the mantrās, hill, shattered, Aṅgirasās,
 by (their) cry,

chakruḥ divo bṛhato gātum asme ahaḥ
 svar vividuḥ ketum usrāḥ
 made, Heaven, vast, path, for us, the day
 (with eternal brightness), sun-world (*sva*),
 found, the ray of intuition, the shining
 beams of knowledge.

Details: Along with Indra, following Saramā, the Goddess of intuition, Aṅgirasas Seers reach and break the hill of the Paṇis, the evil powers, by means of mantrās and recover the stolen knowledge of Truth. By that action, they first see the path to the Home of Truth, *sva*, popularly known as 'The Truth, the Right and the Vast' or *mahas*, and reveal it to humans.

This mantra mentions in the last line the four benefits happening from the battle between Indra-Aṅgirasas on one side and the demonic forces led by Vṛtra, etc., described in detail in RV 1.32.

The Aṅgirasas Seers, remaining men, started on the divine path by askesis (*tapas*) worship, and attained the Godhead. They were formerly Gods themselves having the glory of Agni with their station in the luminous *sva*, and they took birth in the human Seers.

What the mantra explicitly states is also repeated in (4.1.14). Note that the Aṅgirasas Seers smash the hill with mantrās and not by a physical weapon. Clearly the hill is also symbolic, the hill of inconscience, the place where the knowledge and the Waters are confined. See also the similar Indra verse (1.7.3).

raveṇa: cry; it is also a particular sound uttered in riks, *humkāra*.

1.71.3: Divine Birth is Increased

They (Aṅgirasās) hold the truth and enriched the thought of human beings; then, they, the masters, able to hold the luminous thought, became capable of bearing the wide Agni.

Unthirsting for (material objects) the powers in action move towards the Gods, making the newly born Agni grow by delight.

दधन्तं धनयन्नस्य धीतिमादिदयो दिधिष्वो३
विभृत्राः । अतृष्यन्तीरपसौ यन्त्यच्छा
देवाञ्जन्म प्रयसा वर्धयन्तीः ॥ ३

dadhan ṛtam dhanayan asya dhītim adit
aryo didhiṣhvo vibhṛtrāḥ
held, the truth, enriched, of him human
being, thought, then, masters, able to hold
the luminous thought, became capable of
bearing (the wide Agni),
atṛshyantīḥ apaso yanti achchhā devān
janma prayasā vardhayantīḥ
unthirsting, the powers in action, move,
towards, the Gods, birth, by delight,
increasing.

Details: First of all the Aṅgīrasa Seers can bear the Truth and enrich the thought of the human seeker. By this helpful act, they themselves become capable of bearing the vast Agni and become masters. The knowledge or power increases by sharing! As a result, the active powers move towards the Gods and the new divine birth joyfully expands. Unthirsting refers to the lack of thirst for sense objects.

1.71.4: Agni Conquers the Foes

When the pervading life-force churns him out in all the different houses, he is the pure conqueror.

Then indeed he becomes the luminous Seer Bhṛgu; like the envoy of a powerful king, Agni becomes a messenger on our behalf.

मथीद् यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो
जेन्यो भूत् । आदीं राज्ञे न सहीयसे सचा
सन्ना दूत्यं भृगवाणो विवाय ॥ ४

mathīt yad īm vibhṛto mātariśhvā gr̥he
gr̥he shyeto jēno bhūt
churns, when, this (Agni), pervading, the
God Vāyu, house, house, white or pure,
conqueror, becomes,
āt īm rājñe na sahīyase sachā sannā
dūtyam bṛghavāṇo vivāya
later, this, to a king, as, powerful,
companion, becomes, envoy, Bhṛgu,
becomes.

Details: The God Vāyu who dwells within, or the Life-Force Prāṇa, stirs the power of Agni into action in everybody. The phrase, house to house, refers to the fact that the practitioner has several bodies, physical, vital, mental, etc., and not just one. Agni, described as the pure, conquers the enemies born of falsehood and darkness at each stage. When Agni attains the Solar world, he goes on an embassy to the powerful king, Sun of Truth, on behalf of the practitioner.

bhṛgavāṇa: luminous Seers like the celebrated Bhṛgu Seers.

1.71.5: Agni Comes Down to the Seeker from the Higher Plane

After offering the sap (essence of the seeker) to the father of Heaven, and having gained the knowledge and the touch of the supreme God, Agni came down.

The archer foe boldly threw his lightning arrow at him; but Agni, overcoming the enemy, set the luminous power in his own daughter.

महे यत् पित्र ई रसं दिवे कर्बं त्सरत्
पृशन्यश्चिकित्वान् । सृजदस्ता धृषता
दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात् ॥५

mahe yat pitra im rasam dive kaḥ ava
tsarat prshanyaḥ chikitvān

great, when, father, this, essence, Heaven,
made, downward, slipping, close in touch,
having knowledge,

srjat astā dhr̥ṣhatā didyum asmai
svāyām devo duhitari tvīṣhim dhāt
released, the archer, boldly, lightning, at
him, his own, God, daughter, the luminous
power, established.

Details: Using only the second half, one can say that a battle is in progress, supposedly giving support to the conjecture of the nineteenth century indologists that RV is a chronicle of battles. Before jumping to such a conclusion, one must ask, “what is the sap? From whom does Agni gain? Why does he come down? What is the relevance of the daughter?” Only an esoteric interpretation gives satisfactory answers to these questions using this mantra or others as a source, without bringing in knowledge from the books like Purāṇās which were written much later.

Recall that Agni carries out the yajña on behalf of the seeker. Agni distils the sap, the Delight of Existence, from the works of the seeker and goes to Heaven to offer it to the great Father. On doing so, he gains the touch and knowledge of Heaven. From the higher plane, Agni comes down to the seeker. As he descends, the hostile forces of the subtle intermediate plane throw a lightning arrow at him to prevent his progress. But Agni overcomes the foe, comes down to the Earth and establishes the luminous power obtained

from Heaven in his own daughter, Uṣha, the Divine dawn who is then asked to make her manifestation in the seeker.

1.71.6: Twofold Nourishment

(The seeker) kindles you in your own home, O Agni, and gives his obeisance day by day to you, the shining one. You do nourish his growth in your twofold station. O Agni, he with whom you move with speed in the same chariot, may he travel endowed with wealth.

स्व आ यस्तुभ्यं दम् आ विभाति नमो वा
दाशादुशतो अनु द्यून् । वर्धो अग्ने वयो अस्य
द्विवर्हा यासद् राया सरथं यं जुनासि ॥ ६

sva ā yaḥ tubhyam dama āvibhāti namo
vā dāshāt ushato anu dyūn
own, ., he (yajamāna), thee, home, kindles,
obeisance, or, gives, one who desires or
shines, every, day,
vardho agne vayo asya dvibarhā
yāsadrāyā saratham yam junāsi
nourish, Agni, growth, of him, twofold,
travel wealth, along with the same car, him,
travels quickly.

Details: *dvibarhā*: in the human and divine stations. Agni's own home, *sva dama*, is not the altar in the house but the world of *svar*, as stated explicitly in (1.75.5). *ā*: filler.

1.71.7: Make Our Growth Known to the Gods

All satisfactions cleave to Agni, as the seven mighty rivers join the ocean. Our growth is not noticed by your companions (the Gods); will you who is aware, make it known to the Gods.

अग्निं विश्वां अभि पृक्षः सचन्ते समुद्रं न
स्रवतः सप्त यद्हीः । न जामिभिर्विचिकिते
वयौ नो विदा देवेषु प्रमतिं चिकित्वान् ॥ ७

agnim vishvā abhi prkṣhaḥ sachante
samudram na sravataḥ sapta yahvīḥ
Agni, all, towards, satisfactions, cleave,
ocean, like, flowing rivers, seven, mighty,
na jāmbhir vichikite vayo no vidā
deveṣhu pramatim chikitvān
not, by your companions (Gods), noticed,
growth, our, make it known, among the
Gods, that knowledge, who knows.

Details: Regarding the seven mighty rivers,
see the note in (1.72.8).

According to the second half the Rishi feels
that he has not, apparently, made an all-round
progress. Thus only Agni can help in the
manifestation of various powers.

1.71.8: Agni Impels the Host of Maruts

When the pure seed of Heaven was cast in
him, then the impelling radiance filled the
lord of men.

Then in the meeting did he create and
impel the host (of Maruts), faultless,
youthful and perfect in thought.

आ यदिषे नृपतिं तेज आनट् छुचि रेतो
निषिक्तं द्यौरभीकै । अग्निः शर्धमनवद्यं युवानं
स्वाध्यं जनयत् सूदयच्च ॥ ८

ā yat iṣhe nṛpatim teja ānaṭ shuchi reto
niṣhiktam dyaaurabhīke
fully, when, impelling, king of men, flame of
energy, filled, pure, seed, was cast,
encounter with Heaven,

agnih shardham anavadyam yuvānam
svādhyam janayat sūdayat cha
Agni, the powerful host (Maruts), faultless,
youthful, perfect in thought, create, impel,
and.

Details: Agni's action needs the assistance of
the life and mental powers. Hence he creates
and impels necessary powers, Maruts. Usually
the process of birth begins with the semen or
seed. The verse metaphorically declares that
the seed of Heaven was cast in Agni and from
the resulting radiance, he created the Maruts.

shardham: The host of Maruts; they are the
powers of Life who have attained the Pure
Mind and become powers of Mind. Since
Indra is the Divine Mind, Maruts are termed
as brothers of Indra.

1.71.9: Mitra-Varuṇa Guard the Nectar

The seeker attains the Sun who travels
alone in the paths instantly like the mind,
and is at once the lord of all the riches.

The kings, Mitra and Varuṇa, with
charming hands, guard the delight and
immortality in the knowledge.

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ
वस्व ईशे । राजाना मित्रावरुणा सुपाणी गोषु
प्रियममृतं रक्षमाणा ॥ ९

mano na yaḥ adhvanah sadya eti ekaḥ
satrā sūro vasva īshe
mind, like, who, paths, instantly, travels,
alone, at once, Sun (Sūrya), riches, lord,
rājānā mitrā varuṇā supāṇī goṣhu
priyam amṛtam rakṣhamāṇā
kings, Mitra, and Varuṇa, charming hands,
knowledge-ray, delight, immortality, guard,

Details: The journey of the yajamāna who is led by Agni culminates in the supreme station of the Sun. Sun is not the physical orb in the sky, but the Supreme Divinity of all. The deities, Mitra and Varuṇa are also mentioned because they are the companions of Sun. Note the analogy of the movement of the Sun to the movement of mind. Just as mind goes everywhere, Sun pervades everything. The movement of the Sun mentioned here is obviously not the apparent motion of the physical sun viewed from Earth.

1.71.10: Do Not Forget Our Ancient Friendship

O Agni, do not forget our ancient friendship; you are viewed by us as the one who knows and as the Seer. As mist dims the form, old age diminishes us; before the (hurt) befalls us, arrive (or give heed).

मा नो अग्ने सख्या पित्र्याणि प्रमर्षिष्ठा अभि
विदुष्कविः सन् । नमो न रूपं जरिमा
मिनाति पुरा तस्या अभिशस्तेरधीहि ॥ १०

mā no agne sakhyā pitryāṇi
pramarṣiṣṭhā abhi viduḥ kaviḥ san
not, our, Agni, friendship, ancient, forget or
look down, towards, knower, Seer, are,
nabho na rūpam jarimā mināti purā
tasyā abhishastēḥ adhīhi
mist, like, form, old age, impairs (us),
before, that, befalls us, arrive.

Details: This mantra clearly emphasizes the secret of Agni. Agni is asked by the Rishi to recall their ancient friendship and to come quickly with the secret of Delight and the nectar of immortality before old age takes over the faculties.

Hymn 1.72: Knower-within

- 1: Agni Fashions in Us the Seer-wisdoms
- 2: Reach Agni by His Footprints
- 3: They Obtain Praise-worthy Names
- 4: Perceived Agni in the Supreme Plane
- 5: Gods Formed their Own Bodies
- 6: Thrice Seven
- 7: Knower Within
- 8: Seven Rivers from Heaven
- 9: Laying a Path to Immortality
- 10: Two Eyes of Heaven

1.72.1: Agni Fashions in Us the Seer-wisdoms

He forms within us the wisdom of the Seers holding in his hands the many godly strengths of the eternal creator. May Agni, master of all the treasures; fashion forever all immortal things.

नि काव्या वेधसः शश्वतस्कर्हस्ते दधानो नया
पुरूणि । अग्निर्भुवद्रयिपती रयीणां सत्रा
चक्राणो अमृतानि विश्वा ॥ १

ni kāvyā vedhasaḥ shashvataḥ kaḥ haste
dadhāno naryā purūṇi
within, Seer-wisdoms, creator, eternal, (with
ni) forms within, in his hands, holding,
Godly strengths, many,
agniḥ bhuvat rayipatī rayīṇām satrā
chakrāṇo amṛtāni vishvā
Agni, become, treasure-master, of riches,
ever, fashion, immortal things, all.

Details: Note the use of the word *kāvya*. It represents the works of the Seer, the mantra-hymns embodying the Truth realization of the Rishi. Such works can hardly be termed as ordinary poetry.

1.72.2: Reach Agni by His Footprints

Desiring the child Agni who is present everywhere, all the immortals, the wise ones, found him not;
Worn weary, following his footprints with attention, they stood in the Supreme station and reached the beautiful form of Agni.

अस्मे वत्सं परि षन्तं न विन्दन्निच्छन्तो विश्वे
अमृता अमूराः । श्रमयुवः पदव्यौ
धियंधास्तस्थुः पदे परमे चार्वाग्रेः ॥ २

asme vatsam pari śhantam na vindan
ichchhanto vishve amṛtā amūrāḥ
in us, the infant (Agni), all around, exists,
not, found, desiring, all, Gods, the wise
ones,
shramayuvāḥ padavyo dhiyandhāḥ
tasthuḥ pade parame chāru agneḥ
becoming weary, footprints, with attention,
stood, station, supreme, beautiful form,
Agni.

Details: The discussion on the footprints of Agni in (1.65) and (1.67) may be recalled. Even though the Divine is present everywhere, including within us, we cannot become aware of the presence of the inner divinity without feeling the presence of the divinity in everybody around us and in the supreme station.

1.72.3: They Obtain Praise-worthy Names

O Agni, when the pure ones worshipped you, the pure, for three years with happy light,
Then did they obtain the mantrās worthy of being worshipped; their bodies were ushered by you towards the perfect birth.

तिस्रो यदग्रे शरदस्त्वामिच्छुचिं घृतेन शुचयः
सपर्यान् । नामानि चिद् दधिरे
यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥ ३

tisro yat agne sharadaḥ tvāmit shuchim
ghṛtena shuchayaḥ saparyān
three, when, Agni, seasons, thee only, pure,
with the clarity of light, the pure ones,
worshipped,
nāmāni chit dadhire yajñiyāni
asūdayanta tanvaḥ sujātāḥ
names, ., obtained, worship-worthy, hasten,
bodies, perfect birth.

Details: It is only after the confirmed birth of Agni in the seeker that the other Gods take birth. By the worship of Agni, the birth of the Gods in the yajamāna, referred in the end as perfect birth, is possible. A characteristic of the meditation or worship of Agni is the holding of the worship-worthy Name in the heart.

nāmāni: names. These are secret mantrās or hymns with which the Gods can be realized.

tisro: three: it stands for three worlds. Year stands for the period of full maturity.

1.72.4: Perceived Agni in the Supreme Plane

The masters of yajña discovered the vast Heaven and Earth and bore their impetuous might.

Then the mortal following the Seers found the upper half and perceived Agni, standing in the supreme plane.

आ रोदसी बृहती वेविदानाः प्र रुद्रियां जम्बिरे
यज्ञियांसः । विदन्मतो नेमधिता
चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥ ४

ā rodasī br̥hati vevidānāḥ pra rudriyā
jabhrire yajñiyāsaḥ

., Heaven and Earth, the vast, (with ā)
discovered, forcefully, impetuous might,
bore, the masters of yajña,
vidan marto nemadhitā chikitvān agnim
pade parame tasthivāmsam
knew, mortal, upper half, found, Agni,
station, supreme, standing.

Details: The masters of yajña are the immortals who discovered the Heaven and Earth and bore the two spheres. The mortal follows their footsteps and perceives Agni in the supreme plane in the Upper Half.

nema: denotes half; refers to the higher hemisphere, *parārdha*, beyond which is the Supreme Station.

1.72.5: Gods Formed their Own Bodies

Knowing (Agni) well, the Gods arrived
kneeling; they worshipped the adorable
with their consorts.

Emptying themselves, they manifested
their new bodies in the seeker. Each
God, a friend of Agni, is guarded by the
gaze of the Agni.

संजानाना उप सीदन्नभिजु पत्नीवन्तो नमस्यं
नमस्यन् । रिरिकांसस्तन्वः कृण्वत स्वाः
सखा सख्युर्निमिषि रक्षमाणाः ॥ ५

sanjānānā upasīdan abhijñu patnīvanto
namasyam namasyan
knowing well, arrived, kneeling, along with
their consorts, the adorable, worshipped,
ririkvāmsaḥ tanvaḥ kṛṇvata svāḥ sakhā
sakhyuḥ nimīṣhi rakṣhamānāḥ
emptying themselves, bodies, formed, their
own, friend, of friend, gaze of, protected.

Details: It is understood that the Gods formed or created their own new bodies in the seeker or yajamāna. Before the new body is ready, the old has to be emptied. This is a common spiritual experience mentioned by mystics all over the globe.

ririkvāmsaḥ: emptying; A new body is needed to satisfy the functions needed by the seeker at that juncture. All the elements in the old body which have no current use have to be dropped.

nimīṣhi: gaze; Each of the Gods is a friend of Agni and each is guarded by Agni's gaze. The consort of each God is his executive power, *shakti*, who carries out the tasks ordained by the God.

1.72.6: Thrice Seven

The thrice seven secret planes, hidden in
you, were found by the masters of yajña
(the Gods).

They guard you, the immortal, with one
mind; guard the rays, the moving and the
unmoving.

त्रिः सप्त यद् गुह्यानि त्वे इत्पदाविदनिहिता
यज्ञियांसः । तेभी रक्षन्ते अमृतं सजोषाः
पशून् स्थातृश्चरथं च पाहि ॥ ६

triḥ sapta yat guhyāni tve it padā vidan
nihitā yajñiyāsaḥ

thrice, seven, when, secret, in thee, ..
planes, know, hidden, masters of yajña
(Gods),

tebhī rakṣhante amṛtam sajoṣhāḥ
pashūn cha sthātṛn charatham cha pāhi
by them, guard, immortal, with one mind,
the herds of light, and, the unmoving, the
moving, and, guard.

Details: *thrice seven:* the seven planes of existence in triple, i.e., the seven reproduced in each of the three lower and three upper planes. The three upper planes are the three supreme planes of *Sat-Chit-Ānanda* (pure Existence, pure Consciousness and pure Bliss). The three lower worlds are the Heaven (*dyau*, the three Heavens), the midworld (*antarikṣha*) and Earth (the three Earths) representing the psychological principles of pure Mind, Life-Force and Matter. The link-world connecting the upper three with the lower three is *sva*, the plane characterised by the Truth (*satyam*), Right or Truth in movement (*ṛtam*) and the vast (*bṛhat*). This link-world is called *Mahas* in the Upanishads.

1.72.7: Knower Within

O Agni, you know what we know; bestow on the people continuous strength so that they may lead a full life.

You know from within the routes of the Gods; courier of our offerings, you are a patient envoy.

विद्वाँ अग्ने वयुनानि क्षितीनां व्यानुषक् शुरुधो
जीवसे धाः । अन्तर्विद्वाँ अध्वनो
देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥ ७

vidvān agne vayunāni kṣhitīnām vi
ānuṣhak shurudho jīvase dhāḥ
knower, Agni, of our knowings, peoples, ..
unbroken, strengths, for life, ordain or (with
vi) bestow or ordain,

antarvidvān adhvano devayānān
atandro dūto abhavo havirvāt
the knower within, the paths, of Gods,
unwearied, messenger, are, carrier of the
offerings.

Details: To manifest all of his/her potential, a person requires different types of energies at different times and contexts. Agni is prayed to provide such appropriate strengths all through life.

1.72.8: Seven Rivers from Heaven

The seven rivers of deep thought flow from Heaven; the doors of this treasure were known fully to the knowers of truth, the far-seeing.

Saramā discovered the strong and wide places of the hidden knowledge; this discovery brings happiness to all human beings.

स्वाध्याँ दिव आ सप्त यह्वी रायो दुरो व्यृतज्ञा
अजानन् । विदद् गव्यं सरमा दृळ्हमूर्व येना
नु कं मानुषी भोजते विट् ॥ ८

svādhyo diva ā sapta yahvī rāyo duro vi
ṛtajñā ajānan

deep thinking, Heaven, fully, seven, maidens
or rivers, treasure, doors of, .., knowers of
truth, (with vi) knew completely,

vidat gavyam saramā dṛḷham ūrvam
yenā nu kam mānuṣhī bhojate viṭ
discovered, the mass of ray-cows, Saramā,
strong, wide (knowledge), by that, ..,
happiness, (with viṭ) human being, enjoys, ..

Details: Seven Rivers: *sapta yahvī*, literally means seven maidens. They are the streams of consciousness, called rivers for simplicity. According to the ritualists and occidental interpreters these seven rivers are the physical rivers in Northern India, of which two have dried up, leading to the name of the province of Punjab, five waters. There are numerous references in RV to the number seven namely seven thoughts, seven cows, seven energies,

seven Rishīs, seven rivers, seven waters. As Sri Aurobindo says, “the root *ap* (for water) meant originally not only to move, but (also) to be or to bring into being. The seven waters are the Waters of being; they are the Mothers from whom all forms of existence are born.” [29, M.P. Pandit]. The seven Rivers are the conscious currents corresponding to the seven planes of our existence. (1.73.6), discussed later, explicitly states that the Rivers are from beyond, *parāvata*.

Goddess Saramā: She is the Goddess of Intuition, forerunner of the dawn of Truth in the human mind. ‘Saramā is the traveler and seeker on its path who does not herself possess but rather finds the Truth which is lost. The Goddess Sarasvatī possesses the Truth and is the flood of Truth.’ [29, M.P. Pandit]. See also (1.62.3).

gavyam: Rays of Light, knowledge

svādhyā: of deep thought, an adjective for Heaven,

1.72.9: Laying a Path to Immortality

The Gods with their followers presided over the laying of a path towards immortality.

The Earth stood spread out in all her greatness; mother Aditi with her sons came to uphold her.

आ ये विश्वा स्वपत्यानि तस्थुः कृण्वानासौ
अमृतत्वाय गातुम् । म॒ह्ना म॒हद्भिः पृथि॒वी वि
तस्थे मा॒ता पु॒त्रैरदि॒तिर्धाय॑से वेः ॥ ९

ā ye vishvā svapatyāni tasthuḥ
kṛṇvānāso amṛtatvāya gātum
., they, all, with their followers, (with ā)
presided over, making, immortality, path,

mahnā mahadbhiḥ pṛthivī vitasthe mātā
putraiḥ aditiḥ dhāyase veḥ
greatness, the great ones, Earth, stood
spread out, mother, with her sons, the
Goddess Aditi, uphold, came.

Details: The Earth is happy to see the path to immortality being laid since all of her members or inhabitants can use that path. Note in Veda (or in modern ecology) Earth is a conscious entity, not simply a conglomerate of inanimate objects. Mother Aditi supports her efforts in leading her children to immortality.

Aditi: She is the supreme or infinite consciousness, Mother of the Gods, the mystic cow that cannot be slain, etc. She is the source of all cosmic forms of consciousness from the physical upwards. In opposition to her is Diti, the divided consciousness, mother of Vṛtra and other demons who oppose the progress of man and Gods. RV (1.89.10), which will be discussed later, states ‘Aditi is Heaven, Aditi is the midregion, Aditi is Mother (Earth), Father and Son. She is all the Gods; she represents the five types of persons. Aditi is all that is born and what is to be.’

1.72.10: Two Eyes of Heaven

When the immortals fashioned the two eyes of Heaven, radiance and beauty, they established them in him (Agni). Now the two eyes flow like rivers set in motion; bright red they run downwards. They know you, O Agni.

अधि श्रियं नि दधुश्चारुमस्मिन् दिवो यदक्षी
अमृता अकृण्वन् । अध क्षरन्ति सिन्धवो न
सृष्टाः प्र नीचीरग्रे अरुषीरजानन् ॥ १०

adhishriyam nidadhuḥ chārum asmin
divo yat akṣhī amṛtā akr̥ṇvan
radiance within, established, beauty, of him,
of Heaven, when, eyes, immortals,
fashioned,

adha kṣhranti sindhavo na sṛṣṭāḥ pra
nīchīḥ agne aruṣhīḥ ajānan
now, flow, rivers, like, set in motion, .,
downwards, Agni, red, know you.

Details: Just as the rivers naturally flow downwards, the great life-forces, capable of enjoyment, know Agni and flow towards him and know him.

Radiance and beauty are the two eyes set in Agni by the Gods. The colour red denotes the surcharge of life-force.

Hymn 1.73: Agni's Riches

- 1: Ancestral Treasure
- 2: He Protects by His Will
- 3: Agni is like a Host of Heroes
- 4: Universal-life
- 5: Inspired Knowledge
- 6: Rivers from Beyond
- 7: Agni at Night and at Dawn
- 8: Clings to the Whole World
- 9: Enjoy the Ancestral Wealth
- 10: Your Riches

1.73.1: Ancestral Treasure

He is like the ancestral treasure underlying our strength; his leadership style is like the instruction of the wise.

He is like a well-pleased guest who is resting happily; he is like a priest who increases the happiness in the home of the worshipper.

रयिर्न यः पितृवित्तो बयोधाः
सुप्रणीतिश्चिकितुषो न शासुः । स्योनशीरतिधिर्न
प्रीणानो होतैव सद्म विधतो वि तारीत् ॥ १

rayiḥ na yaḥ pitṛvitto vayodhāḥ
supraṇītiḥ chikituṣho na shāsuḥ
wealth, like, who, ancestral treasure,
founding our strength, superb leadership,
the wise, like, order or instruction,
syonashīḥ atithiḥ na prīṇāno hoteva
sadma vidhato vitārīt
restful happiness, guest, like, well pleased,
like the priest of call, home, worshipper,
increases.

Details: Just as we inherit and enjoy our ancestral treasure without any effort, we enjoy the strengths established in us by Agni.

1.73.2: He Protects by His Will

True in his thoughts like the sun-God, he protects our strong places by his mere will.

He is truth like a splendour manifoldly expressed; as a blissful self, he is our support.

देवो न यः सविता सत्यमन्मा क्रत्वा निपाति
वृजनानि विश्वा । पुरुप्रशस्तो अमतिर्न सत्य
आत्मेव शेवो दिधिषाय्यो भूत् ॥ २

devo na yaḥ savitā satyamanmā kratvā
nipāti vṛjanāni vishvā

God, like, he (Agni), God Savitr, true in his thoughts, by his will, guards, our strong places, all,

puruprashasto amatīḥ na satya ātmeva
shevo didhiṣhāyyo bhūt

manifoldly expressed, splendour, like, truth,
like self, blissful, support, becomes.

Details: Whatever occurs in his thought happens in time and place. Hence his will is sufficient to activate the needed physical forces for protection.

didhishāyyah: one to be meditated upon (alternate meaning).

1.73.3: Agni is like a Host of Heroes

He is like a God upholding the universe;
he inhabits the world like a friendly king.
He is like a company of heroes sitting
before us and dwelling in our house; he is
like the blameless wife, dear to the
husband.

देवो न यः पृथिवीं विश्वधाया उपक्षेति
हितमित्रो न राजा । पुरःसदः शर्मसदो न
वीरा अनवद्या पतिजुष्टेव नारी ॥ ३

devo na yaḥ pṛthivīm vishvadhāyā
upakṣheti hitamitro na rājā
God, like, who (Agni), Earth, upholding the
universe, dwells, friendly, like, king,
puraḥsadaḥ sharmasado na vīrā
anavadyā patijushṭa iva nārī
sitting in our front, dwelling in our house,
like, heroes, blameless, dear to the husband,
like, woman.

Details: Even though Agni is single, he is compared to a host of heroes in his strength.

1.73.4: Universal Life

Such a person you are, men become
devoted to you, eternally flaming in your
home in the stable worlds of your
habitation.

The Seers have established in you a great
light. Bearing the riches, become the life
of the universe.

तं त्वा नरो दम आ नित्यमिद्धमग्रे सचन्त
क्षितिषु ध्रुवासु । अधि द्युम्नं नि दधुर्भूयस्मिन्
भवा विश्वायुर्धरुणो रयीणाम् ॥ ४

tam tvā naro dama ā nityam iddham
agne sachanta kṣhitiṣhu dhruvāsu
sūch (a person), thee, men, in the house, .,
eternal, flaming, Agni, (with ā) become
interested, abiding worlds, stable,
adhi dyumnam ni dadhuḥ bhūri asmin
bhavā vishvāyuh dharuṇo rayīṇām
., light, within, (with adhi + ni) established
within, great, in thee, become, universal life,
holder, riches.

Details: Agni is prayed to be the one
Universal Life in the individual seeker and
also in the collective.

1.73.5: Inspired Knowledge

O Agni, may the masters of riches
(*maghavānaḥ*) have the satisfaction of
attaining you (Agni), they, the wise
ones, who have given their whole life (to
attain the Gods).

May we conquer the foe to recover the
divine wealth, by bearing our portion of
the inspired knowledge that was
bestowed upon us by the Gods.

वि पृक्षो अग्रे मघवानो अशुर्वि सूरयो ददतो
विश्वमायुः । सनेम वाजं समिथेष्वर्यो भागं
देवेषु श्रवसे दधानाः ॥ ५

vi pṛkṣho agne maghavāno ashuyḥ vi
sūrayaḥ dadataḥ vishvamāyuh
., satisfaction, Agni, masters of riches, (with
vi) attain, ., the wise ones, giving, whole life,
sanema vājam samitheṣhu aryo bhāgam
deveṣhu shravase dadhānāḥ
attain, plenitude, in the battles, from the
foe, our portions, in the Gods, for inspired
knowledge, bearing.

Details: To conquer the divine wealth back from the foes the inspired knowledge obtained from the Divine is essential. This Inspiration or Divine Hearing is caused by the powers of the Gods within us.

viashyuh: attain

1.73.6: Rivers from Beyond

The milch cows of truth, with full udders, have fed us with their milk.

The rivers from the Heaven, praying for the right thought, flowed wide over the hill.

ऋतस्य हि धेनवो वावशानाः स्मदूधीः
पीपयन्त द्युभक्ताः । परावतः सुमतिं
भिक्षमाणा वि सिन्धवः समया ससुरद्रिम् ॥६॥

ṛtasya hi dhenavo vāvashānāḥ
smadūdhnīḥ pīpayanta dyubhaktāḥ
of truth, ., milch cows, desiring us, with full
udders or who yield milk continuously, have
fed us, enjoyed in Heaven or shared by
Heaven,

parāvataḥ sumatim bhikṣhamāṇā vi
sindhavaḥ samayā sasruḥ adrim
from the beyond (Heaven), right thinking,
praying, ., the rivers, near, (with vi) flowed
wide, mountain.

Details: The hill signifies the Universal Existence. The Waters or the Rivers, *sindhavaḥ*, are the streams of Light and Divine Force, which flow to the Earth of the seeker, bestowing all the energies needed by different planes. Milch cows of Truth (*dhenavaḥ*) are the nourishing mothers. They yield the milk of Truth. It is clearly stated that the rivers are from the beyond (*parāvataḥ sindhavaḥ*) and not of earthly origin.

bhikṣhamāṇa: to pray; The rivers neither think nor pray with words, like human beings. But

their attitude of submission to the Divine is akin to Prayer.

1.73.7: Agni at Night and at Dawn

O Agni; praying for right-thinking from thee, the Gods have placed the inspired knowledge in Heaven.

They made the night and dawn of different forms and joined together the dark with the red.

त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे
यज्ञियासः। नक्ता च चक्रुषसा विरूपे कृष्णं
च वर्णमरुणं च सं धुः ॥ ७ ॥

tve agne sumatim bhikṣhamāṇā divi
shravo dadhire yajñiyāsaḥ
in thee, Agni, right thinking, praying for, in
Heaven, inspired knowledge, set, masters of
yajña (Gods),

naktā cha chakruḥ uṣhasā virūpe
kṛiṣṇam cha varṇam aruṇam cha
samdhuḥ

night, and, made, dawn, of different forms,
dark, and, hue, red, and, connected
together.

Details: Day and Night signify states of Light and obscurity. Red is the color of Dawn; dark, that of night. Agni functions differently in the Night and the Dawn acting by his inspired knowledge, *shrava*.

1.73.8: Clings to the Whole World

The mortals whom you send quickly to (get) the treasure, may we be among them, O lord of riches, O Agni.

You cling to the whole world like a shadow, filling the Heaven, the Earth and the midregion.

यान् राये मर्तान्सुषूदो अग्ने ते स्याम
मघवानो वयं च । छायेव विश्वं भुवनं
सिसक्ष्यापप्रिवान् रोदसी अन्तरिक्षम् ॥ ८

yān rāye martān suṣhūdo agne te syāma
maghavāno vayam cha

those, treasure, mortals, (you) speed, Agni,
them, become, lord of riches, we, and,
chhāyeva vishvam bhuvanam sisakṣhi
apaprivān rodasī antarikṣham
like a shadow, whole, world, cling, filling,
the Heaven and Earth, the midregion.

Details: Those whom you propel towards wealth, they become the lords of wealth. 'May we be among them', is the prayer.

Just as the shadow clings completely to the object, Agni clings to the mortal existence filling it with treasures.

1.73.9: Enjoy the Ancestral Wealth

O Agni, protected by you, may we
conquer the steeds with our steeds,
heroes with our heroes, and the strong
men with our strong.

May our wise ones become masters of
ancestral treasure and enjoy them for a
hundred winters.

अर्वद्भिरग्ने अर्वतो नृभिर्नृन् वीरैर्वीरान्वनु-
यामा त्वोताः । ईशानासः पितृवित्तस्य
रायो वि सूरयः शतहिमा नो अश्रुः ॥ ९

arvadbhiḥ agne arvato nṛbhiḥ nṛn vīraiḥ
vīrān vanuyāmā tvotāḥ

with battle steeds, Agni, steeds, with strong
men, strong men, with heroes, heroes,
conquer, protected by you.

īshānāsaḥ pitṛvittasya rāyo vi sūrayaḥ
shatahimā no ashyuḥ

becoming masters of, of ancestral, treasure,
attain, the wise ones, hundred winters, we,
enjoy.

Details: *pitṛvitta*: ancestral wealth; it is both spiritual and temporal.

Steeds signify life-energies.

The prayer is 'May we overcome the life-energies of the demons with the life-energies of the Gods'.

The desirable span of life of a human being in those days was a hundred years and hence the phrase 'hundred winters'.

1.73.10: Your Riches

O Ordainer, O Agni, may these hymns be
pleasing to your mind and heart.

May we be able to control with a firm
yoke your riches holding the inspired
knowledge that is founded in you and
enjoyed by the Gods.

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु
मनसे हृदे च । शकेम रायः सुधुरो यमं तेऽधि-
श्रवो देवभक्तं दधानाः ॥ १०

etā te agna uchathāni vedho juṣṭāni
santu manase hṛde cha

these, your, Agni, hymns, O ordainer,
pleasing, may be, to the mind, to the heart,
and,

shakema rāyaḥ sudhuro yamam te adhi
shravo devabhaktam dadhānāḥ

may we be able, riches, the firm yoke,
control, your, founded (in you), the inspired
knowledge, enjoyed by the Gods, holding.

Details: The inspired knowledge of Agni acts like a firm yoke to ensure that the physical and spiritual wealth given to the seeker is used wisely.

yama: ordainer

Section X: Sūktās (1.74-1.93)**Riṣhi: Gotamaḥ Rāhūgaṇaḥ**

Sūкта	Hymn title	Page	Soma
	Agni		1.91 Soma Leads us to Bliss (23) 462
1.74	Traversing the Path of Yajña (9)	406	Uṣha and Ashvins
1.75	Who are you and Where do you Abide? (5)	408	1.92 The Dawns and the Highest Experience (18) 469
1.76	What Approach Attracts You (5)	410	Agni and Soma
1.77	How Shall We Give to Agni (5)	412	1.93 Soul Brings Down Bliss (Soma) (12) 476
1.78	Slayer of Darkness in Totality (5)	414	
1.79	Agni Establishes the Vast Knowledge in Us (12)	415	
	Indra		Riṣhi Gotama has contributed the greatest number of hymns to the first Aṣṭaka. This honour is due to Kutsa also. Gotama brings out certain important aspects of several deities including Soma. The mantra (1.78.5) clearly states that Gotama, son of Rāhūgaṇa, uttered the mantra that has been revealed to him. Similarly Riṣhi Parāshara declares in (1.67.2) that the mantra was fashioned in the heart. (1.80.9) states that the inspiration for the mantra came from Indra himself.
1.80	Self-Empire of Indra (16)	420	
1.81	Indra Grants Felicities Appropriately (9)	426	
1.82	Yoke your Steeds and Come to Us (6)	429	
1.83	Help of the Divine Powers (6)	432	
1.84	Home of Delight and Indra's Gifts (20)	435	
1.85	Their Light and Might (12)	442	
1.86	Lauds, Light and Work (10)	447	
1.87	Help to Earth (6)	450	
1.88	Mantra Formation (6)	452	
	Vishvedevāḥ		
1.89	Gods Shower Knowledge and Welfare on All (10)	455	
1.90	The Paths of Bliss (9)	460	

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Riṣhi Gotama poses several interesting questions such as, 'who is Agni?', 'where does he abide?', 'How shall one give to Agni?', etc. If Agni was a mere fire, these questions are pointless. The phrase *vṛtrahantamam* literally, 'most-killer of Vṛtra', is meaningless unless we regard Vṛtra as a psychological power. Recall that in Sanskrit 'tara' and 'tama' indicate 'more' and 'most'.

The nine hymns to Indra (1.80 through 1.88) reveal several interesting features. The hymn (1.80) declares the Self-Empire (*svārājya*) of Indra. Riṣhi feels that Indra

literally comes to him along with his steeds. Obviously Indra does not have a human form. But his presence is obvious to the inner faculties of Rishi. There is repeated mention in the mantrās of the harmony between Light, Might and Delight, to be established in human beings.

Several mantrās in the hymns (1.89) and (1.90) are frequently cited and some of them are in the Upanishads. The first mantra in (1.89) declares that the Rishi welcomes all knowledge from all sources as long as it aims at the welfare of all. (1.90) indicates many paths to the bliss. It contains the famous mantrās associated with the doctrine of delight detailed in several Upanishads also. See the introduction to Section XII for the Madhu Vidya. See also the booklet "How to manifest Bliss" [22] which deals with this mantrās.

The hymns 1.91 and 1.93 reveal certain secret features of Soma, the deity of Delight. (1.93.6) states that it is the soul symbolised by the falcon (*shyena*) which brings down the Soma or bliss to us.

The hymn (1.92) reveals the powers of the Goddess Usha, the spiritual Dawn. It clearly states that she manifests herself in the inner places of knowledge or worship (*vidatha*). (1.92.8) prays for the grant of inspiration which renders all activity perfect (*sudamsasā shravasā*). She activates all living creatures.

Hymn 1.74: Traversing the Path of Yajña

Metre: Gāyatrī

- 1: Agni Hears Our Mantra though Afar
- 2: Agni Guards the Yajña
- 3: Conqueror of Treasures
- 4: Envoy in the Home

- 5: One with Happy Yajña
- 6: Brings the Gods Here
- 7: Agni's Silent Action
- 8: The Progress of the Giver
- 9: Luminous, Heroic and Vast

1.74.1: Agni Hears Our Mantra though Afar

Traversing gracefully the path of yajña,
may we utter the Word (mantra) to Agni.
He hears us, though he is far away.

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्रये ।

आरे अस्मे च शृण्वते ॥ १

upaprayanto adhvaram mantram
vochema agnaye

traversing, the path of yajña, the Word,
utter, to Agni,

āre asme cha śṛṇvate
afar, our, and, hear us.

Details: Even though we are far, our prayers are heard by Agni, who always showers his grace on his devotees.

upa prayanta: starting the journey called as yajña and completing it without a break.

1.74.2: Agni Guards the Yajña

When malevolent men are assembled
together,
Agni, the ancient God, guards the home of
the giver.

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु ।

अरक्षद् दाशुषे गयम् ॥ २

yaḥ snīhitīṣhu pūrvyaḥ samjagmānāsu
kṛṣṭiṣhu

who, malevolent, ancient, are assembled
together, men,

arakṣhat dāshuṣhe gayam
guards, the giver, home of (path of).

Details: The malevolent are the demonic forces intending to destroy the inner yajña. Agni guards the bodies of the seeker, both physical and subtle, referred to here as home.

gayam: home; the path of the yajña of the seeker.

1.74.3: Conqueror of Treasures

May men praise Agni, destroyer of Vṛtrās,
who is manifested in the heart.
He is the conqueror of the treasure in the
battles.

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि ।
धनंजयो रणे रणे ॥ ३

uta bruvantu jantava ut agniḥ vṛtraha
ajani
thus, may praise, men, ., Agni, Vṛtra slayer,
(with ut) generated,
dhananjayo raṇe raṇe
conqueror of riches, battle, battle.

Details: Agni is generated in the heart by the churning of the askesis, *tapas*. Agni recovers the treasure from the Vṛtrās.

1.74.4: Envoy in the Home

You dwell as the envoy in his home,
whose offerings for the advent of Gods
you convey.

You fulfill his yajña journey.

यस्य दूतो असि क्षये वेषि हव्यानि वीतये ।
दस्मत् कृणोष्यध्वरम् ॥ ४

yasya dūto asi kṣhaye veṣhi havyāni
vītaye
whose, as the envoy, dwells, home, you
convey, offerings, for the advent (of the
Gods),

dasmat kṛṇoṣhi adhvaram
fulfilment, does, the yajña-journey

Details: Home is the subtle body of the seeker. Note that Agni does the yajña on behalf of the seeker.

1.74.5: One with Happy Yajña

O Aṅgirasa, O son of strength, the seeker
who makes happy offerings, with happy
divinities,
And with happy yajña, people speak of
him appreciatively.

तमित्सुहव्यमङ्गिरः सुदेवं संहसो यहो ।
जना आहुः सुबर्हिषम् ॥ ५

tamit suhavyam aṅgirah sudevam
sahasō yaho
him alone, happy offerings, Aṅgirasa, happy
divinities, strength, son,
janā āhuḥ subarhiṣham
the people, speak, happy yajña.

1.74.6: Brings the Gods Here

Brings here, near us, those Gods for
hearing our chant.
Convey our offerings for their advent,
O shining one.

आ च वहासि ताँ इह देवाँ उप प्रशस्तये ।
हव्या सुश्चन्द्र वीतये ॥ ६

ā cha vahāsi tān iha devān upa
prashastaye
. , and, (with ā) bring, those, here, Gods,
near (to us), (our) laudation,
havyā sushchandra vītaye
offerings, shining one, advent.

1.74.7: Agni's Silent Action

The sound of the horses of your moving
car is not heard

When you go as an envoy, O Agni.

न योरुपब्दिरश्व्यः शृण्वे रथस्य कच्चन ।
यदग्रे यासि दूत्यम् ॥ ७

na yoh upabdiḥ ashvyaḥ śrṇve
rathasya kachchana
not, moving, sound, horses, heard, of the
chariot, never,
yat agne yāsi dūtyam
when, Agni, goes, on embassy.

Details: Because of the swiftness of Agni's
chariot, the sound of the motion is not heard.

1.74.8: The Progress of the Giver

The seeker is well guarded, fearless and
prosperous; and, unlike before, he
progresses forward,

He who offers to you, O Agni.

त्वोतो वाज्यह्वयोऽभि पूर्वस्मादपरः ।
प्र दाश्वान् अग्रे अस्थात् ॥ ८

tvoto vāji ahvayaḥ abhi pūrvasmāt
aparah
is guarded, prosperous, fearless, forward, as
before, unlike,
pra dāshvān agne asthāt
., he who offers, Agni, goes (with abhi + pra)
goes or steps forward.

Details: Whatever may be the background or
history of the person, he who offers to Agni
becomes fearless and begins his forward
journey to the higher stations.

1.74.9: Luminous, Heroic and Vast

The luminous, heroic and vast (wealth) is
granted by you, Agni, a God,
To him who offers to the Gods.

उत द्युमत् सुवीर्यं बृहदग्रे विवाससि ।
देवेभ्यो देव दाशुषे ॥ ९

uta dyumat suvīryam br̥hat agne
vivāśasi
and, luminous, heroic, vast, Agni, shine or
grant,
devebhyo deva dāshuṣhe
to the Gods, God, to him who offers.

Details: Agni unveils the supreme Light on the
giver. Here is the explicit mention that equates
wealth with Light. The three adjectives of
wealth, luminous, heroic and vast or ample,
are significant.

**Hymn 1.75: Who are You and Where do
You Abide?**

Metre: Gāyatrī

- 1: Accept Our Hymn
- 2: Rik Pleasing to You
- 3: Who are You?
- 4: Kinsman of Mankind
- 5: The Home of Agni

1.75.1: Accept Our Hymn

Accept our wide hymnal utterance which
pleases the Gods, O Agni, and
Which are cast in your mouth as offerings.

जुपस्व सप्रथस्तमं वचो देवाप्सरस्तमम् ।
हव्या जुह्वान आसनि ॥ १

juṣhasva saprathastamam vacho
devapsarastamam
accept, excessively wide, hymnal utterance,
food pleasing to the Gods.
havyā juhvāna āsani
offerings, cast or placed, in your mouth.

Details: Agni pleases the Gods with the offerings held in the mouth, which is a metaphor for the instrument of acceptance.

devāpsarastamam: *psara* means food (occurs also in 1.41.7); literally the phrase means 'excellent food pleasing to the Gods'. Laud invokes the Gods; by the laud the Gods increase. That is why hymns are said to be the food which pleases them.

1.75.2: Rik Pleasing to You

To you, O Agni, most Aṅgīrasa and
Supreme ordainer, this enjoyable and
Pleasing chant may we utter.

अथा ते अङ्गिरस्तमाग्रै वेधस्तम प्रियम् ।
वोचेम ब्रह्म सानसि ॥ २

athā te aṅgirastama agne vedhastama
priyam
later, to you, most Aṅgīrasa, Agni, supreme
ordainer, enjoyable,
vochema brahma sāsani
utter, laud, pleasing,

Details: The earlier rik speaks of the utterance as acceptable to Agni. Here is mentioned its special nature. Note the use of the word Aṅgīrasa with *tmana* indicates that it is used in its esoteric sense.

1.75.3: Who are You?

Who among the people, O Agni, is your
relative? who is worthy to sacrifice to
you?

Who are you? Where do you abide?

कस्तै जामिर्जनानामग्रे को दाश्वध्वरः ।
को ह कस्मिन्नसि श्रितः ॥ ३

kaḥ te jāmiḥ janānām agne ko
dāshvadhvarah
who, your, relative, among human beings,
Agni, who, worthy for yajña.
ko ha kasmin asi shritah
who, are you, where, do (you), abide.

Details: There are four questions which bring out the spiritual nature of Agni. To be related to Agni is not easy; all are not capable of sacrificing to Agni. The form of Agni is difficult to see by the physical eye, and it is not possible for the extrovert to know where he dwells. The attempt of ritualists to define the home of Agni as the physical altar in the physical house of seeker or yajamāna is a fruitless answer to these questions.

1.75.4: Kinsman of Mankind

O Agni, you are the relative of mankind;
you are their beloved friend.

Worthy of yajña, you are a friend to the
friendly.

त्वं जामिर्जनानामग्रे मित्रो असि प्रियः ।
सखा सखिभ्य ईड्यः ॥ ४

tvam jāmiḥ janānām agne mitro asi
priyah
you, relative, of mankind, O Agni, friend,
are, beloved,
sakhā sakhibhya īdyaḥ
friend, among friendly persons, worthy of
yajña.

1.75.5: The Home of Agni

O Agni, worship for us Mitra and Varuṇa;
worship the Gods.

Worship your own home of truth, the vast.

यजां नो मित्रावरुणा यजां देवां ऋतं बृहत् ।
अग्ने यक्षि स्वं दमम् ॥ ५

yajā no mitrāvaruṇā yajā devān ṛtam
br̥hat

worship, for us, Mitra and Varuṇa, worship,
the Gods, the truth, the wide or the vast.

agne yakṣhi svam damam

Agni, worship, your own, home.

Details: The Rik clearly states that the home of Agni is the high station of 'the Truth, the Vast.' This station is named *vijnāna* or *mahas* in the Taittirīya Upanishad (1.5.1-1.5.3, 1.6.2) and Chhāndogya U (3.13.5). It is described as 'the Right, the Truth, the Vast', *ṛtam satyam br̥hat*, in the *Bhūmi Sūkta* of the Atharva Veda (12.1.1).

ṛtam and *br̥hat* together occur in RV(4.3.8), (8.25.4), (9.66.24), (9.107.15), (9.108.8) among others; *ṛtam* and *satyam* in (9.113.12.4); *satyam* and *br̥hat* in (9.113.5).

The meaning of vast has been clarified in the first hymn RV (1.1).

Hymn 1.76: What Approach Attracts You?

Metre: Triṣṭup

- 1: How to Turn your Mind towards Us?
- 2: Worship the Gods for Us
- 3: We Offer Hospitality
- 4: Awaken Us to the Riches
- 5: Agni Worships the Gods

1.76.1: How to Turn your Mind towards Us?

O Agni, what approach would draw your mind towards us? what praise would be exceedingly pleasing, O Agni?

Who by yajnās has gained your discernment? with what thought shall we bring offerings to you?

का त उपैतिर्मनसो वराय भुवदग्ने शंतमा का
मनीषा । को वा यज्ञैः परि दक्षं त आप केन
वा ते मनसा दाशेम ॥ १

kā ta upetiḥ manaso varāya bhuvat agne
shantamā kā manīṣhā

what, your, draw (towards us), mind,
approach, be, Agni, exceedingly pleasing,
what, hymn of praise,

ko vā yajñaiḥ pari dakṣham ta āpa kena
vā te manasā dāshema

who, yajamāna, by yajñās, ., discernment,
your, (with pari) gained, what, ., you,
thought, bring the offerings.

Details: Four questions are addressed and meditated upon by the seeker so that he may shape his spiritual practices based on the answers. For instance, the last line implies, 'direct my thought so that the offerings made in that mode are beneficial'. Recall also the questions in (1.75.3).

dakṣham: strength with discernment; see (1.2.7).

1.76.2: Worship the Gods for Us

O Agni, come here and be seated as the summoning priest; unassailable, be our complete leader.

Worship the Gods, who guard the all-pervading Heaven and Earth, for their high favour (to us).

एह्यग्र इह होता नि षीदार्दभ्यः सु पुंरुता भवा
नः । अर्वातां त्वा रोदसी विश्वमिन्वे यजां महे
सौमनसाय देवान् ॥ २

ehi agna iha hotā niṣhīda adabdhah su
puraetā bhavā naḥ
come, Agni, here, summoning priest, be
seated, unassailable, completely or well,
going in front of us, become, us,
avatām tvā rodasī vishvaminve yajā
mahe saumanasāya devān
guard, you, Heaven and Earth, all-
pervading, worship, high, for (their) high
favour, Gods.

1.76.3: We Offer Hospitality

O Agni, scorch out all the demons
completely; guard all our yajñās from
affliction.

Bring here Indra, the lord of Soma, with
his steeds; we offer hospitality to the
bounteous giver.

प्र सु विश्वान्रक्षसो धक्ष्यन्ते भवा
यज्ञानामभिशस्तिपावा । अथा बह सोमपति
हरिभ्यामातिथ्यमस्मै चकृमा सुदात्रे ॥ ३

pra su vishvān rakṣhaso dhakṣhi agne
bhavā yajñānām abhishastipāvā
excellent, well, all, demons, (with pra + su)
scorch, Agni, become, of yajñās, protection
from afflictions,

atha āvaha somapatim haribhyām
atithyam asmai chakṛmā sudāvne
later, bring, the lord of Soma (Indra), with
his steeds, hospitality, to him, do or offer,
the bounteous giver.

1.76.4: Awaken Us to the Riches

With beneficial hymns, I invoke the
courier of the offerings placed in your
mouth; be seated here along with the
Gods.

O Worshipful One, fulfil the invocation
and purificatory tasks, which you
generate and control. Awaken us to the
riches.

प्रजावता वचसा वह्निरासाऽऽच हुवे नि च
सत्सीह देवैः । वेषि होत्रमुत पोत्रं यजत्र बोधि
प्रयन्तर्जनितर्वसूनाम् ॥ ४

prajāvatā vachasā vahniḥ asā cha huve
ni cha satsi iha devaiḥ

beneficial, hymns, the carrier, your mouth
or your flames, and, invoke, ., and, (with ni)
seated, here, with the Gods,

veṣhi hotram uta potram yajatra bhodhi
prayantaḥ janitaḥ vasūnām

desire or do it yourself, the invocation, and,
purificatory tasks, worshipful one, awaken
us, controller, generator, the divine riches.

Details: RV declares in many places that Agni
himself chants the mantrās. Offering is also
the chant which comes out of his mouth.
Hence, offering is said to be placed in the
mouth.

For the ritualists, the mouth of Agni is the
flame and the offerings are ghee, etc.

prajā: it refers to the benefits accruing with
continuity and succession such as the strength
associated with luminosity. The ritualists
translate it as children.

1.76.5: Agni Worships the Gods

With the offerings of the illumined Manu,
you, a Seer with Seers, did worship the
Gods.

Even so, O Agni, summoning priest and
the embodiment of Truth, worship today
with your delightful flame-tongue.

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः
कविभिः कविः सन् । एवा होतः सत्यतर
त्वमद्याग्रै मन्द्रया जुह्वा यजस्व ॥ ५

yathā viprasya manuṣho havirbhiḥ
devān ayajāḥ kavirbhiḥ kaviḥsan
just as, illumined, Manu, with offerings, the
Gods, worship (you), with Seers, yourself is
the Seer,
evā hotaḥ satyatara tvam adya agne
mandrayā juhvā yajasva
in the same way, summoning priest, truth-
full, you, today, Agni, delightful, (flame)
tongue, worship.

Details: Manu is the first human endowed with mind. Agni recites or worships with his flame-tongue the Gods, with the offerings of Manu on behalf of whole mankind.

Hymn 1.77: How Must we Give to Agni?

Metre: Triṣṭup

- 1: The Word for Agni?
- 2: Agni Manifests the Gods in Man
- 3: He is the Power of Will
- 4: Impel Our Thoughts
- 5: Nourishes Luminous Strength

(There is an extensive commentary on this Sūkta in [SV, 3].)

1.77.1: The Word for Agni

How shall we make our due offerings to Agni? what Word accepted by the Gods is chanted to the luminous one?

Who is the possessor of Truth, immortal among the mortals, summoning priest, superb sacrificer and who fashions the God (in man)?

कथा दाशेमाग्रये कास्मै देवजुष्टोच्यते भामिने
गीः । यो मर्त्येष्वमृतं ऋतावा होता यजिष्ठ इत्
कृणोति देवान् ॥ १

kathā dāshema agnaye ka asmai
devajushṭa uchyate bhāmine gīḥ
how, make our due offerings, to Agni, what,
this (person), dear to the Gods, chanted,
luminous one, praise,
yo marṭeṣhu amṛta ṛtāvā hotā yajishṭha
it kṛṇoti devān
who, among the mortals, the immortal,
truth-possessing, summoning priest, superb
sacrificer, ., fashions, the Gods.

Details: “How must we give to Agni asks the Rishi. The word for sacrificial giving, *dāshema*, literally means distribution. It has a covert connection with *das* in the sense of discernment. The *yajña* is essentially an arrangement, a distribution of the human activities and enjoyments, among the different cosmic powers to whose province they, by rights, belong. Therefore the hymns repeatedly speak of the portion of the Gods. It is the problem of right arrangement and distribution of his works that presents itself to the sacrificer. The solution depends on the right illuminative Word.” [SA, SV, p.267].

1.77.2: Agni Manifests the Gods in Man

Facilitator of the journey of *yajña*, the summoning priest, possessor of truth, him, Agni, you form with your obeisance. When Agni manifests the Gods for the mortal, he knows them and worships them by the mind.

यो अध्वरेषु शंतम ऋतावा होता तम्
नमोभिरा कृणुध्वम् । अग्रिर्यद् वेर्मताय
देवान्त्स चा बोधाति मनसा यजाति ॥ २

yo adhvareshu shantama ṛtāvā hotā
tamū namobhiḥ ākr̥ṇudhvam
who, the pilgrim journey or yajña,
facilitates, possessor of the truth,
summoning priest, this (God), obeisances,
(you) form,

agniḥ yat veḥ martāya devān sa chā
bodhāti manasā yajāti

Agni, when, manifests, for the mortals, the
Gods, he, and, knows, by the mind, worships
them.

Details: This mantra is addressed to himself
or to a fellow aspirant. At first, the Rishi
brings about the manifestation of Agni within
himself by surrender. The immortal Agni,
manifesting in the mortal seeker, personally
carries out the yajña and assists in the
manifestation of the Gods in the
consciousness of the seeker.

1.77.3: He is the Power of Will

For he is the will, the strength and the
achiever; like Mitra, he is the charioteer
of the wonderful.

The striving Aryan people desiring the
Gods first sing hymns for him in the
yajña.

स हि क्रतुः स मर्यः स साधुर्मित्रो न
भूदद्भुतस्य रथीः । तं मेघेषु प्रथमं
देवयन्तीर्विश उप ब्रुवते दस्ममारीः ॥ ३

sa hi kratuḥ sa maryah sa sādhuḥ mitro
na bhūt adbhutasya rathīḥ

he, ., active will, he, strength, he, achiever,
friend or God Mitra, like, becomes, the
wonderful, charioteer,

tam medheṣhu prathamam devayantīḥ
visha upabruvate dasmamārīḥ

him, in yajñās, the first, desiring the Gods,
persons, utter the Word, the striving Āryan
people,

Details: The mortals sing hymns to the Lord
Agni first because he is the inveterate toiler on
behalf of man/woman. All the activities of the
Gods become fruitful through Agni's mouth.
This is part of the answer to the question in
(1.77.1).

āriḥ: the striving people or nobility; *ārya*: one
who is noble; in the Veda it does not refer to a
race; RV (9.63.5) states, "make all in the
universe noble, (*ārya*)".

sādhu: achiever of perfection.

dasma: one who works or oversees the
performance of actions. Here it refers to Agni.

adbhuta: wonderful. This adjective is used
exclusively for Agni as discussed in [17,
Vol.1].

1.77.4: Impel Our Thoughts

May Agni, most strong among the strong,
one who eats those (forces) who hurt the
yajña, activate our words of praise and
sustain our intelligence.

May they (Gods) in their extension,
wealthy and having luminous strength,
impel our thoughts, urged by their
plenitude.

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा
वेतु धीतिम् । तनां च ये मघवानः शविष्ठा
वाजप्रसूता इषयन्त मन्म ॥ ४

sa no nṛṇām nṛtamo rishādā agniḥ giro
avasā vetu dhītim

he, our, among the strong, the most strong
(God), eater, Agni, the words of praise, by
his help, manifest, our sustaining
intelligence.

tanā cha ye maghavānaḥ shaviṣṭhā
vājaprasūtā iṣhayanta manma

in their extension, and, they (the Gods), of
divine wealth, luminous strength, urged by
their plenitude, stir or impel, our thoughts.

1.77.5: Nourishes Luminous Strength

Thus Agni, possessor of truth, the one who knows all things born, is praised in hymns by the illumined Gotamās. He nourishes them with luminous strength and plenitude; knowing all, the seeker shall attain harmony and increase further.

एवाग्निर्गोतमेभिर्क्रतावा विप्रैर्भिरस्तोष्ट
जातवेदाः । स एषु द्युम्नं पीपयत् स वाजं स
पुष्टिं याति जोषमा चिकित्वान् ॥ ५

eva agniḥ gotamebhiḥ ṛtāvā viprebhiḥ
astoṣṭa jātavedāḥ

thus, Agni, Gotamās, possessed of truth,
illumined, been hymned, knower of all
things born,

sa yeṣhu dyumnam pīpayat sa vājam sa
puṣṭim yāti joṣham āchikitvān

he, them, luminous strength, nourishes, he,
opulence, he, increase, attains, love or
harmony, knowing all.

Details: *gotamebhiḥ*: In the external sense, it is the family of the Rishi, Gotama Rāhūgaṇa. But in the covert sense, it means masters of light. Sri Aurobindo elegantly translates *gotamebhiḥ ṛtāva* as 'possessed of Truth among the masters of light'. Similarly he translates *viprebhiḥ jātaveda* as 'knower of all things born among the illumined'.

dyumnam: luminous strength, the strength that can manifest itself at the appropriate level in each circumstance.

Hymn 1.78: Slayer of Darkness in Totality

Metre: Gāyatrī

1: Offerings of Luminous Strength

2: Approaches with Hymns

3: Great Giver of Plenitudes

4: Slayer of Darkness in Totality

5: Song of Gotamās

1.78.1: Offerings of Luminous Strength

Facing you, Gotamās exalt with hymns, you who has the knowledge of all things born and are the Seer of all.

We bow down to you with (offerings of) luminous strength.

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे ।
द्युम्नैरभि प्रणोनुमः ॥ १

abhi tvā gotamā girā jātavedo
vicharṣaṇe

facing (you), you, Gotamas, with hymns,
knower of all things born, Seer of all,

dyumnaiḥ abhipraṇonumaḥ

luminous strengths, bow down facing (you).

Details: The luminous strength is bestowed by the grace of Agni. It is nourished by him and finally offered to Agni. The offerings are mentioned in RV (1.77.5).

1.78.2: Approaches with Hymns

Gotama approaches you with hymns, eager for divine wealth.

We bow down to you (with offerings) of luminous strength.

तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति ।
द्युम्नैरभि प्रणोनुमः ॥ २

tamu tvā gotamo girā rāyaskāmo
duvasyati

you, as you are, Gotama, hymns, eager for
divine wealth, approach,

dyumnaiḥ as in (1.78.1)

1.78.3: Great Giver of Plenitudes

Superlative donor of plenitude, we invoke
you like Aṅgirasās.

We bow down to you with (offerings of)
luminous strength.

तमु त्वा वाजसातममङ्गिरस्वद्वामहे ।

द्युमैरभि प्रणोनुमः ॥ ३

tamu tvā vājasātamam aṅgirasvat
havāmahe

as such, you, superlative giver of the
plenitudes, like Aṅgirasās, invoke,
dyumnaiḥ as in (1.78.1)

1.78.4: Slayer of Darkness in Totality

O Complete slayer of the darkness (Vṛtra),
you throw down our foes.

We bow down to you with (offerings of)
luminous strength.

तमु त्वा वृत्रहन्तमं यो दस्यूरवधूनुषे ।

द्युमैरभि प्रणोनुमः ॥ ४

tamu tvā vṛtrahantamam yo dasyūn
avadhūnuṣhe

as such, to thee, complete slayer of darkness
(Vṛtrās), who, the *dasyu*-foes, throws down,
dyumnaiḥ as in (1.78.1)

Details: Here the suffix *tama*, most, attached
to Vṛtra, confirms the psychological sense of
Vṛtra as darkness. Otherwise the phrase,
'most slayer' is not explainable. The foes are
the *dasyus*, followers of Vṛtra.

1.78.5: Song of Gotamās

O Agni, we, Gotamās, sons of Rahūgaṇa,
have sung sweet hymns.

We bow down to you with (offerings of)
luminous strength.

अवोचाम रहूगणा अग्नये मधुमद् वचः ।

द्युमैरभि प्रणोनुमः ॥ ५

avochāma rahūgaṇā agnaye madhumat
vachah

uttered, (Gotamās) sons of Rahūgaṇa, to
Agni, sweet, hymns,
dyumnaiḥ as in (1.78.1)

Details: This verse states clearly that the
hymns were uttered by sons of Rahūgaṇa. But
Mīmāṃsakās, the upholders of strict ritualism,
claim that Rahūgaṇa in this verse does not
refer to human beings at all and use their
debating skills to support their position.
According to them, every Word of the Vedās
is eternal and hence the name of a mortal
cannot occur in it. They regard Rāhugaṇa as a
collection of deities interpreting the word
gaṇa as host.

**Hymn 1.79: Establish the Vast
Knowledge in Us**

Metre: 1-3, Triṣṭup ; 4-6, Uṣṇik ;
7-12, Gāyatrī

- 1: Threefold Movement of Agni
- 2: Blissful Currents of Light
- 3: Join the Being of the Seeker to the
Luminous Lid
- 4: Establish in Us the Vast Inspired
Knowledge
- 5: Agni, the Abode of All
- 6: Burn the Demons
- 7: Acquire the Gāyatrī Mantra
- 8: Invincible Wealth
- 9: Nourish Our Entire Life
- 10: Present Pure Hymns
- 11: Increase Us
- 12: One Who Sees Clearly Everyone

The first three mantrās give a graphic picture of the work of Agni in the spiritual sense. Recall that Agni is the Divine Will in man. By the spiritual practices of the seeker or yajamāna, Agni ascends to Heaven and descends back to the Earth via the midregion, showering the yajamāna with the lustre acquired from Heaven and the power of Gods.

I also quote from the commentary of S and also give the translations of Griffith that are based on naturalistic interpretations. One can clearly see their inconsistencies. RV appears vague and inconsistent when we refuse to recognize its underlying symbolism. But when the symbolism is taken into account the luminous spiritual experiences of the Rishis become transparent.

1.79.1: Threefold Movement of Agni

Golden-haired in the extension of the midregion (Heaven), Agni is shaking the (demon) Ahi; he is swift-moving like the wind.

He makes persons perceptive of the dawn (Uṣha) who is bright lustred, active, celebrated and a follower of Truth.

हिरण्यकेशो रजसो विसारेऽहिर्धुनिर्वात इव
ध्रुजीमान् । शुचिभ्राजा उषसो नवेदा
यशस्वतीरपस्युवो न सत्याः ॥ १

hiranya kesho rajaso visāre ahiḥ dhuniḥ
vāta iva dhrajīmān

golden, haired, in midregion, extension, the
demon Ahi, raging, wind, like, swift-moving,

shuchibhrājā uṣhaso navedā yashasvatīḥ
apasyuvo na satyāḥ

bright-lustred, dawns, perceptive,
celebrated, active or causer of actions, like,
follower of the truth.

Details: This rik describes the threefold movement of Agni in the Heaven of pure Mind (the region which is called the extension of midworld) in the midregion of prāṇa or life-force and in the physical waking state, Earth.

When Agni awakes as the Will in the mortal, he flames upwards and his radiance touches the third world of pure Mind, the Heaven. It acquires the hue of this plane, the golden colour, and he shines with the lustre of Truth, described as golden-haired (first half, line 1). He comes down flaming into the midregion where the Life force predominates. He shakes the serpent Ahi in a swift action with the power of Light and strength (first half, line 2). Next he comes down into the Earth and awakens the man involved only in outer activities to the approaches of the Dawn of higher consciousness (second half). The last line gives several epithets for Uṣha, the deity of the Dawn of Divine Consciousness in man.

As a comparison, I will give Griffith's translation:

'He in mid-air's expanse hath golden tresses,
A raging serpent like the rushing tempest,
Purely refulgent, knowing well the morning;
Like honourable dames, true, active workers.'

In a note he gives a vague explanation of the phrase 'knowing well the morning' based on the idea of *garhapatya* fire in the rituals. The coherence of the translation has to be searched for.

Let us consider the commentary of S with the phrases 'Ahi kills the raging clouds,' 'the lightning Agni with his bright lustres causes the expanse of water to be freed from clouds.' He translates *naveda*, one of the adjectives for the Goddess Uṣha, as 'not knowing or ignorant,' adding that Agni knows how to draw the water from the clouds, whereas Uṣha does not! If the poet, Gotama Rāhūgaṇa,

wanted to draw attention to Uṣhā's drawbacks, he would not have coupled this phrase with *yashasvatī*, famous or celebrated or *satya*, the follower of Truth. However, S says *yashasvatī*, the epithet for Uṣhā, means an honourable lady who knows how to cook and do other household activities, but is otherwise ignorant. Even Swami Dayananda gives a similar translation [44].

rajaso visāre: *visāre* has a meaning of extension in Monier-Williams dictionary. The phrase means the extension of the midregion, which is Heaven. The other translators simply translate the phrase as 'midregion'.

naveda: perceptive; It occurs in (1.34.1) where (KS) assigns to it the same meaning. S gives different meanings to it in different places as indicated above.

1.79.2: Blissful Currents of Light

Your flaming rays gather strength with their speed; the dark showerer (Indra) thunders.

As the work progresses, the streams of light (consciousness), like water currents, come down drop by drop, as though blissfully smiling. The clouds roar and rain comes down.

आ ते सुपर्णा अमिनन्तँ एवैः कृष्णो नौनाव
वृषभो यदीदम् । शिवाभिर्न स्मयमानाभि-
रागात् पतन्ति मिहः स्तनयन्त्यभ्रा ॥ २

ā te suparnā aminantan evaiḥ kṛṣṇo
nonāva vṛṣhabho yadīdam

., your, flaming rays, (with ā) gather strength, with their speeds, dark, thunders, showerer (Indra), when this (work progresses),

shivābhiḥ na smayamānābhiḥ āgāt
kṛṣṇo nonāva vṛṣhabho yadīdam
blissful, like, smiling, comes (drizzle), fall down, water or drop, roar, the cloud (waters).

Details: Again this mantra, if viewed from a naturalistic point of view, would convey very little sense; however, the rik has a deep spiritual meaning. The keywords here are *āgāt*, comes, and *smayamānābhiḥ*, smiling. We have to understand who comes and what is smiling.

This mantra describes the passage of Agni as he descends from the Heaven to the midregion, as mentioned in the earlier verse. The midregion is the station of *prāṇa*, the life-force. As Agni gathers force with speed (*evaiḥ*), Indra, the dark showerer, signals using his thunder (first half) the approaching shower of the Waters; the streams of Consciousness and Light come in a drizzle, drop by drop in the field of the physical body of man accompanied by lightning-like (smiling) flashes of pure and wholesome Light and Power (second half). Then these droplets of Light turn into a regular shower amidst the roaring clouds.

Griffith's translation:

'Your well-winged flashes strengthen in their manner, when the black Bull hath bellowed around us; with drops that bless and seem to smile he cometh; the waters fall and the clouds utter their thunder.' The connection between the several phrases is to be searched!

S tries to give a naturalistic interpretation which is rather incoherent. Take the first line. He translates *evaiḥ* as the deities Maruts, even though he translates the same word as Maruts

elsewhere in the Veda. He translates the first line, 'O Agni, your radiant rays along with Maruts hurt the clouds', even though there is no mention of cloud here. The grammatical reasons for the inappropriateness of the assignments of the meaning of several words are discussed in [17, Vol.5.].

1.79.3: Join The Being of the Seeker to the Luminous Lid

Agni nourishes (the seeker) with the essence of Truth and leads by the straight path of Truth.

Then Aryamā, Mitra and Varuṇa, the all-pervading, join the being of seeker to the lid which acts like a protective cover to the source at the top.

यदीमृतस्य पयसा पियानो नयन्नृतस्य पथिभी
रजिष्ठैः । अर्यमा मित्रो वरुणः परिज्मा त्वचं
पृञ्चन्त्युपरस्य योनौ ॥ ३

yadīm ṛtasya payasā piyāno nayan
ṛtasya pathibhī rajishṭhaiḥ

when this (Agni), of truth, essence of,
nourishes (the yajamāna), leads, of truth,
paths of, very straight,

aryamā mitro varuṇaḥ parijmā tvacham
pṛñchanti uparasya yonau

Aryamā, Mitra, Varuṇa, all-pervading,
protective cover, join the being (of
yajamāna), at the top, source (of the truth-
powers).

Details: After inciting the shower of Light and Force on the plane of *prāṇa*, the flaming Agni nourishes the seeker or yajamāna with the sap of Truth and leads him along the straight path of Truth (first half). Thereafter the Gods, Aryamā, Mitra and Varuṇa, born of Truth-Light and led by Agni join the being of

yajamāna to the luminous lid that acts as a protective cover to the source of the shower of the Truth-powers (second half).

Griffith's translation:

'When he comes streaming with the milk of worship, conducting by direct paths of order, Aryamān, Mitra, Varuṇa, Parijman fill the hide full where lies the nether press-stone.' Its incoherence is conspicuous.

The naturalistic translation of S is also inconsistent as he tends to assign multiple meanings for each word.

1.79.4: Establish in Us the Vast Inspired Knowledge

O Agni, son of strength, you are the lord of luminous wealth.

You know all things which are born;
establish in us the vast knowledge.

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।

अस्मे धेहि जातवेदो महि श्रवः ॥ ४

agne vājasya gomata īshānaḥ sahaso
yaho

O Agni, of plenitudes, luminous, lord,
strength, son of,

asme dhehi jātavedo mahi shravaḥ
in us, give, lord of all things born, vast,
inspired knowledge.

1.79.5: Agni, the Abode of All

He, the flaming Agni, the abode of all
things, is to be praised by our hymns.

O Many-mouthed one, illumine us so that
the wealth is ours.

स इधानो वसुष्कविरिग्रीलेन्यो गिरा ।

रेवदस्मभ्यं पुर्वणीक दीदिहि ॥ ५

sa idhāno vasuḥ kavīḥ agniḥ īlenyo girā
he, flaming, the abode (of all), Seer, Agni,
praised by hymns,
revat asmabhyam purvaṇīka dīdihi
wealth, ours, many-mouthed one, blaze or
illumine.

Details: Agni is called as many-mouthed,
(*purvaṇīka*), (*anīka*: mouth) since he chants
from the mouths of all the chanters.

1.79.6: Burn the Demons

By night, day and dawn, burn the fighting
rakṣhasās, O Agni,
O Sharp-visaged one, O king.

क्षपो राजन्नुत त्मनाग्रे वस्तोरुतोषसः ।
स तिग्मजम्भ रक्षसो दह प्रति ॥ ६

kṣhapo rājan uta tmanā agne vastoh uta
uṣhasaḥ
by night, king, and, thyself, Agni, day, and,
dawn,
sa tigma jambha rakṣhaso daha prati.
you, sharp, visaged, rakṣhasās, burn,
fighting.

Details: Agni is said to have a sharp visage
since he causes fear in the foes by his mere
face.

As mentioned earlier, burning of human
foes is never mentioned in Indian tradition.
Clearly the foes are non-human rakṣhasās.

1.79.7: Acquire the Gāyatri Mantra

Increasing our knowledge with your
nourishing powers, make us acquire the
Gāyatrī mantra, O Agni.
You are praiseworthy in all acts of
intelligence.

अवा नो अग्र ऊतिभिर्गायत्रस्य प्रभर्मणि ।
विश्वासु धीषु वन्द्य ॥ ७

avā no agna ūtibhiḥ gāyatrasya
prabharmaṇi
increase, us, Agni, with your nourishings,
the Gāyatrī, acquire.
vishvāsu dhīṣhu vandya
all, acts of intelligence, praiseworthy.

Details: In the Indian tradition, the untoward
consequences of premature acquirement of
spiritual knowledge are well-known. The
human body not properly prepared to receive
the knowledge is called *atāpta tanu* in RV
(9.83.1). Agni is requested to nourish us in all
the ways, physically, vitally, mentally, etc., so
that we can obtain the Gāyatrī mantra and
sustain the associated manifestation of
powers.

1.79.8: Invincible Wealth

O Agni, bring us wealth that is adorable,
instantly effective,
And invincible in all our battles.

आ नो अग्रे रयिं भर सत्रासाहं वरेण्यम् ।
विश्वासु पृत्सु दुष्टरम् ॥ ८

ā no agne rayim bhara satrāsāham
vareṇyam
., for us, Agni, wealth, (with ā) bring,
instantly effective, adorable,
vishvāsu pṛtsu duṣṭaram
all, battles, invincible.

Details: Note the three adjectives for wealth
implying that the wealth is not physical like
gold or cows.

1.79.9: Nourish Our Entire Life

O Agni, for our living, establish the
(divine) wealth in us with auspicious
knowledge.

Establish us in happiness throughout our
lives happiness.

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम् ।
मार्दीकं धेहि जीवसे ॥ ९

ā no agne suchetunā rayim vishvāyu
poṣhasam

., for us, Agni, with auspicious knowledge,
wealth, all, life-span, nourish,
mārdikam dhehi jīvase
full of happiness, (with ā) establish, (our
divine) living.

Details: The wealth, *rayim*, is divine as it
nourishes us all our life.

1.79.10: Present Pure Hymns

To the sharp flaming Agni, present the
pure hymns of praise,
O Gotama, who desires happiness.

प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्रये ।
भरस्व सुमयुर्गिरिः ॥ १०

pra pūtaṣṭigma shochiṣhe vācho
gothama agnaye

., pure, sharp, flaming, hymns, Gotama,
Agni,

bharasva sumnayur girāḥ
(with pra) forcefully bring forward, desiring
happiness, praise.

Details: The Rishi Gotama addresses his own
inner self.

1.79.11: Increase Us

He who, staying near or far, assails us,
O Agni, may he perish;
Do you increase us.

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः ।
अस्माकमिद् वृधे भव ॥ ११

yo no agne abhidāsati anti dūre
padīṣṭa saḥ

who, us, Agni, assails, near, far, perish, he
(foe),

asmākam it vṛdhe bhava
us, ., increase, become.

1.79.12: One Who Sees Clearly Everyone

The thousand-eyed Agni watching
everyone clearly drives away the demon-
foes.

Praiseworthy, he, the summoning priest,
praises the Gods.

सहस्राक्षो विचर्षणिरग्नी रक्षांसि सेधति ।
होता गृणीत उक्थ्यः ॥ १२

sahasrākṣho vicharṣhaṇiḥ agnī
rakṣhāmsi śedhati

thousand-eyed, one who sees everyone
clearly, Agni, rakṣhasās, drives away,

hotā grṇīta ukthyaḥ
one who summons (the Gods), lauds,
praiseworthy.

Details: Moved by the surrender of the
seeker, Agni himself lauds the Gods on behalf
of the sacrificer.

Next Hymn to Agni: 1.94

Hymn 1.80: Self-empire of Indra

Metre: Pañkti

- 1: Expelled Ahi from the Earth
- 2: Soma Brought by the Falcon (Soul)
- 3: Overcome the Foes
- 4: Waters Make the Living Blessed
- 5: Impels the Waters to Flow

- 6: A Path Upwards for His Friends
- 7: The Deceitful Beast
- 8: Vajrās Along the Rivers
- 9: The Mantra Arisen from Indra
- 10: He Slew the Force by Force
- 11: Earth and Heaven Tremble
- 12: Vajra Rushed at Vṛtra
- 13: Your Puissance
- 14: All in Motion and Rest
- 15: Our Thought Cannot Follow Him
- 16: Thought Shaped by Atharvan and Manu

[The word Vajrin, one with Vajra, refers to Indra and is translated here as the thunderer, one who causes the thunder, the force of light and sound in the occult sense.]

1.80.1: Expelled Ahi from The Earth

Rightly in the presence of the intoxicating Soma, the mantra has made you to increase (your power in us).

O Most Puissant Thunderer (Indra), by your might, you have expelled the serpent Ahi from the Earth, --- singing the rik in the law of self-empire.

इत्था हि सोम इन्मदै ब्रह्मा चकार वर्धनम् ।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा
अहिमर्चन्ननु स्वराज्यम् ॥ १

itthā hi soma it made brahmā chakāra vardhanam

appropriate it is, ., Soma, ., intoxicating, mantra, made, increase,

shaviṣṭha vajrin ojasā pṛthivyā niḥ shashā ahim archan anu svarājyām

most mighty or puissant, one with Vajra or thunderer, valour, from Earth, ., (with niḥ) expelled, Ahi (the serpent), singing the rik, your own, law of self-empire.

Details: The power of the Delight and the power of mantra make the Indra-power grow in us.

1.80.2: Soma Brought by the Falcon (Soul)

You became rapturous with the drink of the purified Soma, intoxicating and brought by the falcon.

Invigorated, you smote Vṛtra out of the waters, O thunderer, --- singing the rik in the law of self-empire.

स त्वामदद् वृषा मदः सोमः श्येनाभृतः सुतः ।
येना वृत्रं निरद्भ्यो जघन्थ वज्रिन्नोजसार्चन्ननु
स्वराज्यम् ॥ २

sa tva amadat vṛṣhā madaḥ somah shyenābhṛtaḥ sutaḥ

he (Soma), you, rapturous, poured forth or drink, intoxicating, Soma, brought by the falcon, pressed or purified,

yenā vṛtram niḥ adbhyo jagantha vajrin ojasām archan anu svarājyām

by whom, Vṛtra, ., waters, (with niḥ) smote, thunderer, invigorated, ., ., ., as in (1.80.1).

Details: *shyena*: the falcon, the mantric utterance arising from the soul of the human aspirant and soaring upward. The power of the Word brings down Soma from Heaven (the plane of the highest Consciousness). There is no need to introduce the purāṇik myth of the divine bird, Garuḍa, bringing down the nectar.

adbhyaḥ: denotes the midregion, plane of Prāṇa, holding the potential of Light, Power, etc.

1.80.3: Overcome the Foes

Advance, approach and overcome the foes. Your Vajra cannot be checked in its goal.

O Indra, your puissance is a God-might;
slay the coverer; conquer the waters, ---
singing the rik in the law of self-empire.

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।
इन्द्रं नृम्णं हि ते शवो हनौ वृत्रं जया
अपोऽर्चन्नु स्वराज्यम् ॥ ३

prehi abhihi dhṛṣṇuhi na te vajro ni
yamsate
approach, advance, overcome (the foe), not,
your, Vajra, ., checked,
indra nṛmṇam hi te shavo hano vṛtram
jayā apah archan anu svarājyam
Indra, manly or God-might, ., your,
puissance, slay, Vṛtra, conquer, waters,
., ., ., as in (1.80.1)

1.80.4: Waters Make the Living Blessed

O Indra, you have removed Vṛtra from the
Earth, and from the midregion.
Accompanied by Maruts, release now the
waters which bless the living, ---
singing the rik in the law of self-empire.

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्दिवः ।
सृजा मरुत्वतीरव जीवधन्या इमा
अपोऽर्चन्नु स्वराज्यम् ॥ ४

niḥ indra bhūmyā adhi vṛtram jaghantha
niḥ divaḥ
., Indra, Earth, above, Vṛtra, (with niḥ)
struck off, in, midregion,
sṛjā marutvatīḥ ava jīvadhanyā imā apo
archan anu svarājyam
release, Marut-accompanied, ., (with ava)
which make the living blessed or fulfilled,
these, waters, ., ., ., as in (1.80.1)

Details: The Maruts are powers of Life who
have attained the pure Mind and have become
the powers of Mind. They are like brothers to
Indra. Clearly, the waters showered by them
are not mere rain waters.

1.80.5: Impels the Waters to Flow

The hill of the shaking Vṛtra is struck by
the offended Indra with his Vajra.
Going in front, he smote (Vṛtra) impelling
the waters to flow, ---
singing the rik in the law of self-empire.

इन्द्रो वृत्रस्य दोधतः सानुं वज्रेण हीलितः ।
अभिक्रम्याव जिघ्रतेऽपः समाय चोदयन्नर्चन्नु
स्वराज्यम् ॥ ५

indro vṛtrasya dodhataḥ sānum vajreṇa
hīlitaḥ
Indra, of Vṛtra, shaking, peak or height,
with Vajra, insulted (by Vṛtra),
abhikramya avajighnate apaḥ sarmāya
chodayan archan anu svarājyam
going in front, strikes at, waters, to flow,
impelling, ., ., ., as in (1.80.1)

Details: Vṛtra's force is massive like a hill.
This force is metaphorically described as
shaking in its encounter with the force of
Indra.

1.80.6: Desires a Path Upwards for His Companions

Vṛtra staying above (in the midregion) was
struck with the many-edged Vajra (by
Indra).
Exhilarated with Soma, Indra desires a
path (to the light) for his companions, ---
singing the rik in the law of self-empire.

अधि सानौ नि जिघ्रते वज्रेण शतपर्वणा ।

मन्दान इन्द्रो अन्धसः सखिभ्यो
गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥ ६

adhi sānau nijighnate vajreṇa
shataparvaṇā

above, peak, strikes, with Vajra, many-
edged,

mandāna indro andhasaḥ sakhibhyo
gātum ichchhati archan anu svarājyam
exhilarated, Indra, Soma, with friends, path
(to svar), seeks, ., ., ., as in (1.80.1)

Details: Note that the path, *gātum*, is in the
subtle body of the Rishi. The path is towards
the supreme state of Light, *svar*. The
companions are the other friendly powers of
the Divine Indra.

1.80.7: The Deceitful Beast

O Indra of the hill, Vajrin, unconquered
might is yours.

With this might and wisdom, you have
slain the deceitful beast, ---
singing the rik in the law of self-empire.

इन्द्र तुभ्यमिदं द्विबोऽनुत्तं वज्रिन् वीर्यम् ।
यद्ध त्वं मायिनं मृगं तमु त्वं
माययावधीरर्चन्ननु स्वराज्यम् ॥ ७

indra tubhyam it adrivaḥ anuttam vajrin
vīryam

Indra, yours, ., (Indra) of the hill,
unconquered, thunderer, might,

yat ha tyam māyinaṁ mṛgaṁ tamu
tvam māyayā avadhīḥ archan anu
svarājyam

with this, ., that, deceitful, beast, him, you,
strategy or wisdom, have slain, ., ., ., as in
(1.80.1)

Details: *adrivaḥ*: One with Hill; Indra has
acquired the Hill, *adri*, where the Rays (cows)
are concealed. The Hill is the symbol of
inconscience and darkness.

māya: knowledge which could be endowed
with wisdom like that of Indra or full of deceit
as that of Vṛtra. The word is derived from,
ma, to measure or gauge. Magic is not an
appropriate translation for the word *māya*.

1.80.8: Vajrās Along the Rivers

The Vajrās placed themselves separately
from one another along the ninety rivers.
Vast is his energy; strength is established
in his arms, ---
singing the rik in the law of self-empire.

वि ते वज्रांसो अस्थिरन्नवतिं नाव्याऽनु ।
महत् तं इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्ननु
स्वराज्यम् ॥ ८

vi te vajrāso asthiraṇ navatim nāvyaṇ anu
., your, Vajrās, (with vi) placed separately,
ninety, rivers, towards,

mahat te indra vīryam bāhvoḥ te balam
hitam archan anu svarājyam
vast, your, Indra, might, arms, your,
strength, placed, ., ., ., as in (1.80.1).

Details: Vajrās are used to release the flow of
Waters. One Vajra along the rivers is regarded
as many because of its repeated use. Hence,
the plural *vajrāsah*.

1.80.9: The Mantra Arisen from Indra

The thousand together sang the rik
everywhere, the twenty affirmed them.
The hundred chant continuously for Indra,
the mantra arisen from him, ---
singing the rik in the law of self-empire.

सहस्रं साकमर्चत परि शोभत विंशतिः ।
शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्नु
स्वराज्यम् ॥ ९

sahasram sākam archata pari śṭobhata
vimshatih

thousands, together, sang the rik, every
where, sang the affirming (Sāma mantrās),
twenty,

shata enam anuanonavuḥ indrāya
brahma udyatam archan anu svarājyam
hundred, him, chant continuously, for Indra,
mantra, arisen, ., ., ., as in (1.80.1)

Details: The inspiration for the chants of the
Rishīs comes from Indra himself.

1.80.10: He Slew the Force with Force

Indra takes out of Vṛtra his energy; he
(slew) force with force.

Great is his virile strength. Slaying Vṛtra,
he released the waters, ---
singing the rik in the law of self-empire.

इन्द्रो वृत्रस्य तविषीं निरहन्त्सहसा सहः ।
महत् तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्नु
स्वराज्यम् ॥ १०

indro vṛtrasya taviṣhīm nirahan sahasā
sahah

Indra, of Vṛtra, energy, overcome or take
out, with (his own) strength, powerful,
mahat tat asya paumsyam vṛtram
jaghanvān asṛjat archan anu svarājyam
great, that, his, manhood or virility, Vṛtra,
slew, released (the waters), ., ., ., as in
(1.80.1)

1.80.11: Earth and Heaven Tremble

At your wrath, these two (Heaven and
Earth) tremble with great fear.

O Indra, O thunderer, by your might,
along with Maruts, you have smitten the
coverer, ---
singing the rik in the law of self-empire.

इमे चित् तव मन्यवे वेपेते भियसा मही ।
यदिन्द्र वज्रिनो जसा वृत्रं मरुत्वाँ
अवधीरर्चन्नु स्वराज्यम् ॥ ११

ime chit tava manyave vepete bhiyasā
mahī

the two (Heaven and Earth), ., your, wrath,
tremble, with fear, great,

yat indra vajrin ojasā vṛtram marutvān
avadhīḥ archan anu svarājyam

., Indra, one with Vajra, might, Vṛtra, with
Maruts, killed, ., ., ., as in (1.80.1)

1.80.12: Vajra Rushed at Vṛtra

By his shaking or by his roaring, Vṛtra did
not terrify Indra.

The adamant and thousand-lustred Vajra
rushed at him (Vṛtra), ---
singing the rik in the law of self-empire.

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत् ।
अभ्यैनं वज्र आयसः सहस्रभृष्टिरायतार्चन्नु
स्वराज्यम् ॥ १२

na vepasā na tanyata indram vṛtro vi
bībhayat

not, shaking, not, roar, Indra, Vṛtra, .,
scared,

abhi enam vajra āyasaḥ sahasrabhrṣṭiḥ
āyata archan anu svarājyam

in front, at him, Vajra, adamant, thousand-
lustred, (with abhi) rushed (at him), ., ., .,
as in (1.80.1)

Details: Vajra is the all-powerful mantra which rushes at the forces of ignorance and covering to destroy them.

1.80.13: Your Puissance

When Vṛtra with his weapon fought with you with your Vajra, O Indra, you slew Ahi.

Your puissance became a fixed mass in Heaven, ---
singing the rik in the law of self-empire.

यद् वृत्रं तव चाशनिं वज्रेण समयोधयः ।
अहिमिन्द्र जिघांसतो दिवि ते बद्धधे
शवोऽर्चन्नु स्वराज्यम् ॥ १३

yat vṛtram tava cha aśanim vajreṇa samayodhayah

when, Vṛtra, your, and, weapon of Vṛtra, with Vajra, in combat,

ahim indra jighāmsato divi te badbadhe shavaḥ archan anu svarājyam

Ahi, Indra, smote, in Heaven, your, became, fixed puissance, ., ., ., as in (1.80.1)

1.80.14: All in Motion and Rest

O Master of the hill, at your roar, all in motion and all at rest, shake.

Even Tvaṣṭṛ trembles exceedingly with fear at your passion, Indra, ---
singing the rik in the law of self-empire.

अभिष्टने ते अद्रिवो यत् स्था जगच्च रेजते ।
त्वष्टा चित् तव मन्यव इन्द्र वेविज्यते
भियार्चन्नु स्वराज्यम् ॥ १४

abhiṣṭane te adrivo yat sthā jagat cha rejate

roar, your, master of the hill, when, immobile, mobile, and, quake,

tvaṣṭā chit tava manyava indra vevijyate bhiya archan anu svarājyam
Tvaṣṭṛ, even, your, wrath or passion, Indra, trembles exceedingly, fear, ., ., ., as in (1.80.1)

Details: Tvaṣṭṛ is the Divine architect who builds the subtle structures in our subtle bodies.

1.80.15: Our Thoughts Cannot Follow Him

We cannot follow him who moves everywhere; who can know him who by his prowess is situated far beyond.

The Gods have established in him God-might, the will for execution and the puissance, ---

singing the rik in the law of self-empire.

नहि नु यादधीमसीन्द्रं को वीर्या परः ।
तस्मिन्मृण्मृत क्रतुं देवा ओजांसि सं
दधुर्चन्नु स्वराज्यम् ॥ १५

nahi nu yāt adhīmasi indram ko vīryā parah

not, ., moves, pervades understand, Indra, who, prowess, far beyond,

tasmin nṛmṇam uta kratum devā ojāmsi sam dadhuḥ archan anu svarājyam

in him, God-might, and, will for execution, Gods, puissances, established, ., ., ., as in (1.80.1)

Details: The first line is echoed later in the Taittirīya Upanishad (2.4.1), 'where the speech returns from him unable to hold him, the thought also is unable to hold him.'

1.80.16: Thought Shaped by Atharvan and Manu

The sage Atharvan, our father Manu and Dadhyañg spread the knowledge of Indra-power.

As of old, our mantrās and works of laud
meet together in Indra, ---
singing the rik in the law of self-empire.

यामथर्वा मनुषिता दध्यङ् धियमत्तत ।
तस्मिन् ब्रह्माणि पूर्वथेन्द्र उक्था
समगमतार्चन्नु स्वराज्यम् ॥ १६

yām atharvā manuḥ pitā dadhyaṅg
dhiyam atnata

whom, Seer Atharvan, Manu, father,
Dadhyaṅg, knowledge, spread or gave
shape,

tasmin brahmāṇi pūrvatha indra ukthā
samagmata archan anu svarājyam
in him, mantra-hymns, as of old, Indra,
works of laud, congregate, ., ., ., as in
(1.80.1)

Details: Atharva: a Seer of the family of
Aṅgirasās who generated the Agni power by
churning the lotus in his subtle body, RV
(6.16.13). Also, the Seer of the mantrās of
Atharva Veda Samhitā. See (1.116.25)

Manu: ancient father of all.

Dadhyaṅg: a Seer who figures prominently in
the doctrine of mystic honey or delight,
discussed in RV (1.116.12). See also RV
(1.84.13).

ukthā: lauds which act like a weapon, *shastra*,
and perform specific tasks, termed miracles
by persons not aware of the occult knowledge.
Hence, this word is translated as works of
laud.

Hymn 1.81: Indra Grants Felicities Appropriately

Metre: Paṅkti

- 1: Great or Small Obstructions
- 2: You Elevate Even the Feeble
- 3: Whom Will you Enthrone or Slay?

4: Great by the Will of Works

5: None like You or None Will be

6: Distribute Your Abundant Riches

7: Sharpen Us to Receive Your Felicities

8: Become the Fosterer of Our Being

9: You See within the Non-Givers

1.81.1: Great or Small Obstructions

The joy and puissance of Indra, the Vṛtra-
slayer, have been increased by the
(hymns) of men.

Him only we invoke in battles, great and
small; may he foster in us plenitude.

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतमर्भे हवामहे स वाजेषु प्र
नोऽविषत् ॥ १

indro madāya vāvṛdhe shavase vṛtrahā
nṛbhiḥ

Indra, joy, increased, puissance, slayer of
Vṛtra, men,

tamit mahatsu ājiṣhu uta im arbhe
havāmahe sa vājeṣhu pra no aviṣhat
him only, great, battles, and, him, small,
(we) invoke, he, plenitude, ., us, fosters.

Details: The power of Indra grows in the
human seeker as a result of the hymns of
praise and the Soma offered to him. The
growth involves a change of consciousness
from the state dominated by matter (Earth) to
the one dominated by the higher mind
(Heaven). As the journey from Earth to
Heaven proceeds, there are obstructions,
major or minor, from the hostile beings. In
this battle the aid of the Gods is
indispensable; human effort alone is not
enough.

vājeshu: plenitude or varieties of wealth; obtained from the demonic forces after their conquest by the Gods. S translates it as battles.

1.81.2: You Elevate Even the Feeble

O Hero, you are an army; you are the giver of abundant wealth; you elevate even the feeble.

In the human seeker who gives Soma, you manifest your divine and abundant wealth.

असि हि वीर सेन्योऽसि भूरि पराददिः ।
असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि
सुन्वते भूरि ते वसु ॥ २

asi hi vīra senyo asi bhūri parādadiḥ
are, ., hero, host or army, are, abundant
giver, of recovered wealth,
asi dabhrasya chit vṛdhaḥ yajamānāya
shikṣhasi sunvate bhūri te vasu
are, feeble, certainly, increasers, to human
aspirant, gives or bring out, who releases
Soma, and, abundant, your substance.

Details: The human aspirant in his subtle body has abundant wealth in a latent condition; Indra brings out this wealth.

parādadiḥ: wealth recovered from the foes.

1.81.3: Whom will You Enthrone or Slay?

When battles begin, the wealth comes to the victor (chosen by you). (O Indra) yoke your steeds that drip with intoxication.

Whom shall you slay? whom shall you enthrone in riches? O Indra, you shall enthrone us in your riches.

यदुदीरत आजयौ धृष्णवे धीयते धना ।
युक्त्वा मच्च्युता हरी कं हनः कं वसौ
दधोऽस्माँ इन्द्र वसौ दधः ॥ ३

yat udīrata ājayo dhr̥ṣṇave dhīyate
dhanā

when, begin, battles, victor, possess, wealth,
yukṣhvā madachyutā harī kam hanah
kam vasau dadho asmān indra vasau
dadhaḥ

yoke, that drip with intoxication, steeds,
whom, destroy, whom, make wealthy, us,
Indra, wealth, give.

Details: The idea is that only Indra determines the victor in a battle. The sage completely surrenders to Indra and prays for the wealth. Note that the battles are psychological.

The intoxication refers to the spiritual ecstasies which the life-energies or the steeds bring to the human seeker or Rishi.

dhīyate: hold (the wealth)

1.81.4: Great by the Will of Works

He, the fierce one, who is great by the will of works according to his law of nature, has increased his puissance.

Eminent, with strong jaws, one with steeds, he has grasped with his hands the adamant Vajra to win glory.

क्रत्वा महौ अनुष्वधं भीम आ वावृधे शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान् दधे
हस्तयोर्वज्रमायसम् ॥ ४

kratvā mahān anuṣhvadham bhīma
āvāvṛdhe shavaḥ

willed action, great, self-nature, terrible,
increased, puissance,

shriya ṛṣhva upākayoḥ ni shiprī harivān
dadhe hastayoḥ vajram āyasam
affluence or glory, eminent, joined, ., one
with strong-chin, one with steeds, (with ni)
grasps, hands, Vajra, adamant.

1.81.5: None like You or None will Be

He has filled the Earth and the midworld;
he has firmly established the luminous
worlds in Heaven.

O Indra, there is none like you; none is
born your equal, nor shall be born; you
superbly uphold the entire universe.

आ पप्रौ पार्थिवं रजौ बद्धे रौचना दिवि । न
त्वावौ इन्द्र कश्चन न जातो न जनिष्यतेऽति
विश्वं ववक्षिथ ॥ ५

āpaprau pārvhivam rajo badbadhe
rochanā divi
fills, Earth, midworld, establishes firmly,
lustres or luminous, in Heaven,
na tvāvān indra kah chana na jāto na
janishyate ati vishvam vavakshitha
none, equal to you, Indra, who, exists, none,
born, none, to be born, beyond, the entire
universe, upholds.

1.81.6: Distribute your Abundant Riches

May the lord Indra, who returns the mortal
enjoyments to the giver, bestow on us
(the gifts).

Distribute your abundant riches; let me
have the joy of your opulence.

यो अर्यो मर्तभोजनं पराददाति दाशुषे । इन्द्रो
अस्मभ्यं शिष्यतु वि भञ्जा भूरि ते वसुं भक्षीय
तव राधंसः ॥ ६

yo aryo martabhojanam parādadāti
dāshuṣhe
who, lord, enjoyable by mortals, returns,
one who gives,
indro asmabhyam shikṣhatu vibhajā
bhūri te vasu bakṣhiya tava rādhasaḥ
Indra, us, bestow, portion out, abundant,
your, wealth, may I enjoy, you, of your
wealth.

Details: *parādadāti*: see (1.81.2).

1.81.7: Sharpen Us to Receive Your Felicities

In rapture and rapture, he gives us the
light, he, the straight in will.

Collect riches in the hundreds in both your
arms; sharpen us, bring us the felicities.

मदेमदे हि नो ददिर्यूथा गवामृजुक्रतुः ।
सं गृभाय पुरू शतोभयाहस्त्या वसुं शिशीहि
राय आ भर ॥ ७

mademade hi no dadiḥ yūthā gavām
rjukratuḥ,
in rapture and rapture, ., us, gives, host of,
rays, straight in will,
samgrbhāya purū shata ubhayāhastyā
vasu shishīhi rāya ābhara
gather, many, hundreds, in your two arms,
your substance, sharpen (us), wealth, bring.

Details: Sharpen our faculties in order to
receive and hold the celestial wealth and
felicities. Sharpening means the preparation of
all the parts of the body, both physical and
subtle so that it has the ability to withstand the
incoming forces.

1.81.8: Become the Fosterer of Our Being

Enjoy along with us the purified Soma for strength and opulence, O hero.

We know you to be plentifully rich; we address our desires to you; become the fosterer of our being.

मादयस्व सुते सचा शवसे शूर राधसे ।
विद्मा हि त्वा पुरुवसुमुप कामान्ससृज्महेऽथा
नोऽविता भव ॥ ८

mādayasva sute sachā shavase shūra
rādhase

enjoy, the purified Soma, along with us, for
might, hero, for opulence,

vidmā hi tvā purūvasum upa kāmān
sasrjmahe athā naḥ avitā bhava
know, ., you, plentifully rich, towards (you),
desire, address, then, our, fosterer, become.

Details: Both God and human beings share the enjoyment of the Divine Delight; this idea is developed in great detail in the Bhakti yoga, the Yoga of Devotion, which was formalised much later.

1.81.9: You See Within the Non-givers

All beings are yours, O Indra, who increases every desirable thing.

You, the lord, have seen the knowledge within those who give not; bring to us their wealth (knowledge).

एते त इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।
अन्तर्हि ख्यो जनानामर्यो वेदो अदाशुषां तेषां
नो वेद आ भर ॥ ९

ete ta indra jantavo vishvam puṣhyanti
vāryam

these (beings), yours, Indra, beings, all,
cherish, which is desired,

antaḥ hi khyo janānām aryo vedo
adāshuṣhām teṣhām no veda ābhara
within, ., sees, beings, lord, knowledge, non-
givers, their, us, knowledge, bring.

Details: The first half declares that all beings, both givers and non-givers, belong to Indra. Hence Indra can see the thought or knowledge within the beings of both these classes.

vedaḥ: even though the natural meaning of Veda is knowledge, ritualists like S translate it as physical wealth like cows. Note the phrase, 'you see within the non-givers,' is out of place with the idea of physical wealth. The demons or evil forces steal this knowledge or Rays and store them without using them. The prayer is to discover that knowledge and return it to us. Recall the phrase in the earlier mantra, 'satisfy our desires'.

aryah: see (1.77.3).

Hymn 1.82: Yoke Your Steeds and Come to Us

Metre: 1-5, Paṅkti ; 6, Jagatī

- 1: Be Not Other than Your Truth
- 2: The Sages with Newest Thought
- 3: Fully Loaded Car
- 4: Bowl of Enchanting Gifts
- 5: Shakti of Indra
- 6: Mantra Yokes the Steeds

1.82.1: Be Not Other than Your Truth

Approach and completely listen to our words; O master of riches, may you not be other than your truth (give us only the right answer).

When you endow us with the Word of truth then you move to the goal; yoke now your horses, O Indra.

उपो षु शृणुही गिरो मघवन् मातथा इव ।
यदा नः सूनृतावतः कर आदर्थयास इद् योजा
न्विन्द्र ते हरी ॥ १

upo ṣhu śṛṇuḥī giro maghavan
mātathā iva

approach, completely, listen, words, master
of riches, not the right (answer), as if,
yadā naḥ sūnṛtāvataḥ kara āt arthayāsa
it yojā nu indra te harī
when, our, endowed with happy speech or
Word of truth, do, later, move to your goal,
., yoke, ., Indra, your, steeds.

Details: As seen earlier in (1.10.2)-(1.10.4),
Indra's hearing is a response, the Divine Mind
answering with its Word of Truth to the
human mind that seeks the truth. It is in this
context that we have to understand *mātathā*
iva in this verse. 'Do not seem to give another
than the right answer', or 'do not confuse our
minds with error'. Because it is when Indra
makes men *sunṛtāvataḥ*, that is, gives them
the possession of the Word of Truth, then he
leads them to the goal of Truth, the supreme
levels rising from height to height (1.10.2)
(SA, SV).

arthayāsa: S takes *artha* in the sense of
yachyase, you are to be prayed or desired. Sri
Aurobindo takes the verb as derived from
artha, the goal, and translates it as 'you move
to the goal'.

mātathā: *ma + atathāh:* S takes it as 'not as
before'. But it means either 'not right, not as
you ought to be, not giving the just response
to our words' (Sri Aurobindo).

1.82.2: The Sages with Newest Thought

Dear (to the Gods), the sages have
partaken (the divine food), rejoiced and
thrilled.

The wise ones with spiritual light have
praised you with their newest thought;
Indra, yoke now your steeds.

अक्षन्मीमदन्त ह्यव प्रिया अधूषत । अस्तोषत
स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र
ते हरी ॥ २

akṣhan amīmadanta hi ava priyā
adhūshata

eaten, rejoiced, ., ., dear (to the Gods),
(with ava) thrilled (with joy),
astoṣhata svabhānavo viprā naviṣṭhayā
matī yojā nu indra te harī
praised with rays of light, the wise, newest,
thought, yokes, ., ., ., ., as in (1.82.1)

Details: When the singers partake of the
divine food, they become endowed with the
Rays of spiritual knowledge and subsequently
praise Indra with the mantrās based on their
experience.

1.82.3: Fully Loaded Car

We praise you who beholds all, O master
of riches.

So praised, proceed at once in your fully
loaded car towards your devotees. Indra,
yoke your steeds now.

सुसंद्दशं त्वा वयं मघवन् वन्दिषीमहि । प्र नूनं
पूर्णवन्धुरः स्तुतो याहि वशाँ अनु योजा
न्विन्द्र ते हरी ॥ ३

susandṛsham tvā vayam maghavan
vandiṣhīmahī

one who beholds all, you, we, master of
riches, (we) laud,

pra nūnam pūrṇavandhuraḥ stuto yāhi
vashān anu yojā nu indra te harī

., at once, fully loaded car, so praised, (with
pra) proceed, devotees, towards, yoke,
., ., ., ., as in (1.82.1).

Details: The car of Indra is laden with all the spiritual Light, Might and other felicities to be given to the devotee.

1.82.4: Bowl of Enchanting Gifts

To the car that showers (the riches) and leads to the host of rays, may he, Indra ascend.

And may he, recall the well-filled bowl of enchanting mixture; Indra, yoke your steeds now.

स घा तं वृषणं रथमधि तिष्ठाति गोविदम् ।
यः पात्रं हारियोजनं पूर्णमिन्द्र चिकेतति योजा
न्विन्द्र ते हरी ॥ ४

sa ghā tam vṛṣaṇam ratham
adhitiṣṭhāti govidam
he, ., that, showers, car, ascends, leads to rays,
yaḥ pātram hāriyojanam pūrṇam indra
chiketati yojā nu indra te harī
who, bowl, yoked to lustre or enchanting,
full, Indra, recall, yoke, ., ., ., ., as in (1.82.1).

Details: The car of Indra, carrying the store of his gifts of Light and Might, reminds others of its contents by its very sight. At its sight, the Rishi becomes aware of what it contains. The gifts though varied are assembled so carefully that they are pleasing and attractive.

1.82.5: Shakti of Indra

May your steeds be yoked on the right side, and on the left, O hero of hundred deeds.

Come near (us) with your beloved spouse rejoicing in the Soma; Indra, yoke now your steeds.

युक्तस्तै अस्तु दक्षिण उत सव्यः शतक्रतो ।
तेन जायामुप प्रियां मन्दानो याह्यन्धसो योजा
न्विन्द्र ते हरी ॥ ५

yuktaḥ te astu dakṣhiṇa uta savyaḥ
shatakrato

yoked, your, may, right side, and, left side,
hero of hundred deeds,

tena jāyām upa priyām mandāno yāhi
andhaso yojā nu indra te harī
whose, spouse, ., beloved, rejoicing, (with
upa) come along with (your spouse), Soma,
yoke, ., ., ., ., as in (1.82.1).

Details: *jāyām*: spouse, his *shakti*, the executive power. There is a *shakti* for each God like *agnāyī* for Agni, *varuṇāyī* for Varuṇa, who are the executors of the works of the respective Gods (1.22.12). The spouse of Indra has the names of Shachī and Indrāṇī.

dakṣhiṇa, *savya*: right and left; they are the two well-known paths popularised in the later *tāntrik* yoga; *savya* or *vāma* is the left-hand path; *dakṣhiṇa* is the right-hand path.

1.82.6: Mantra Yokes the Steeds

I yoke with the mantra your steeds with lustrous mane; proceed (to your spouse) wearing the radiances.

The flowing Soma has exhilarated you;
O Indra, filled with vigour, greatly rejoice with your spouse.

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि
दधिषे गर्भस्त्योः । उत् त्वा सुतासौ रभसा
अमन्दिषुः पूषण्वान् बज्रिन्त्समु पन्त्यामदः॥६
yunajmi te brahmaṇā keshinā harī upa
pra yāhi dadhiṣhe gabhastyoḥ
(I) yoke, your, with the mantra, (lustre)
maned, steeds, ., ., proceed, wear, radiances
(arms),

ut tvā sutāso rabhasā amandiṣuh
pūṣhaṇvān vajrin samu patnyā amadaḥ
., you, Soma-pourings, flowing fast, (with ut)
exhilarated, filled with vigour, Indra, fully,
with spouse, rejoice.

Details: The mantra uttered by the Rishi joins the steeds to the cars of the Gods. The beginning of the journey of the Gods is the beginning of their manifestation in the subtle body of the Rishi or human aspirant.

keshin: maned. Indra's steeds ward off obstacles with their manes like ordinary horses swat off flies and others with their tails.

Hymn 1.83: Help of the Divine Powers

Metre: Jagati

- 1: Foremost to Go to the Light
- 2: Gods Serve the Devotee like Suitors
- 3: Aspiration of Heaven and Earth
- 4: Aṅgirasās Establish the Power
- 5: Steps of Vedic Yoga
- 6: Potent Words

1.83.1: Foremost to Go to the Light

Dwelling amidst life-energies, he is the
foremost to go to the light, who grows
most by your increasings, O Indra.
Fill him with plentiful riches as the fully
conscious waters fill the rivers.

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र
मर्त्यस्तवोतिभिः । तमित् पृणक्षि वसुना
भवीयसा सिन्धुमापो यथाभितो विचैतसः ॥१॥
ashvāvati prathamō goṣhu gachchhati
suprāviḥ indra martyaḥ tava ūtibhiḥ
amidst life-forces, foremost, light, goes,
grows most, Indra, mortal, your,
increasings,

tam it pṛṇakṣhi vasunā bhaviyāsā
sindhum āpo yatha abhito vichetasah
he, ., endow or fill, wealth, plentiful, rivers,
waters, just as, everywhere, conscious.

Details: A human aspirant can attain the Light or knowledge only because the Indra-power has increased in him.

The analogy is interesting. Just as the waters naturally join the rivers by the force of gravity, the force of Indra makes the spiritual riches go to the aspirant.

ashva: Life-energies; *go:* Rays of Light; *āpaḥ:* waters, currents of consciousness. *sindhum:* rivers; they are the streams of consciousness, not merely physical rivers.

vichetasah: fully conscious (waters); 'absence of consciousness', for some moderns.

1.83.2: Gods Serve the Devotee like Suitors

The divine powers approach the human aspirant like waters flowing down; the powers concentrate (on the human aspirant) just as the extended midregion looks down on Earth.

Gods lead the God-lover and mantra-lover directly to the high station; like suitors, they (the Gods) serve him.

आपो न देवीरुपं यन्ति होत्रियमवः पश्यन्ति
विततं यथा रजः । प्राचैर्देवासः प्रणयन्ति देवयुं
ब्रह्मप्रियं जोषयन्ते वरा इव ॥ २ ॥

āpo na devīḥ upayanti hotriyam avah
pashyanti vitatam yathā rajaḥ
waters, like, divine, approach, yajamāna,
below, looks upon, extended, as, midworld,
prāchaiḥ devāsah prāṇayanti devayum
brahmapriyam joṣhayante varā iva
first, Gods, lead him directly, he who loves
Gods, (person) who loves mantrās, serve
(him), suitor, like.

Details: There are three steps. The divine powers approach the body of the yajamāna. They look on him attentively with concentrated attention. This look transports the yajamāna to a high state of consciousness. The Gods continue to serve the yajamāna to help him in his endeavours, like the suitors serving a maiden.

We see here for the first time the idea developed later in great detail in Bhāgavatam that the God becomes the servant of his devotee.

1.83.3: Aspiration of Heaven and Earth

You have placed potent words suited to both Earth and Heaven inside the human aspirant who worships in the twin-state (*mithuna*) with uplifted aspiration.

Unchecked, he abides in your law and is nourished. Auspicious power comes to the seeker who offers Soma.

अधि द्वयोरदधा उक्थ्यं वचो यत्सुचा
मिथुना या संपर्यतः। असंयत्तो व्रते ते क्षेति
पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥ ३

adhi dvayoh adadhā ukthyam vacho
yata sruchā mithunā yā saparyataḥ
in, both, set or placed, potent, words,
uplifted, aspiration, twin states, who,
worship,

asamyatto vrata te kṣheti puṣhyati
bhadra shaktiḥ yajamānāya sunvate
unchecked, law or dharma, your, abides,
nourished, auspicious, power, for yajamāna,
pours the Soma.

Details: *ukthyam*: riks which perfectly go to the destination like *shastra*, a pointed arrow.

yatasruchā: with uplifted aspiration (uplifted ladle for ritualists).

mithuna: that in the two states.

dvayoh: the two; they are the two states of consciousness namely the Earth, waking or matter, and Heaven, the pure mental consciousness. Indra places the potent Words in the seeker suited to both these states.

1.83.4: Aṅgirasās Establish the Power

Later the Aṅgirasās, the leaders with flaming lustres, first establish the power (in the human aspirant).

By their auspicious actions they win from the Paṇi enjoyable things, the Rays, Life-energies, material wealth and all others.

आदङ्गिराः प्रथमं दधिरे वयं इद्धाग्नयः शम्या ये
सुकृत्या । सर्वं पाणेः समविन्दन्त
भोजनमश्वान्तं गोमन्तमा पशुं नरः ॥ ४

āt aṅgirāḥ prathamam dadhire vaya
iddhāgnayaḥ shamyā ye sukrtyayā

later, Aṅgirasās, foremost or first, establish,
power, of flaming lustres, actions, your,
auspicious,

sarvam paṇeḥ samavindanta bhojanam
ashvāvantam gomantam ā pashum
naraḥ

all, of Paṇi, obtain, enjoyable, life-energies,
rays of light, all, material wealth, leaders.

Details: *āt*: later, after the human aspirant abides in Indra's Law stated in (1.83.3).

Aṅgirasās: Seers who along with Indra recover the Rays of Light, stolen and hidden by the Paṇi in caves of the subconscious. Vala is the leader of the Paṇis.

Paṇi: traffickers in the sense objects. *Paṇa* is wealth in Tamil; *vaṇik* means merchant in several Indian languages.

1.83.5: Steps of Vedic Yoga

Atharvan, first by yajña, laid the paths;
then was born the pleasing Sūrya,
guardian of the laws.

Ushanās Kāvya, along with others,
obtained the Rays of Light; let us worship
the immortal (Indra), born of Yama, the
lord of the law.

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो ब्रतपा
वेन आजनि । आ गा आजदुशना काव्यः
सचा यमस्य जातममृतं यजामहे ॥ ५

yajñaiḥ atharvā prathamah pathah tate
tataḥ sūryo vratapā vena ājani

by yajñās, the sage Atharvan, first, paths,
laid, then, Sūrya, guardian of the laws,
pleasing, was born,

ā gā ājat ushanā kāvyaḥ sachā yamasya
jātam amṛtam yajāmahe

., rays of light, (with ā) obtained, Ushanā,
son of poet or Seer, along with others, of
Yama (the lord of law), born of, immortal,
(Indra) worship.

Details: This verse is a brief summary of the Vedic Yoga. First Agni, identified with the Seer Atharvan, lays the paths of immortality, *patha*, in the subtle body of the human aspirant. Then Indra, the Lord of the Divine Mind and protector of the Laws, manifests his power in the human seeker. Then the other powers, like Ushanās Kāvya, along with Indra recover the knowledge, the Rays of Light hidden in the caves of the subconscious realm in our subtle body. The verse ends with the worship of Indra, identified with Sūrya. For Atharva, see (1.116.25).

Ushanās Kāvya is a key helper of Indra. In RV (1.51.10), he is said to sharpen Indra's

strength. In RV (1.121.2), Indra receives the Vajra from Ushanās Kāvya. There are many other verses with similar purport.

Yama: in the Veda this name always refers to the Lord of all the Laws, Sūrya. It rarely refers to the God of Death; only much later did it come to uniquely signify the Lord of Death.

ā + ājat: obtained directly or with face to face contact.

1.83.6: Potent Words

When the sacred seat is readied and spread out, when the riks themselves sing the hymns of praise towards the Heaven. Where the potent words of the stone-singer sound high, Indra rejoices at accepting all (these words).

बर्हिवा यत्स्वपत्याय वृज्यतेऽर्को वा श्लोकमा-
घोषते दिवि । ग्रावा यत्र वदति कारुक्थ्य-
स्तस्येदिन्द्रो अभिपित्वेषु रण्यति ॥ ६

barhiḥ vā yat svapatyāya vṛjyate arko
vā shlokaṁ āghoṣhate divi
sacred seat, or, when, spread out, readied
or purified, (luminous) rik, or, hymns of
praise, chants or sings, up the Heaven,
grāvā yatra vadati kārūḥ ukthyah tasya
it indro abhipitveṣhu raṇyati
stone, when, sounds high, singer, potent
words, all, ., Indra, obtaining these,
rejoices.

Details: The first half indicates the preparation of the environment in the subtle body of the human aspirant. All the inappropriate things are thrown out and the region is widened to accept new thoughts. The same part mentions the luminous rik-mantrās chanted by the human Rishi. It is the riks

themselves which chant using the human singer as an instrument. The second half mentions the potent Words sent up in the course of the actions of the worshipper, symbolised by the pressing of the stone *grāvā*, which makes the sound. The last line indicates Indra's gratification at the words.

grāvā: stone which crushes the Soma and releases the juice. It signifies the Word issuing from the heart of the yajamāna who through his actions releases the Soma. The stone is the body of the singer, *kāruḥ*. The potent Words, *ukthyah*, coming out sound high. The symbolism of *grāvā* is discussed extensively in the commentary on RV (1.28).

Hymn 1.84: Home of Delight and Indra's Gifts

Metre: 1-6, Anuṣṭup ; 7-9, Uṣṇik ;
10-12, Pañkti; 13-15, Gāyatrī; 16-18, Triṣṭup;
19, Bṛhatī ; 20, Satobṛhatī

- 1: May Your Powers Completely Manifest in Us
- 2: Indra Comes to the Chanting
- 3: Steeds Yoked by Mantra
- 4: Home of Truth
- 5: Salute His Might Supreme
- 6: No One Has Overtaken You
- 7: Indra Cannot be Veiled
- 8: Tramples the Non-giver
- 9: Indra Grants Formidable Might
- 10: The Light Manifests the Supreme Glory
- 11: Rays of Light Urge the Vajra
- 12: Laws for Advance Knowledge
- 13: Bones of the Seer Dadhyaṅg
- 14: Source of the Life-energy
- 15: Found the Secret Name

- 16: Promoting the Mantrās
- 17: Indra Gives Without Asking
- 18: Rite in the Inner Body
- 19: No Comforter Other than You
- 20: May Your Gifts Never Harm Us

1.84.1: May Your Powers Completely Manifest in Us

O Indra, the Soma is poured out for you;
O assaulter of foes, one with luminous
might, come to accept it.

May your Indra-powers fill (us) in full, as
the Sun fills the midworld with his rays.

असावि सोमं इन्द्र ते शविष्ठ धृष्णवा गंहि । आ
त्वां पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः ॥ १

asāvi soma indra te shaviṣṭha dṛṣṇava
āgahi

poured, Soma, Indra, for you, of luminous
might, assaulter, come,

ā tvā pṛṇaktu indriyam rajaḥ sūryo na
rashmibhiḥ

., your, (with ā) fill completely, Indra-
powers, midworld, Sūrya, like, ray.

Details: May all the powers of Indra
completely manifest in the inner body of the
aspirant. This is the prayer.

1.84.2: Indra Comes to the Chanting

His steeds bring Indra of irresistible might
to the hymns of praise sung by the Rishis.
(He comes) to their yajñas and to those of
other men.

इन्द्रमिद्धरी बहुतोऽप्रतिधृष्टशवसम् ।

ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ॥ २

indramit harī vahato apratidhr̥ṣṭa
shavasam

Indra only, steeds, (with upa) bring near, irresistible, might,

r̥shīnām cha stutīḥ upa yajñam cha
mānuṣhānām

Rishīs, and, praise, ., yajña, and, men.

Details: The manifestation of Indra in man is instrumented through the Life-energies symbolised by the steeds.

In Vedic times there were two distinct modes of God-realisation, the way of recitation or chanting and the way of yajña (both inner and outer). It is the Mīmāṃsakās who popularised the idea that mantra is there only to be used in the outer rituals. Of course they ignored completely the inner yajña.

Note also the distinction made between the yajñas of Rishīs and the yajñas or rites of ordinary men. Rishīs focus on the inner yajña, the ordinary persons on the outer. Indra comes to both.

1.84.3: Steeds Yoked by Mantra

O Slayer of Vṛtra, ascend your car; the
steeds are yoked by the mantra.

May your mind come towards us attracted
strongly by the potent Word with its
voice.

आ तिष्ठ वृत्रहन् रथं युक्ता ते ब्रह्मणा हरी ।

अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नूना ॥३॥

ātishṭha vṛtrahan ratham yuktā te
brahmaṇā harī

ascend, slayer of Vṛtra, the car, yoked, your, mantra, steeds,

arvāchīnam su te mano grāvā kṛṇotu
vagnunā

here in front of us, ., your, mind, the potent Word, drawn well (with su), with its voice.

Details: The mind of Indra is forced, as it were, to come to the chant by the mantra itself.

The steeds are not physical since they are yoked by the mantra.

grāvā: see (1.83.6), (1.28.1).

1.84.4: Home of Truth

O Indra, drink this purified Soma,
excellent, immortal and rapturous.

The streams of the luminous Soma flow
towards you in the home of truth.

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।

शुक्रस्य त्वाभ्यक्षरन् धारां क्रतस्य सादने ॥४॥

imam indra sutam piba jyeshṭham
amartyam madam

this, Indra, purified, (Soma) drink, excellent, immortal, rapturous,

shukrasya tva abhyakṣharan dhārā
ṛtasya sādane

luminous, towards, flow towards, streams, truth, home of.

Details: The Rishīs offer to the Lord of the Gods in the highest station, the luminous streams of Ānanda, Soma, won by their devotion and *tapas*.

ṛtasya sādane: The Home of Truth or the Home of the Supreme Light.

1.84.5: Salute His Might Supreme

Offer worship swiftly to Indra; recite the
hymns.

May the purified Soma exhilarate him;
salute his supreme strength.

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।

सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥५॥

indrāya nūnam archata ukthāni cha
bravītana

to Indra, quickly, offer worship, the hymn,
and, recite,

sūtā amatsuḥ indavaḥ jyeshṭham
namasyatā sahaḥ

purified, rapturous, Soma, supreme, salute,
strength.

1.84.6: No One has Overtaken You

There is no better charioteer than you, O
Indra, when you travel with your steeds.
None is equal in strength (to you); no one,
even with good steeds, has overtaken
you.

नकिष्वद् रथीतरो हरी यदिन्द्र यच्छसे ।
नकिष्वानु मज्मना नकिः स्वश्व आनशे ॥ ६

naḥ tvat rathītarō harī yat indra
yachchhase

none, other than you, better charioteer,
steeds, which, Indra, travel,

naḥ tva anu majmanā naḥ svashva
ānashe

none, your, following, strength, none, with
good steeds, overtaken (you).

Details: Even though there may be other
persons who have an abundance of Life
energies or better steeds, none can overcome
you.

1.84.7: Indra Cannot be Veiled

He alone bestows riches on the mortal, the
yajña performer.

He is the lord of all, Indra who cannot be
covered.

य एक इद् विदयते वसु मर्ताय दाशुषे ।
ईशानो अप्रतिष्कृत इन्द्रो अङ्ग ॥ ७

yah ekaḥ it vidayate vasu martāya
dāshuṣhe

he, one or alone, ., bestows, wealth, for the
mortal, yajña performer or giver,

īshāno apratiṣhkuta indro aṅga

lord, one who cannot be veiled, Indra, dear
one,

1.84.8: Tramples the Non-giver

When will the non-giving mortal be
trampled like the weed by Indra?
When will he listen to our hymns of
praise?

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत् ।

कदा नः शुश्रवद् गिर इन्द्रो अङ्ग ॥ ८

kadā martam arādhasam padā
kṣhumpamiva sphurat

when, mortal, non-giver, with the feet, like
the weed, tramples,

kadā naḥ shushravat gira indro aṅga

when, our, listen, songs of praise, Indra,
indeed.

Details: *arādhasam*: non-giver, he who does
not perform the yajña. S translates it in this
verse as one who has no wealth. But in
(9.101.13) he assigns the meaning given here.

1.84.9: Indra Grants Formidable Might

To him who makes Indra well-known for
many and offers Soma everywhere,
Indra grants formidable might indeed.

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवांसति ।

उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥ ९

yah chit hi tvā bahubhya ā sutāvān
āvivāsati

who, indeed, ., you (Indra), for many, all
around, Soma-offerer, shines,

ugram tat patyate shava indro aṅga
formidable, for him, grants, might, Indra,
dear one,

Details: Indra grants wealth and might for the helpful person who makes the deeds and glory of Indra well-known and freely shares with all the Soma, obtained by his works.

1.84.10: The Light Manifests the Supreme Glory

The all-pervading and sweet Soma is drunk by white rays of light.

They, moving with the bountiful Indra, rejoice manifesting the splendour; they abide waiting for the establishment of Indra's self-empire.

स्वादोरित्था विषूवतो मध्वः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे
वस्वीरनु स्वराज्यम् ॥ १०

svādoḥ itthā viṣhūvataḥ madhvaḥ
pibanti gauryaḥ
sweet, ., all-pervading, Soma, drink, white rays,

yā indreṇa sayāvarīḥ vṛṣṇā madanti shobhase vasvīḥ anu svarājyam
which (rays), with Indra, moving with, for the generous showerer, rejoice, for splendour, abide, waiting, self-empire.

Details: The Rays of Consciousness associated with Indra manifest the glory of the supreme Light. They partake of the Soma offered to Indra. Nourished by it they wait to establish his self-empire in the human aspirant.

gauryaḥ: Rays of Consciousness with the colour white (*gaura*).

1.84.11: Rays of Light Urge the Vajra

Desirous of contact (with Indra), these variegated rays mix the Soma (with their light).

Dear to Indra, the rays urge the destructive Vajra (towards the foe); they abide . . . as in (1.84.10).

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।
प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं
वस्वीरनु स्वराज्यम् ॥ ११

tā asya pṛshanāyuvāḥ somam shrīṇanti pṛshnayāḥ

they (the rays), of Indra, desirous of contact, the Soma, mix, dappled or variegated, priyā indrasya dhenavaḥ vajram hinvanti sāyakam vasvīḥ anu svarājyam
dear to, of Indra, the rays, Vajra, urge, destructive, ., ., ., as in (1.84.10).

Details: Earlier the Rays were spoken of as white; now they have variegated hues, "because of their association with activities". Issuing from the station of the supreme Light, they begin to attach themselves to Indra. They mix the Soma with the nectarous essence of the power of Consciousness.

dhenavaḥ: Rays of Light. Translating this word as cows is inappropriate in view of the phrase, 'these *dhenavaḥ* urge the destructive Vajra'. The animal cow cannot urge the Vajra. But the Rays of Consciousness urge Vajra, the divine power of sound and light towards the enemies for their destruction.

1.84.12: Laws for Advance Knowledge

Surrendered to his might the conscious rays serve him (Indra).

They follow his many laws for advance knowledge; they abide . . . as in (1.84.10).

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु
स्वराज्यम् ॥ १२

tā asya namasā sahaḥ saparyanti
prachetasah
they (the rays), of Indra, surrendered,
might, serve (Indra), conscious (rays),
vratāni asya sashchire purūṇi
pūrvachittaye vasvīḥ anu svarājyam
laws (of Indra), of him (Indra), follow,
many, for advance knowledge, ., ., ., as in
(1.84.10).

Details: In the Veda, the spiritual Light has a consciousness of its own and this Light serves Indra. No service is possible without surrender.

pūrvachitta: advance knowledge; Knowledge of what is to come to the human aspirant who follows the laws of Indra for the establishment of Indra's self-empire.

1.84.13: Bones of the Seer Dadhyañg

With the bones of Dadhyañg, Indra who cannot be assailed
Slew the ninety-nine Vṛtrās.

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कृतः ।
जघान नवतीर्नव ॥ १३

indro dadhīcho asthabhi vṛtrāṇi
apratishkutaḥ
Indra, of Dadhyañg (a Seer), bones of,
Vṛtrās, uncoverable or unassailable,
jaghāna navatīḥ nava
slew, ninety, nine.

Details: Dadhyañg: he is a Seer of the Atharva Veda. Literally the name *dhi* always means intelligence or Light or thought. Dadhyañg is a person who goes towards *dadhi*, a product of the Rays of Light. The solidified or systematised form of this knowledge, *dadhi*, is referred to as the bones.

S tries to explain this verse and the next by quoting the legends or myths found in the book Shatapatha Brāhmaṇa and the Purāṇa which are dated much later than RV, by about one thousand years. The explanations in these books have symbolism of their own which is different from that of RV.

The myth of Dadhyañg and Ashvins is in (1.116.12) and (1.117.22). The Seer of Bṛhad Aranyaka Upanishad in Section (II.5) also quotes these two verses. All these verses will be discussed while dealing with (1.116.12).

Ninety-nine Vṛtrās: the plural Vṛtrās indicates the followers of Vṛtra; ninety-nine indicates an incomplete number which implies that not all the followers of Vṛtrās were killed. The same idea is present throughout the RV.

1.84.14: Source of the Life-energy

Looking for the head of the horse, which is located in the mountain of existence, He found it in the inner heart.

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद् विदच्छर्यानावति ॥ १४

ichchhan ashvasya yat shirah
parvateshu apashritam
searching for, of the horse, that, head,
mountain of existence, sheltering,
tat vidat sharyāṇāvati
that, found, in the inner heart.

Details: The horse is the symbol for the Life-energy, Prāṇa, which has the potential for complete enjoyment. Head of the horse indicates the source or the crucial part of his Life-energy. Indra is looking for the source of all the Life-energy in the multi-tiered hill of existence. Only after finding this source can he complete the task of destroying the remaining Vṛtrās. Recall that according to (1.84.13), all the Vṛtrās were not destroyed.

sharyaṇāvat: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of the man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukshetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning.

This interpretation is completely supported in RV (9.113.1), 'Where the supreme Light of the world (*svar*) shines, there, in *sharyaṇāvati*, may Indra drink Soma.'

Other relevant RV references having the word *sharyaṇāvat* are (8.53.11), (8.7.29), (8.3.39) and (9.65.22).

parvata: the hill is the symbol for the entire existence, both in microcosm and macrocosm having many plateaus, as mentioned in (1.10.2).

1.84.15: Found the Secret Name

The wise found the secret name of the ray of Tvāṣṭṛ,

In this very place, the home of Soma, who gladdens; this is true indeed.

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् ।
इत्था चन्द्रमसो गृहे ॥ १५

atrāha goḥ amanvata nāma tvaṣṭuḥ
apīchyaṃ
this place only, rays of light, found, name,
Tvāṣṭṛ (deity), secret,
itthā chandramasaḥ gr̥he
this (truth), Soma who gladdens, home.

Details: The continuity of thought in the three-verses (1.84.13) - (1.84.15) should be clear.

Tvāṣṭṛ is the Divine architect who fashions the universe.

apīchyaṃ nāma: Secret Name. It is secret only because its presence can be inferred only by yogic practice. Note that name in Veda is not a mere identifier, but a Word which reveals its secret by appropriate methods like recitation.

chandramasaḥ: Home of Delight or Soma as stated in (1.22.14) and others. *chandra* stands for Delight.

1.84.16: Promoting the Mantrās

In front of Indra, who can utter the truthful mantrās, heroic, lustrous, and of unbearable fury?

(They are) coming out of the mouth like arrows, flaming in the heart and rendering happiness. He who promotes and protects these (mantrās) lives indeed.

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो
भामिनो दुर्हणायून् । आसन्निषून् हृत्स्वसौ
मयोभून् य एषां भृत्यामृणधत् स जीवात् ॥ १६

ko adya yunkte dhuri gā ṛtasya
shimīvato bhāmino durhṇāyūn
who, now, impel, in front, rays or mantrās,
truth of, heroic, full of lustre, of unbearable
fury,

āsannishūn hr̥tsuasaḥ mayobhūn yaḥ
eṣhām bhr̥tyām ṛṇadhat sa jīvāt
arrow-mouthed, flaming in the heart,
rendering happy, who, these (words),
protects, promotes, he, lives indeed.

Details: The rare person who can utter such powerful mantrās in Indra's presence having the qualities described in the mantra is blessed indeed. Only his life is worth living.

1.84.17: Indra Gives Without Asking

Why need he flee or fear or how can he be harmed, he, who knows Indra who is close to the devotee?

Why need he importune for progeny or for elephants or for the (health of the) body or for relatives?

क ईषते तुज्यते को बिभाय को मंसते
सन्तमिन्द्रं को अन्ति । कस्तोकाय क इभायोत
रायेऽधि ब्रवत् तन्वेऽ को जनाय ॥१७

ka īshate tujyate ko bibhāya ko
mamsate santam indram ko anti
who, flees, is harmed, who, fears, who,
knows, stationed (near), Indra, who, near,
kaḥ tokāya ka ibhāya uta rāye
adhibravat tanve ko janāya
who, progeny, who, elephants, or, wealth,
(makes) petitions, for (health of) body, who,
relatives.

Details: When the devotee has established a relationship with Indra, then Indra will give all the desired things and there is no need for the devotee to petition Indra for his health, children etc. The devotee need not worry about the unseen causes of fear also.

1.84.18: Rite in the Inner Subtle Body

Who, with offerings of clarity and intense aspiration, worships Agni, Indra and other Gods in due seasons,

To him do the Gods bring swiftly the response; he, the invoker, God-favoured, calls Indra by yajñās and knows him (Indra).

को अग्निमीदृ हविषा घृतेन सुचा यजाता
ऋतुभिर्ध्रुवेभिः । कस्मै देवा आ वहानाशु होम
को मंसते वीतिहोत्रः सुदेवः ॥ १८

ko agnim it̥te haviṣhā ghr̥tena sruchā
yajātā ṛtubhiḥ dhruvebhiḥ
who, Agni, and others who are praised, with
offerings, with clarity, aspiration, worships,
in due seasons, intense,

kasmai devā āvahān āshu homa ko
mamsate vītihoṭraḥ sudevaḥ
to whom, Gods, bring, swiftly, invoker, who
(invoker), knows, who calls Indra for his
coming, God-favoured.

Details: We will clarify the yajña by which the devotee calls Indra as indicated in the last line.

The outward Vedic ritual has three aspects namely, the offering of food, the clarified butter or ghee and the Soma juice poured from the ladle, *sruchā*. All the three are symbols of events in the secret Vedic yoga happening in the subtle body of seeker. The offering (*havis*) is all the yajamāna's actions, thoughts, feelings. *ghṛta*, translated as ghee by ritualists, is the clarity or luminosity which permeates all the offerings of our actions and thoughts. Thirdly, the Delight of existence, Soma is extracted from all our actions and offered to the deity using the vehicle of intense aspiration, *sruchā*, the uplifted ladle for ritualists. It is only by means of this many-

sided yoga that Indra and other Gods manifest in the seeker.

vīti means to come; *ītte*: Those who are praised; derived from *īd*, to adore.

mamsa: know.

1.84.19: No Comforter Other than You

You commend the mortal (praising you),
O Dear One, O shining one, the mightiest.
O Indra, the king of riches, there is no one
who comforts more than you; (hence) I
utter these words to you.

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते
वचः ॥ १९

tvam aṅga prashamsiṣho devaḥ
shaviṣṭha martyam
you, dear one, commend (or encourage the
mortal), the shining one, mightiest, mortal,
na tvat anyo maghavan asti marḍita
indra bravīmi te vachah
no, ., other, the king of riches, is, comforter,
Indra, utter, to you, words.

1.84.20: May Your Gifts Never Harm Us

May not your riches and your growths in
us ever do disservice to us, O indweller.
Bring the riches to all of us, the Seers of
the mantrās, O benefactor of mankind.

मा ते राधांसि मा तं ऊतयो वसोऽस्मान् कदा
चना दभन् । विश्वा च न उपमिमीहि मानुष
वसूनि चर्षणिभ्य आ ॥ २०

mā te rādhāmsi mā ta ūtayo vaso asmān
kadāchanā dabhan
not, your, riches, nor, your, increasings,
indweller, us, ever, overcome (us),

vishvā cha na upamimīhi mānuṣha
vasūni charṣaṇibhya ā
all, and, us, (with ā) measure or bring,
benefactor of mankind, riches, Seers of the
mantra, .,

Details: May not the wealth you have given
and the ever-increasing powers bestowed on
us ever make us go astray from the divine
path and may we not develop qualities like
arrogance.

Next Hymn to Indra: 1.100

Maruts (1.85 - 1.88)

Hymn 1.85: Their Light and Might

Metre: 1-4, 6-11, Jagatī ; 5, 12, Triṣṭup

- 1: Heaven and Earth in the Seeker
- 2: Enhanced the Glory
- 3: Trail of Light
- 4: Luminous Spears
- 5: Release of Water
- 6: Spread the Abode Wide
- 7: They Come like Birds
- 8: The Fear of Maruts
- 9: Vajra Weapon to Indra
- 10: Vāṇam or Vīṇa
- 11: Energy at the Bottom Moves Up
- 12: Blessings of the Triple Plane

1.85.1: Heaven and Earth in the Seeker

The Maruts who journey smoothly are
radiant like women; they are the sons of
Rudra and the doers of mighty deeds.
(They) have created Heaven and Earth for
their increase (in the sacrificer); they,
heroes and assailers, rejoice in the
abodes of knowledge (by partaking Soma
or bliss).

प्र ये शुम्भन्ते जनयो न सप्तयो यामन् रुद्रस्य
सूनवः सुदंससः । रोदसी हि मरुतश्चक्रिरे वृधे
मदन्ति वीरा विदथेषु घृष्वयः ॥ १

pra ye shumbhante janayo na saptayo
yāman rudrasya sūnavah sudamsasah
., who, (with pra) radiant, women, like,
movement of serpents, in the journey, of
Rudra, sons, doers of mighty deeds,
rodasī hi marutash chakrire vṛdhe
madanti vīrā vidatheṣhu ghr̥ṣhvayah
Heaven and Earth, ., Maruts, do, for the
increase, rejoice, heroes, abodes of
knowledge (yajña), assailers.

Details: The Maruts belong to the regions of Life-force. With the help of Indra, they develop their mental powers and are said to rejoice in the abodes of knowledge. As long as the human being is in the earthly consciousness, they dominate him; but when the human attains the Heavenly Consciousness, the Maruts become subservient to him.

Women: Like women who first gain control over their spouses and subsequently place themselves at their (spouses) disposal, the Maruts gain control over the yajamāna and then become subservient to him.

janaya: woman, one who gives birth.

rodasi: see *dvayoh* in (1.83.3).

1.85.2: Enhanced the Glory

Completely satisfied, they attained greatness; they, the sons of Rudra, enhanced (the glory of) Indra's home in Heaven.

Worshipping the luminous Indra and manifesting his glory, they, the sons of Prishni, established riches in abundance.

त उक्षितासो महिमानमाशत दिवि रुद्रासो
अधि चक्रिरे सदः । अर्चन्तो अर्कं जनयन्त
इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥ २

ta ukṣhitāso mahimānam āshata divi
rudrāso adhichakrire sadah
they, satiated, greatness, attained, Heaven,
sons of Rudra, enhanced, home (of Indra),
archanto arkam janayanta indriyam
adhi shriyo dadhire pr̥shnimātarah
worshipping, luminous (Indra), manifesting,
glory, in abundance, riches, supported or
established, sons of Prishni.

Details: *ukṣhitāsa:* satiated; the Maruts have been completely satisfied by the intake of Soma or bliss and their consciousness has been enlivened as it were.

Prishni: one variegated with many colours indicating different energies. She is the symbolic daughter of the supreme deity Aditi. She represents the projection of Aditi to the plane of mid-region or Prāṇa.

1.85.3: Trail of Light

When the sons of the Rays who are pure shine with their radiances, they bear on their persons special luminous powers.

They harm every adversary (of the Divine); the Light trails in their paths.

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा
दधिरे विरुक्मतः । बाधन्ते विश्वमभि-
मातिनमप वत्मान्येषामनु रीयते घृतम् ॥ ३

gomātaro yat shubhayante añjibhis
tanūṣhu shubhrā dadhire virukmataḥ
sons of the Rays, when, shine, radiances
(decorations outwardly), (their) bodies,
pure, bear, special radiances,

bādhante vishvam abhimātinam apa
vartmāny eṣhām anu rīyate ghṛtam
(with upa) strike or harm, all, adversary, .,
paths, these, following, trails, Light (of the
mind or intellect).

Details: The last line means that when the
Maruts travel, they leave behind a trail of
Light of knowledge. The association of Maruts
with Light is in (1.86.10), (4.1.3) etc.

1.85.4: Luminous Spears

Maruts who participate in auspicious
yajñas shine with their luminous spears;
they can smash with their might what
cannot be overcome.

O Maruts, swift as thought in the company
of those who shower, you yoke to your
car the spotted deers (and overcome the
foes).

वि ये भ्राजन्ते सुमखास ऋषिभिः प्रच्यावयन्तो
अच्युता चिदोजसा । मनोजुवो यन्मरुतो
रथेष्व वृषव्रतासः पृषतीरयुग्ध्वम् ॥ ४

vi ye bhrājante sumakhāsa ṛṣṭibhiḥ
prachyāvayanto achyutā chit ojasā
specially, who (Maruts), shine, of auspicious
yajña, spears, smash, to overcome, ., might,
manojuvo yan maruto ratheṣhu ā
vṛṣhavratāsaḥ pṛṣhatīr ayugdhvam
with the speed of mind, when, Maruts, car,
., hosts of showerers, spotted deers, (with ā)
well-yoked.

Details: It is said that the weapons of the
Maruts are luminous and they act like the
sight for the Maruts.

1.85.5: Release of Water

O Maruts, when you have harnessed the
spotted deer to your car for getting the
plenitude and urged the clouds to shower
(the rain),

Then the streams (of water) are released
by the radiant (Indra); the waters soak
the Earth as if it were a skin.

प्र यद् रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो
रंहयन्तः । उतारुषस्य वि ध्यन्ति
धाराश्चर्मैवोदभिर्व्युन्दन्ति भूमं ॥ ५

pra yad ratheṣhu pṛṣhatīr ayugdhvam
vāje adrim maruto ramhayantaḥ
., when, cars, spotted deer, (with pra)
yoked, plenitude, cloud, Maruts, urging,
uta aruṣhasya viṣhyanti dhārāṣ
charmeva udabhir vyundanti bhūma
then, radiant, released, streams, like skin,
waters, soak, all Earth (human body).

Details: *adri*: cloud; it contains and conceals
the energies of light and force, (the waters).

1.85.6: Spread the Abode Wide

May the swift and gliding coursers carry
you here; moving swift, go forward with
your arms (raised).

Seated inside (the yajamāna), spread wide
your abode and rejoice in the sweet
intake of Soma, O Maruts.

आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र
जिगात बाहुभिः । सीदता बहिरु वः
सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥ ६

ā vo vahantu saptayo raghuṣhyado
raghupatvānaḥ pra jigāta bāhubhiḥ
., you, (with ā) carry, gliding coursers,
quickly moving, moving swift, ., go, arms,

sīdatā barhir uru vaḥ sadas kṛtam
mādayadhvam maruto madhvo
andhasaḥ

seated, on the (inner) seat, wide, your, home
(subtle body), do, rejoice, Maruts, sweet,
Soma-drink.

Details: The Maruts widen their abode in the
yajamāna so as to fill it with more of their
powers.

1.85.7: They Come like Birds

The Maruts became fully developed by
their own might; by their greatness they
attained Heaven and made their abode
wide.

Viṣṇu himself guards (for them) the
bounteous, delightful and the dripping
Soma; may they come like birds and be
seated upon our pleasing altar of grass.

तैऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरु
चक्रिरे सदः । विष्णुर्यद्वावद् वृषणं मदच्युतं
वयो न सीदन्नधि बर्हिषि प्रिये ॥ ७

te avardhanta svatavaso mahitvanā
nākam tasthur uru chakrire sadah
they, fully grown, by their own might or self-
confident, greatness, *dyu*-Heaven, attained,
wide, did, home,

vishṇur yat ha āvat vṛṣhaṇam mada
chyutam vayo na sīdan adhi barhiṣhi
priye

Viṣṇu, when, ., guards, bounteous or
showerer, delightful Soma, drips, birds, like,
seated, on, the sacred seat, delightful.

Details: It is stated here that the deity Viṣṇu
who is usually portrayed as calm protects
these Maruts described often as assailers.

Even as the hymns exalt the happier aspect
(Shiva) of Rudra, the fear-invoking father of
the Maruts, and praise the calmer side of the
impetuous Maruts, so do some hymns speak
of the fiery deeds of Viṣṇu, the preserver,
such as (1.154.2) where he is lauded as the
support of the Maruts. In (5.87.1) Viṣṇu is
described as, 'galloping like Maruts'
(*evayāmarut*).

1.85.8: The Fear of Maruts

Like heroes eagerly rushing for a battle
and like men seeking knowledge, they
engage in battles.

All the creatures fear the Maruts; the
leaders evoke fear by their king-like
looks.

शूरा इवेद् युयुधयो न जग्मयः श्रवस्यवो न
पृतनासु येतिरे । भयन्ते विश्वा भुवना
मरुद्भ्यो राजान इव त्वेषसंहशो नरः ॥ ८

shūrāiva it yuyudhayo na jagmayah
shravasyavo na pṛtanāsu yetire
like heroes, ., eager for battle, like, rushing,
fame or knowledge, like, battle, engage,
bhayante vishvā bhuvanā marudbhyo
rājānaiva tveṣha samdṛsho narah
fear, all, creators, Maruts, like kings, awful,
to behold, leaders.

Details: Maruts are known for their power.
But they are known for their knowledge.
Hence the simile, 'men seeking knowledge.'

1.85.9: Vajra Weapon to Indra

The auspicious Tvaṣṭṛ gave the well-
fashioned and golden Vajra with many
edges to Indra which he wielded.

For (helping) the Maruts to perform great
deeds with it, Indra killed Vṛtra and
caused the ocean of waters to flow down.

त्वष्टा यद् वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं
स्वपा अवर्तयत् । धत्त इन्द्रो नर्यपांसि
कर्तवेऽहं नृ वृत्रं निरपामौब्जदर्णवम् ॥ ९

tvashṭā yat vajram sukṛtam hiraṇyayam
sahasrabhrṣṭim svapā avartayat
Tvashṭr, when, Vajra, well-fashioned,
golden, with thousands of edges, of
auspicious deeds, gave,
dhatta indro nari apāmsi kartave ahan
vṛtram nir apām aubjat arṇavam
bears, Indra, leaders (Maruts), heroic
deeds, do, killing, Vṛtra, down, waters,
(with nir) caused to flow down, ocean (of
finite energies).

Details: *nari*: leaders (Maruts); S states it
refers to the yajamāna.

1.85.10: Vāṇam or Vīṇa

By their power, they impelled the well to
move up; they smashed even strong
mountains.

Playing on their Vīṇa-like musical
instrument and exhilarated by Soma, the
Maruts, the bounteous givers, performed
many delectable deeds (for the
yajamāna).

ऊर्ध्वं नुनूद्रेऽवतं त ओजसा दादृहाणं चिद्
बिभिदुर्वि पर्वतम् । धमन्तो वाणं मरुतः
सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥ १०

ūrdhvam nunudre avatam ta ojasā
dāḍṛhāṇam chit bibhidur vi parvatam
(go) up or aloft, impelled, well, they, (their
own) might, hard or strong, verily, (with vi)
smashed, ., mountain,

dhamanto vāṇam marutaḥ sudānavo
made somasya raṇyāni chakrire
blowing (or playing), a musical instrument
like Vīṇa, Maruts, the bounteous givers, in
ecstasy, of Soma, delectable, did.

Details: The word 'well' (*avata*) appearing in
this verse and the next clearly does not refer
to the ordinary physical store of water. The
well symbolises the collective of energies
stored in the bottom of our subtle body,
known as *mūlādhāra* region in later *tāntrik*
literature. The Maruts make this energy of
knowledge and action go up in the subtle body
towards the head-region and smash the forces
of inertia symbolised by mountain so that the
energies reach all the parts of body and
strengthen them. Viewed physically, there is
no coherence between the first two lines. See
also (1.88.4) for a reference to well.

vāṇam: a stringed musical instrument which is
the ancestor of the present day Vīṇa or Veena.

1.85.11: Energy at the Bottom Moves Up

They impelled (the waters of) the well to
move up in a curved manner; the flood
drenched the thirsting Gotama whose
attention was upward.

Maruts who are lustrous in a variety of
ways brought protection to the Rishi with
energy-sustaining waters, fulfilling the
longing of the Rishi.

जिह्वं नुनूद्रेऽवतं तया दिशासिञ्चन्तुत्सं
गोतमाय तृष्णजै । आ गच्छन्तीमवसा
चित्रभानवः कामं विप्रस्य तर्पयन्तु
धामभिः ॥ ११

jihmam nunudre avatam tayā disha
 āsinchan utsam gotamāya tṛṣṇaje
 curved (path), impelled, well, his (Rishi),
 (upward) direction, drenched, flood or
 fountain, for Gotama, thirsting,
 āgachchanti īm avasā chitrabhānavaḥ
 kāmam viprasya tarpayanta dhāmabhiḥ
 bring, him, protection, lustrous in a varied
 manner (Maruts), longing, of the Rishi,
 satisfied (him), sustaining (waters).

Details: The energies at the bottom have to be distributed to all the parts above. A straight path will not be enough. Hence the epithet brought up and 'curved manner'. There is also the hint of the criss-crossing subtle nervous channels *ida* and *pingala* in *tāntrik* texts which carry upwards the nervous energy.

tarpayanta: to satisfy. The common rite *tarpaṇa* is to satisfy the *pitṛ* deities with a water offering.

1.85.12: Blessings of the Triple Plane

On the giver, the yajamāna, who is praising you, you bestow generously the blessings of the triple planes.

Maruts, bring us also the same (blessings);

O generous givers, bestow on us generously the potent riches.

या वः शर्म शशमानाय सन्ति त्रिधातूनि
 दाशुषे यच्छताधि । अस्मभ्यं तानि मरुतो वि
 यन्त रयिं नो धत्त वृषणः सुवीरम् ॥ १२

yā vaḥ sharma shashamānāya santi
 tridhātūni dāshuṣhe yachchhata adhi
 whatever, you, blessings, (given to) the
 yajamāna who is praising, are, borne by the
 (higher) triple planes, the giver, give,
 generously or in excess,

asmabhyam tāni maruto viyanta rayim
 no dhatta vṛṣṇaṇaḥ suvīram
 for us, those, Maruts, specially bring, riches,
 us, give, those who shower, which is potent
 or all-powerful.

Details: *tridhātu:* the highest triple planes both in the macrocosm and microcosm; the three planes in the macrocosm are the *sat* (existence), *chit* (consciousness-force), and *ānanda* (bliss).

Hymn 1.86: Lauds, Light and Work

Metre: Gāyatrī

- 1: Worshipper and Maruts
- 2: Invocations
- 3: Abode of Rays
- 4: Soma Pouring
- 5: Lauds and the Sun
- 6: Protection
- 7: Anoint You
- 8: Wish of the Toiler
- 9: Destroy Foes
- 10: Manifest the Light

1.86.1: Worshipper and Maruts

In the abode (body) of yajamāna, you drink the Soma, O Luminous ones from the Heaven, O Maruts.

He is close to the auspicious guardians of the consciousness-rays.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।
 स सुगोपातमो जनः ॥ १

maruto yasya hi kṣhaye pāthā divo
 vimahasah

Maruts, in whose, ., abode (body), drink
 (Soma), of Heaven, luminous ones,

sa sugopātamo janah
he, most close to the guardians of the Light,
yajamāna.

Details: Note the close relationship between the Maruts who are tydal beings, and the human yajamāna.

1.86.2: Invocations

O Carriers of yajña, during the Soma-
pressing yajña-rites or the lauds of the
sages,

Hear the invocations, O Maruts.

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् ।
मरुतः शृणुता हवम् ॥ २

yajñair vā yajñavāhaso viprasya vā
matīnām

yajñas, or, carriers of the yajña, wise, or,
lauds,

marutaḥ śṛṇutā havam

Maruts, hear, invocation.

Details: Maruts are asked to hear the
invitational invocations during the (subtle)
Soma-pressing rites and the lauds of the sages.

1.86.3: Abode of Rays

His wisdom is sharpened by the strong
ones.

Then he moves into the abode of the
Consciousness-Rays.

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।
स गन्ता गोमति ब्रजे ॥ ३

utavā yasya vājino anu vipram
atakṣhata

or, whose, the strong ones (Maruts), ., one
with wisdom or inner sight, (with anu)
sharpen,

sa gantā gomati vraje
he, goes, Rays (of Consciousness), abode.

1.86.4: Soma Pouring

On the inner altar-seat of the hero-
worshipper is poured the Soma (as)
ordained from the Heavens; and it excels
(or becomes well-known).

The hymn of praise is uttered and there is
joy.

अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु ।
उक्थं मदश्च शस्यते ॥ ४

asya vīrasya barhiṣhi sutaḥ somo
diviṣṭiṣhu

he, hero, the (inner) seat, poured, Soma,
ordained from the Heaven,

uktham madaḥ cha shasyate

hymn, joy, and, excels or becomes well-
known.

Details: The pressing of Soma releases bliss
which pervades everywhere. Hence it is said
to excel or become well-known.

1.86.5: Lauds and the Sun

May they (Maruts) listen (to his lauds) in
front who is prominent among the Seers.
May his impulsions (powered by Maruts)
reach even the Sun.

अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि ।
सूरं चित्सस्रुषीरिषः ॥ ५

asya shroṣhantu ā bhuvo vishvā yash
charṣhaṇīr abhi

his (laud), (with ā) hear in front, ., (with
abhi) surpasses, all, who, Seers, front,

sūram chit sasruṣhīr iṣhaḥ

Sun, ., reach, impulsions.

Details: The Sun here is the spiritual Sun in the heart, the highest deity in Rig Veda.

The Rishi is not merely praising his own lauds. He has attained prominence among the Seers by his efforts and the grace of Maruts.

1.86.6: Protection

For many years, we have offered our sacrifices, O Maruts,
Protected by all the Seers.

पूर्वीभिर्हि ददाशिम शरद्भिर्मरुतो वयम् ।
अवोभिश्चर्षणीनाम् ॥ ६

pūrvibhir hi dadāshima sharatbhir
maruto vayam
many, ., offered, years, Maruts, we,
avobhiḥ charṣaṇīnām
protected, Seers.

Details: *pūrvibhir hi* indicates a prayer that you may be gracious like the Seers in the earlier years.

1.86.7: Anoint You

O Maruts, worthy of worship, may that mortal be fortunate,
Who anoints you with offerings (which you accept).

सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः ।
यस्य प्रयांसि पर्षथ ॥ ७

subhagaḥ sa prayajyavo maruto astu
martyaḥ
fortunate, he, worthy of worship, Maruts,
be, mortal,
yasya prayāmsi parṣathā
who, offering, anoint (you).

Details: *parṣathā*: from *prṣh*, to anoint or sprinkle

1.86.8: Wish of the Worker

O Leaders, strong in Truth, for the yajamāna who toils and sings your praises,
Grant him the fulfilment of his intense wish.

शशमानस्य वा नरः स्वेदस्य सत्यशवसः ।
विदा कामस्य वेनतः ॥ ८

shashamānasya vā naraḥ svedasya
satyashavasah
praised, ., leaders, (who) toils, strong in Truth,
vidā kāmasya venataḥ
grant (him), wish, shining or intense.

Details: The wish mentioned here is not of the ordinary kind. It has become intense by the practice of askesis (*tapas*) and hence it is said to be luminous.

1.86.9: Destroy Foes

You of unfailing strength, manifest that might.
Destroy the rākṣhasa with your luminous greatness.

यूयं तत्सत्यशवस आविष्कर्त महित्वना ।
विध्यता विद्युता रक्षः ॥ ९

yūyam tat satyashavasa āviṣhkarta
mahitvanā
you, that, of unfailing strength (or strong in Truth), manifest, greatness,
vidhyatā vidyutā rakṣhaḥ
destroy, luminous, the demon.

Details: *tat*: it indicates the greatness, *mahat*, the might of all the Gods as sung in the many verses of (3.55).

1.86.10: Manifest the Light

Dispel the hidden darkness; drive away
every fiend individually.
Manifest the Light which we desire.

गूहता गुह्यं तमो वि यात विश्वमत्रिणम् ।
ज्योतिष्कर्ता यदुश्मसि ॥ १०

gūhatā guhyam tamo viyāta vishvam
atrinam
conceal, hidden, darkness, individually drive
away, all, devouring fiends,
jyotiṣh kartā yat ushmasi
light, manifest, which, (we) desire.

Details: This verse indicates clearly the psychological nature of the foes in Rig Veda. They represents the forces of darkness and violence which is hidden and eats all the Light which nourishes the caring and sharing qualities in nature. Only the Light can destroy these forces. Obviously the Light is not merely physical.

The literal translation of the first line is "conceal or hide the hidden darkness." Concealing the darkness means removing it.

Hymn 1.87: Help to Earth

Metre: Jagatī

- 1: Seen with their Light
- 2: Spread the Energies
- 3: The Earth Receives the Energies
- 4: Remover of Debts
- 5: Sacrificial Name
- 6: Attain Maruts' Abode

1.87.1: Seen with their Light

The Maruts, who are assailers, mighty, exuberant, undefeated, fearless, remover of foes,

Well-beloved and superlative leaders, are beheld distinctly with their radiances, like stars surrounded by the scant rays (of dawn).

प्रत्वक्षसः प्रतवसो विरश्चिनोऽनानता
अविथुरा ऋजीषिणः । जुष्टतमासो नृतमासो
अञ्जिभिर्व्यानज्रे के चिदुस्रा इव स्तृभिः ॥ १
pratvakṣasaḥ pratavaso virapshino
anānatā avithurā rjīṣiṇaḥ
assailers, mighty, exuberant, unbent or
undefeated, fearless, remover of foes,
juṣṭatamāso nṛtamāso añjibhir
vyānajre ke chit usrā iva stṛbhiḥ
well-beloved, superlative leaders, radiances,
beheld distinctly, certainly, .., rays, like,
stars.

Details: The stars look brilliant in the early dawn surrounded by the scant sunlight. Maruts look like these stars.

rjīṣiṇaḥ: remover of foes; derived from *ruj* to break; both Skandaswami and S give peculiar meanings as discussed in (1.32.6).

1.87.2: Spread the Energies

In the curved path (the human body), you spread (the energies in) the moving cloud like birds which scatter the objects in their path, O Maruts.

Then the store of energies pours out near your car; upon your worshipper you shower the honey-hued and luminous radiance.

उपह्वरेषु यदचिध्वं ययिं वयं इव मरुतः केन
चित्पथा । श्रोतन्ति कोशा उप वो रथेष्व
घृतमुक्षता मधुवर्णमर्चते ॥ २

upahvareṣhu yat achidhvam yayim
vayaiva marutaḥ kena chit pathā
curved paths, when, collect or pile, cloud,
like birds, Maruts, some, ., path,
shchotanti kosḥā upa vo ratheṣhu ā
ghṛtam ukṣhatā madhuvarṇam archate
(with ā) pour out, store (of energies), near,
you, cars, ., luminous clarity, shower,
honey-hued, worshipping (yajamāna).

Details: Curved path symbolises the human body. The Maruts spread in the human body the Divine Energies taken from their hiding place.

upahvareṣhu: curved path, discussed in (1.62.6).

yayi: the moving cloud having divine energies.

1.87.3: The Earth Receives the Energies

When they prepare to discharge the auspicious energies the Earth trembles at their tempestuous approach as if by fear. The Maruts are sportive, impetuous, and have luminous weapons; they display their own might by agitating the foes.

प्रेषामज्मेषु विथुरेव रेजते भूमिर्यामेषु यद्ध
युञ्जते शुभे । ते क्रीळ्यो धुनयो भ्राजदृष्टयः
स्वयं महित्वं पनयन्त धूतयः ॥ ३

pra eṣhām ajmeṣhu vithureva rejate
bhūmir yāmeṣhu yat ha yuñjate shubhe
. , these (Maruts), forceful discharge or
tempestuous, as if by fear, (with pra) shakes
immensely, Earth, approach, when, . ,
prepare to shower, auspicious,
te krīlayo dhunayo bhrājadr̥ṣṭayāḥ
svayam mahitvam panayanta dhūtayāḥ
they, sportive, impetuous, luminous
weapons, their own, greatness, manifest,
agitating (their enemies).

Details: The Earth on receiving the energies discharged by the Maruts appears to shake as if by fear.

1.87.4: Remover of Debts

Moving with their might with the spotted coursers, enveloped with strength, these youthful hosts, are the masters of all. The hosts are truthful, removers of debts, blameless; they increase the sustaining thought in us and fulfill our wishes.

स हि स्वसृत् पृषदश्चो युवां गणोऽय्या
ईशानस्तविषीभिरावृतः । असि सत्य ऋणया-
वानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥ ४

sa hi svasṛt pṛṣhadashvo yuvā gaṇo ayā
īshānaḥ taviṣībhir āvṛtaḥ
they, . , self-moving, with spotted coursers,
youthful, hosts, of all, master, strength,
enveloped,
asi satya ṛṇayāva anedyo asyā dhiyaḥ
prāvitā āthā vṛṣhā gaṇaḥ
are, truthful, remover of debts, blameless,
these, sustaining thought, one who greatly
increases, thus, shower, hosts.

Details: *ṛṇayāva:* remover of the physical and psychological debts of devotees.

1.87.5: Sacrificial Name

Born of the ancient father, we speak; the speech (coming out of us) darts (to the Maruts) at the very sight of Soma-pressing.

When they (Maruts) are united with the hymns of praise, they attain to Indra in action; then alone do they (Maruts) acquire their sacrificial Names.

पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा
प्र जिगाति चक्षसा । यदीमिन्द्रं शम्युक्ताण
आशतादिनामानि यज्ञियानि दधिरे ॥ ५

pituh prasnasya janmanā vadāmasi
somasya jihvā prajigāti chakṣhasā
father, ancient, birth, (we) speak, Soma,
speech, darts, sight,
yat īm indram shami ṛkvāṇa āshat ādit
nāmāni yajñiyāni dadhire
when, ., Indra, actions, who are united with
the hymns, attain, later, names, sacrificial,
bear or acquire.

Details: The speech comes out of the mouth
of the Seers effortlessly at the sight of the
symbolic Soma.

nāma: Name; in the Veda it is not merely a
holder or sign for a concept; it has a power of
its own. The Maruts get the power associated
with their Names only when they join in the
work of Indra.

1.87.6: Attain Maruts' Abode

With radiant rays, they seek to pour the
blissful waters; along with the Gods who
are lauded with rik mantrās, they enjoy
the felicities.

They who are fearless and swiftly impelled
by speech attain the Maruts' own loved
abode.

श्रियसे कं भानुभिः सं मिमिक्षिरे ते
रश्मिभिस्त ऋक्भिः सुखादयः । ते वाशीमन्त
इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य
धाम्नः ॥ ६

shriyase kam bhānubhiḥ sam
mimikṣhire te rashmibhiḥ ta ṛkvabhiḥ
sukhādayaḥ

seek, happy, waters, radiant, seek to pour,
they, rays, they, those lauded with rik
verses, enjoy the felicities,
te vāshīmanta iṣhmiṇo abhīravo vidre
priyasya mārutasya dhāmnaḥ
they, speech, swiftly impelled, fearless,
attain, loved, of Maruts, abode.

Hymn 1.88: Mantra Formation

Metre: 1,6, Prāstārapaṅkti ; 2-4, Triṣṭup ;
5, Virāḍrūpā

- 1: Happy Knowledge
- 2: Power to the Inert Body
- 3: Beneficent Word
- 4: Raised the Well
- 5: Mantra Revelation
- 6: Mantra Becoming Speech

[In the Prastārapaṅkti, the pādās 1 and 2 are in
jāgata pāda (12 letters each) and last two are in
Gāyatri (eight letters each) (KS)]

1.88.1: Happy Knowledge

O Maruts, come here sounding with happy
lauds in your cars which carry lightnings,
which are well-weaponed and have fast
steed-like wings.

For our growth fly quickly here with your
impulsions like birds, O (Gods) of happy
knowledge.

आ विद्युन्मद्भिर्मरुतः स्वर्के रथेभिर्यात
ऋष्टिमद्भिश्चपणैः । आ वर्षिष्ठया न इषा वयो
न पतता सुमायाः ॥ १

ā vidyunmatbhir marutaḥ svarkai
rathebhīr yāta ṛṣṭimadbhir
ashvaparnaiḥ

., carrying lightnings or luminous objects,
Maruts, sounding with happy lauds, cars,
(with ā) come, well-weaponed, with (fast)
steed-like wings,

ā varṣhiṣṭhayā na iṣhā vayo na paptatā
sumāyāḥ

., growth, to us, impelling, birds, like, (with
ā) fly, you of happy thoughts or knowledge.

1.88.2: Power to the Inert Body

With the ruddy and tawny steeds they
come in their speeding cars to the
valuable and auspicious Divine Energies
(waters).

Their hosts who are luminous like gold,
beautiful and armed with the thunderbolt
strike the Earth (body of yajamāna) with
their chariot-wheels.

तैरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति
रथतूर्भिर्रथैः । रुक्मो न चित्रः स्वर्धितवान्
पव्या रथस्य जङ्घनन्त भूम ॥ २

te aruṇebhir varam ā pishaṅgaiḥ shubhe
kam yānti rathatūrbhir ashvaiḥ
they (Maruts), ruddy, adorable or valuable,
., tawney, auspicious or happy, waters, (with
ā) come, speeding their cars, steeds,
rukmo na chitraḥ svadhitivān pavyā
rathasya jaṅghananta bhūma
(luminous like) gold, like, beautiful, armed
with the thunder-bolt, with the chariot-
wheels, of the car, strike, the Earth or the
body of the yajamāna.

Details: The inert body of the yajamāna
enveloped by *tamas* needs to be hit by the
power of movement (denoted by chariot

wheels) endowed with power and knowledge
so that the body absorbs this power
overcoming its *tamas*.

1.88.3: Beneficent Word

The hymns or speech beautify your
bodies; just as they stir the woods, the
Maruts stir our yajñas so that they can go
to the higher regions.

O Maruts of auspicious birth, for you the
radiant sacrificers generate the beneficent
Word as if it were a treasure.

श्रिये कं वो अधि तनुषु वाशीर्मैधा वना न
कृणवन्त ऊर्ध्वा । युष्मभ्यं कं मरुतः
सुजातास्तुविद्युन्मासौ धनयन्ते अद्रिम् ॥ ३

shriye kam vo adhi tanūṣhu vāshīr
medhā vanā na kṛṇavanta ūrdhvā
beauty, (filler), you, on, bodies, speech,
yajña, woods, just as, stir, up,
yushmabhyam kam marutaḥ sujātāstu
vidyumnāso dhanayante adrim
for you, happiness-causing, Maruts,
auspicious birth, radiant, treasure, Word.

Details: Once the *tamas* or inertness is
removed, the sacrificers can generate the
potent Word or mantra for invoking the
Maruts.

vāshī: the speech which covers the body like a
dress; the name of a weapon for S.

adrim: literally stone; the Word; In (1.28), it
is Indra's thunder-weapon which releases the
Soma or bliss from all activities.

1.88.4: Raised the Well

O You who are eager for waters, happy
days have returned to you since the
shining thought produced by the waters
has reached you.

Fashioning the mantra with the luminous hymns the Gotamās have raised aloft the well; drink from it.

अहानि गृध्राः पर्या व आगुरिमां धियं
वार्कार्या च देवीम् । ब्रह्म कृण्वन्तो गोतमासो
अकैरूर्ध्वं नुनुद्र उत्सधिं पिबध्यै ॥ ४

ahāni gṛdhrāḥ paryā va āgur imām
dhiyam vārkāryām cha devīm
happy days, thirsty ones, again, .. you, (with
paryā) return, these, the (firm) thought,
actions done by waters, and, shining,
brahma kṛṇvanto gotamāso arkair
ūrdhvam nunudra utsadhim pibadhyai
Word, fashioning, Gotamas, shining hymns
of praise, up or aloft, raised, flood of water
(well), for drink.

Details: The waters of Light and Power are held in the inert regions of the living material body. The Prāṇic body constitutes the well of these waters. The Maruts, the life-powers, pour their might upon it and impel it to move upward with its contents. Recall the comments on the symbolism of well in mantrās (1.85.10 and 11).

gṛdhrā: greedy persons; those eager for a drink.

1.88.5: Mantra Revelation

[The metre here is Virāḍrupa, made of 2 pādās of eleven akṣharās and two of eight akṣharās.]

O Maruts, that connection to the revelation of the mantra-letters, which had become concealed, is now established or known again.

This (connection) was made by Gotama on beholding you moving in golden-wheeled and steel-armed cars, O killers of the mighty foes.

एतत् त्यन्न योजनमचेति सस्वर्हं यन्मरुतो
गोतमो वः । पश्यन् हिरण्यचक्रानयौदंष्ट्रान्
विधावतो वराहून् ॥ ५

etat tyat na yojanam acheti sasvarha yat
maruto gotamo vaḥ

that (hymn), that (seen earlier), now,
connection (to mantra letters), becomes
known, secret, which, Maruts, Gotama, you,
pashyan hiraṇyachakrān ayodamṣṭrān
vidhāvato varāhūn

saw, golden wheeled, steel-armed, moving in
many ways, slayers of mighty foes.

Details: Seer Gotama received a revelation of the mantra written in a script. He had forgotten it or it became lost to him. Now he has remembered it on seeing the car of Maruts. A spiritual experience getting lost and recovered is not uncommon. The two keywords are *svasarha* and *yojanam*. The earlier verse described the generation of the Word or Mantra. This describes the direct process of the revelation; in particular, the recovery of a lost mantra.

sasvarha: *sasva* is a synonymn of secret or that which is concealed; S assigns the meaning of 'being recited' for which there is no basis.

yojanam: connection.

na: at this moment (*samprati*), (*Niruktam*).

1.88.6: Mantra Becoming Speech

This mantra (formation) sings the glory of each of you separately; after being turned into the speech of the singer (me), It, along with other verses, spontaneously exalts the strength in your arms which follows your own nature.

एषा स्या वो मरुतोऽनुभर्त्री प्रति शोभति
वाघतो न वाणी । अस्तोभयद् वृथासामनु
स्वधां गभस्त्योः ॥ ६

eṣhāsyā vo maruto anubhartrī prati
śhōbhati vāghato na vānī
this verse, you, Maruts, (your) glory,
separately, sings, singer, now, speech,
astobhayat vṛthā āsām anu svadhām
gabhastyoh
exalts, spontaneously, those (riks),
following, natural strength, arms.

Details: Wilson following S translates the second half of the verse as follows: "The speech of the priest has now glorified you, without difficulty, with sacred verses, since you have placed food in our hands". Where is the word for 'food' in the verse?

svadha: the power which upholds one's nature; appears in (1.6.4) and other places with this unique single meaning.

na: now.

All-Gods (1.89-1.90)

These two Sūktās are dedicated to Vishvedevāḥ, All-Gods. The qualities mentioned in these two Sūktās are common to all the Gods. Who are the All-Gods?

Some, like the ancient commentator Shākapūṇi, believe that Vishvedevāḥ constitute a special class of Deities. In the opinion of Yāska, the term Vishva is in the sense of all; hence it refers to the collective of all the Gods including the Gods with specific names like Agni etc. and those not specifically mentioned. This view seems to be better since all the hymns addressed to them carry the implied sense of the assembly of all the Gods. These hymns especially stress the qualities

common to all the Gods. Vishvedevāḥ occurs in the Rig Veda for the first time in mantrās (1.3.7) to (1.3.9).

The mantrās of this two Sūktās are widely quoted or paraphrased in several Upanishads and other Hindu scriptures of later times. The Sūkta (1.89) shows the advanced state of the Vedic society where knowledge from all sides was welcomed. Also in (1.89.10) is the earliest conception of Infinity, Aditi. We see here a happy balance between spiritual pursuits and the demands of everyday life.

Sūkta (1.90) has the famous mantrās dealing with bliss, the so called Madhu Vidya.

Hymn 1.89: Gods Shower Knowledge and Welfare on All

Metre: 1-5,7, Jagatī ; 6, Virāṭsthāna ; 8-10, Triṣṭup

- 1: Welcome for All Knowledge
- 2: Right Thoughts
- 3: Dakṣha and Aditi
- 4: Divine Felicities
- 5: Our Knowledge Increases
- 6: Welfare of All
- 7: Place of Inner Yajña
- 8: Auspicious Hearings and Seeings
- 9: Life-span
- 10: Aditi the Infinite

1.89.1: Welcome for All Knowledge

May auspicious impulses or knowledge come to us from all sides which harm no one, are unimpeded and victorious over the forces of division.

May the Gods be always for our increase, never moving away from us, but always guarding us day by day.

आ नो भद्राः क्रतवो यन्तु विश्वतोऽद्भ्यासो
अपरीतास उद्भिदः । देवा नो यथा सदमिद्
वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥ १

ā no bhadraḥ kratavo yantu vishvato
adabdhāso aparītāsa udbhidah

., us, auspicious, impulses, (with ā) come,
from all sides, unafflicted, unimpeded,
victorious over dividing forces,

devā no yathā sadamit vṛdhe asan
aprāyuvō rakṣhitāro dive dive

Gods, us, in this way, always, for our
increase, be, never moving away, protecting,
day, day.

Details: Note the adjectives such as
'victorious over divisive forces'. Any
knowledge which does not cause any division
in the society is welcomed. Clearly the society
had the strength to face external influences,
which were divisive without resorting to
artificial barriers like the 'iron curtain' of
modern times. This mantra shows the
openness of the Vedic Society. Openness is
nominally stressed in the West only during the
last two centuries.

kratavah: the power of will associated with
consciousness leading to the perfection in all
actions; translated as impulses for
simplicity.

1.89.2: Right Thoughts

May the auspicious and right thinking of
the Gods be ours. May their gifts to the
righteous persons be also bestowed on
us.

May we attain to the friendship with the
Gods. May the Gods extend our life-
span.

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि
नो नि वर्तताम् । देवानां सख्यमुप सेदिमा
वयं देवा न आयुः प्र तिरन्तु जीवसे ॥ २

devānām bhadra sumatir ṛjūyatām
devānām rātir abhi no nivartatām

Gods, auspicious, right thinkings, righteous
persons, of Gods, riches, in front, us,
bestowed,

devānām sakhyam upasedimā vayam
devā na āyuh pratirantu jīvase

of Gods, friendship, attain, we, Gods, us,
life-span, extend, for our life.

Details: *ṛjuyatām:* those who go on a straight
and right path; righteous persons. *ṛju* is
straight.

life-span: see (1.89.9).

1.89.3: Dakṣha and Aditi

With the ancient Word, we call them,

Bhaga, Mitra, Aditi, the unerring Dakṣha,
Aryamān, Varuṇa, Soma and Ashvins.

May the felicitous Sarasvati grant us bliss.

तान् पूर्वया निविदा हूमहे वयं भगं मित्रमदिति
दक्षमस्रिधम् । अर्यमणं वरुणं सोममश्विना
सरस्वती नः सुभगा मयस्करत् ॥ ३

tān pūrvayā nividā hūmahe vayam
bhagam mitram aditim dakṣham
asridham

them (all-Gods), ancient, speech of the
Gods, call, we, Bhaga, Mitra, Aditi, Dakṣha,
unerring,

aryamaṇam varuṇam somam ashvinā
sarasvatī naḥ subhagā mayas karat

Aryamān, Varuṇa, Soma, Ashvins,
Sarasvati, us, felicitous, happiness, do or
grant.

Details: Dakṣha and Aditi occur in the Veda together in many places such as “Dakṣha is born of Aditi, and Aditi of Dakṣha” (10.72.4). We should distinguish this Dakṣha from his namesake in the Purāṇa. Sri Aurobindo states, “the root *dakṣh* means to hurt, kill and also to be competent, able; adjective means clever, skilful; noun means strength or mental ability. . . . ; must have meant at one time discernment, judgement, discriminative thought-power. . . .” S translates it as strength. For Aditi, see (1.89.10). See also (1.2.7).

‘Dakṣha is born to Aditi’, means, ‘as the infinite she (Aditi) gives birth to Dakṣha, the discriminating and distributing thought’. ‘Aditi is born to Dakṣha’ means, ‘she herself is born to Dakṣha as the cosmic infinite whose udders feel all the words’. (SA)

nivid: *nivid* is a synonym of divine speech; *nivid* also refers to a subset of Vedic hymns in the Veda Samhitās.

1.89.4: Divine Felicities

May Vāyu waft for us the felicitous medicaments; may mother Earth and father Heaven.

(Who are) the felicitous stones preparing the Soma (or bliss) secure it. May the Ashvins hear (our call) with understanding.

तन्नो वातो मयोभु वातु भेषजं तन्माता
पृथिवी तत् पिता द्यौः । तद् ग्रावाणः
सोमसुतो मयोभुस्तदश्विना शृणुतं धिष्ण्या
युवम् ॥ ४

tan no vāto mayobhu vātu bheṣhajam
tan mātā pṛthivī tat pitā dyauh
that, us, Vāyu, felicitous, waft, medicament,
that, mother, Earth, that, father, Heaven,

tat grāvāṇaḥ somasuto mayobhuvah tat
ashvinā shr̥ṇutam dhiṣhṇyā yuvam
that, stones, preparing, Soma, felicitous,
Ashvins, hear, understanding, you.

Details: The three steps in this verse are related to the yoga happening in the subtle body. The God Vāyu generates the medicaments in the midworld or world of life-energies in our body. Then as already described in hymn (1.28), the Earth and Heaven act like a pair of stones to crush the medicaments and release the bliss in them. This bliss is distributed appropriately to all the parts of the body by Ashvins, the divine physicians. Hence the call to Ashvins to be yoked to understanding.

1.89.5: Increase Our Knowledge

The Lord, the protector of all things, mobile or stationary, who fills (all) with enlightened thought, him we call for protection.

He, Pūṣhaṇ, increases the knowledge in us and is also its guardian. May he, unobstructed, promote our welfare.

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसे
हूमहे वयम् । पूषा नो यथा वेदसामसद्वृधे
रक्षिता पायुरदब्धः स्वस्तये ॥ ५

tam īshānam jagatas tasthuṣhas patim
dhiyamjinvam avase hūmahe vayam
him, lord, mobile, stationary, protector, one
who fills with enlightened thought, protect,
(we) call, we,

pūṣhā no yathā vedasām asat vṛdhe
rakṣhitā pāyur adabdhah svastaye
Pūṣhan, us, in this way, knowledge,
becomes, for increasing, guardian, promote,
unobstructed, welfare.

Details: The idea is that the cultivation of enlightened thought dealing with the welfare of all automatically gives us protection, i.e., the circumstances which confront us, beneficial or otherwise, are primarily caused by our thoughts.

1.89.6: Welfare of All

May Indra of vast hearing promote our welfare. May Pūṣhan, all knower, make us prosper.

May Tārṁṣhya with non-injuring fellies promote our welfare. May Bṛhaspati make us prosper.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ६

svasti na indro vṛdhdashravāḥ svasti naḥ pūṣhā vishvavedāḥ
welfare, us, Indra, vast hearing, welfare, us, Pūṣhan, all-knower,
svasti nas tārkṣhyo ariṣṭānemiḥ svasti no bṛhaspatir dadhātu
welfare, us, Tārṁṣhya, with uninjured fellies, welfare, us, Bṛhaspati, bestow.

Details: This verse is also in Nrisimhapūrva Tāpani U. (1.1).

Tārṁṣhya: son of Tṛkṣha, also known as Garutman, who is a vehicle for bringing the red-coloured rays of the Dawn, Aruṇa. His motion is perfect. This fact is stated as “the fellies of the car are perfect or undamaged and do not cause injury to anyone”.

1.89.7: Place of Inner Yajña

The Maruts, sons of Prishṇi, with deers of pure white spots, who are of happy gait, go frequently to the place of the inner yajña where knowledge is revealed.

They are the knowers, radiant as the Sun with Agni as their tongue; may all these Gods come here for our protection.

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः । अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥ ७

prṣhadashvā marutaḥ prṣhnimātarāḥ shubhamyāvāno vidatheshu jagmayāḥ
spotted steeds, Maruts, sons of Prishṇi, of happy gait, in the place of the inner yajña, go,
agnijihvā manavaḥ sūrachakṣhaso vishve no devā avas ā gamanniha
whose tongue is Agni, knowers, radiant as the Sun, all, us, Gods, protection, ., come, here.

Details: Prishṇi: see (1.37.9), (1.85.2).

1.89.8: Auspicious Hearings and Seeings

O Gods, may we hear (only) what is auspicious; O Worshipful ones, may we behold with our eyes (only) what is auspicious;
Praising you with bodies having firm limbs may we enjoy the God-given span of life.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ ८

bhadram karṇebhiḥ shrṇuyāma devā bhadram pashyema akṣhabhir yajatrāḥ
auspicious, ear, hear, O Gods, auspicious, see, eyes, worshipful names,
sthiraiḥ aṅgaiḥ tuṣṭuvāmsaḥ tanūbhiḥ vyashema devahitam yat āyuh
firm, limbs, praising you, bodies, enjoy, God-given, that, life-span.

Details: This verse is the first or invocatory verse in both the Prashna U. and Māndukya U. It is also found in Nṛishimhapūrvatāpani U. (1.1) and the Mukti U. (1). Also in Sāma Veda Samhitā 1224, Vājasaneyi Samhitā (25.21), Taittirīya Aranyaka (1.1.1), Aitareya Aranyaka (1.1). Verses similar to this are in many later Hindu scriptures. For instance, “*vānī guṇānukathane shravaṇam kathāyām* ...” Srimad Bhāgavatam, Book X.

1.89.9: Life-span

May we be in your proximity for a hundred years, O Gods. Before the decay or oldage strikes our bodies and Before our sons become fathers, interrupt not the span of our life-journey in the middle.

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं
तनूनाम् । पुत्रासो यत्र पितरो भवन्ति मा नो
मध्या रीरिषतायुर्गन्तौः ॥ ९

shatamin nu sharado anti devā yatrā
naṣh chakrā jarasam tanūnām
hundred years, certainly, years, near, Gods,
where, us, (you) do or cause, old-age or
decay, bodies,

putrāso yatra pitaro bhavanti mā no
madhyā rīrīṣhat āyur gantoḥ
sons, where, fathers, become, not, us, in the
middle, interrupt, life-span, journey.

Details: This verse occurs in Vājasaneyi Samhitā (25.22), Brhaddevata (3.122) and other books. Even though *shata* means a hundred, the life-span need not be regarded as exactly equal to one hundred years. Commenting on this verse, the Taittirīya Āraṇyaka declares, “whatever life-span or

limit we impose on ourselves, that indeed becomes the limit.” “*yavatīḥ samā eṣhyan manyeta tāvadeva mānam syāt*” (quoted by KS).

1.89.10: Aditi, the Infinite

Aditi is Heaven, Aditi is the Mid-world;
Aditi is the Mother (Earth), Aditi is the
Father and Son.

She is (the collective of) all the Gods; she
is the five peoples; Aditi is all that is born
and what is yet to be born.

अदितिर्यौरदितिरन्तरिक्षमदितिर्माता स पिता
स पुत्रः । विश्वे देवा अदितिः पञ्च जना
अदितिर्जातमदितिर्जनित्वम् ॥ १०

aditir dyaaur aditir antarikṣham aditir
mātā sa pitā sa putrah

Aditi, Heaven, Aditi, midworld, Aditi,
mother, she, father, she, son,

vishve devā aditiḥ pancha janā aditir
jātam aditir janitvam

all, Gods, Aditi, five, peoples, Aditi, all that
is born, Aditi, all that is to be born.

Details: Aditi represents the earliest conception of infinity, specially related to the idea of infinite existence including space, manifestations, time etc. See the note in (1.89.3). This infinite existence is referred as the principle of Aditi, *adititvam*, in Brh. U. (1.2.5). This verse is also found in Atharva Veda (7.6.1), Vājasaneya Samhitā (25.23) and other books. See the Concordance in Part V.

putrah: sons, all the beings born of the
parents, Heaven and Earth.

panchajanā: five peoples. They are the beings
of the five planes namely matter *anna*, vital or
emotional *Prāṇa*, mental *mana*, supramental

vijnāna or *mahas* and bliss *ānanda*. See (1.7.9) for the conjectures on these five peoples. Rig Veda itself does not clarify the names of the five peoples.

Hymn 1.90: The Paths of Bliss

Metre: 1-8, Gāyatrī; 9, Anuṣṭup

- 1: Lead Us to the Truth
- 2: Delusion and Vastness
- 3: Happiness
- 4: Path for Bliss
- 5: Thoughts Led by Light
- 6: Madhu Vidya-1
- 7: Madhu Vidya-2
- 8: Madhu Vidya-3
- 9: Peace for All

This Sūkta, along with the earlier one, is extensively cited in Upanishads. The verses (6) to (8) form the foundation of the doctrine of bliss or honey of the Brh. U.

1.90.1: Lead Us to the Truth

By straight paths may Varuṇa and Mitra lead us to the great sages endowed with knowledge.

Also may Aryamān (lead us) to the state which is in harmony with the Gods.

ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् ।
अर्यमा देवैः सजोषाः ॥ १

rjunīti no varuṇo mitro nayatu vidvān
leading by a straight path, us, Varuṇa,
Mitra, lead us, one with knowledge,
aryamā devaiḥ sajoṣhāḥ
Aryama, Gods, in harmony.

1.90.2: Delusion and Vastness

They hold the wealth in cover; they are undeluded because of their vastness. For ever they guard their laws with their radiances.

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।
व्रता रक्षन्ते विश्वाहा ॥ २

te hi vasvo vasavānās te apramūrā
mahobhiḥ
they, ., wealth or substance, cover, they,
undeluded, their own lights or vastness,
vratā rakṣhante vishvāhā
laws, guard, all days.

Details: The wealth or knowledge is the foundation of all existence. It is not merely physical. This knowledge is revealed to the human aspirant when s/he is ready.

Delusion about our own greatness comes because of our limited knowledge. The Gods are not deluded because of their abode in the Vast.

mahas: light, vast;

vasavānāḥ: those who cover; *vas*, means clothing, covering.

vrata: divine laws; not the usual ritual observances performed by some persons like fasting.

1.90.3: Happiness

May the immortals grant happiness to us mortals,
Repelling the powers inimical (to us).

ते अस्मभ्यं शर्म यंसन्नमृता मर्त्येभ्यः ।
बाधमाना अप द्विषः ॥ ३

te asmabhyam sharma yamsan amṛtā
martyebhyaḥ
they, to us, happiness, grant, immortals, to mortals,

bādhmānā apa dviṣhaḥ
(with apa) destroying, ., foes or inimical
powers.

1.90.4: Path for Bliss

For our easy progress (or bliss) may Indra
and Maruts secure a path for us;
Also Pūṣhan and Bhaga, the Gods
adorable.

वि नः पथः सुविताय चियन्तिन्द्रो मरुतः ।
पूषा भगो वन्द्यासः ॥ ४

vi naḥ pathaḥ suvitāya chiyanu indro
marutaḥ
. , us, paths, for easy progress or bliss, (with
vi) secure, Indra, Maruts,
pūṣhā bhago vandyāsaḥ
Pūṣhan, Bhaga, adorable.

Details: The path for us has to be secured
against the psychological foes.

suvitāya: auspicious, similar to *bhadra*. Its
opposite is *durita*.

1.90.5: Thoughts Led by Light

Form in us the thoughts which are led by
the rays of illumination, O Pūṣhan,
Viṣṇu and the hosts of Maruts.
Make us indestructible (or full of
happiness).

उत नो धियो गोअग्राः पूषन् विष्णवेवयावः ।
कर्ता नः स्वस्तिमतः ॥ ५

uta no dhiyo goagrāḥ pūṣhan viṣṇo
evayāvah
and, our, thoughts, led by the rays of
illumination, Pūṣhan, Viṣṇu, hosts of
Maruts,
kartā naḥ svastimataḥ
make, us, full of happiness or indestructible.

Details: *evayāvah*: those who run their course
on steeds, hosts of Maruts.

goagrāḥ: fronted by the rays of knowledge, *go*;
for S, fronted by cows; See the essays in Part
III.

S translates first half as, "make our rites
restorative of our cattle."

1.90.6: Madhu Vidya - 1

Sweetness in the winds of life to the truth-
seeker; sweet flow for him the rivers of
being;

Sweet for us be its growths (or plants).

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ॥ ६

madhu vātā ṛtāyate madhu kṣharanti
sindhavaḥ

sweetness, winds of life, the truth-seeker,
sweet, flow, rivers of being (or
consciousness),

mādhvīr naḥ santu oṣadhīḥ

sweetness, for us, be, plants or growths.

Details: The three verses (1.90.6 - 1.90.8)
are repeated in several Upanishads such as
Brh. U. (6.3.6), where it is intertwined with
the famous *gāyatri* mantra of RV (3.62.10); it
is also in Mahanārāyaṇa U. (Sec. 39, Verses
4-6). These verses constitute the foundation
for the doctrine of honey or bliss, elaborated
in the Brh. U. (2.5), known as Madhu
Brāhmaṇa. The translation of all the 3 mantrās
is due to Sri Aurobindo.

1.90.7: Madhu Vidya - 2

May the nights be sweet for us and also
the dawns; may the Earth and its
associated regions be sweet;
May the Father-Heaven be sweet.

मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः ।

मधु द्यौरस्तु नः पिता ॥ ७

madhu naktam ut oṣhaso madhumat
pārthivam rajah
sweetness, night, and, the dawn, be sweet,
Earth, associated regions,
madhu dyaaur astu naḥ pitā
sweet, Heaven, be, our, father.

Details: *rajah*: it is a synonym of *loka* or world.

pārthivam rajah: the collective of the physical world, vital world, mental world etc.

1.90.8: Madhu Vidya - 3

Full of sweetness to us be the lord of bliss;
full of sweetness Sūrya, the luminous;
Sweet become to us the herds of his rays.

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।

माध्वीर्गावो भवन्तु नः ॥ ८

madhumān no vanaspatir madhumān
astu sūryaḥ
sweet, us, trees or the lord of bliss, sweet,
be, Sun,
mādhvīr gāvo bhavantu naḥ
full of sweetness, the rays of consciousness,
become, us.

1.90.9: Peace for All

O Mitra, be a peace to us, peace Varuṇa;
peace in us, Aryamā; peace in us, Indra
and Bṛhaspati;
Peace in us, Viṣṇu, the wide-striding.

शं नो मित्रः शं वरुणः शं नो भवत्वयमा । शं
न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥ ९

sham no mitraḥ sham varuṇaḥ sham no
bhavatu aryamā

peace, us, Mitra, peace, Varuṇa, peace, us,
become, Aryamā,

sham na indro bṛhaspatiḥ sham no
viṣṇur urukramah

peace, us, Indra, Bṛhaspati, peace, us,
Viṣṇu, wide-striding.

Details: The translation is due to Sri Aurobindo. This verse is the invocatory verse (1.1.1) in the Taittirīya U.

Viṣṇu: one capable of extension, *vyāpanashīla*.

We can also translate, 'sham no', as, 'be gracious to us'.

Next Hymn to All Gods: 1.105

Hymn 1.91: Soma Leads Us to Bliss

Metre: 1-4, 18-23, Triṣṭup ; 5-16, Gāyatrī ;
17, Uṣṇik

1: Straight Path

2: Discrimination

3: Soma and The Solar Gods

4: Offerings with a Calm Mind

5: Will in Action

6: Immortality for Us

7: Gifts to Young and Old

8: Friend like You

9: Create Bliss

10: Our Increase

11: Gracious

12: Impel Our Journey and Heal Us

13: Rejoice

14: Becoming Seer

15: Friend

- 16: Illumined Strength
- 17: Attentive to Our Growth
- 18: Inspirations
- 19: Homes with Gates
- 20: Son Fit for Knowledge and Debate
- 21: Giver of Life-energies
- 22: Made the Midworld Wide
- 23: Share of Wealth

1.91.1: Straight Path

We know well that you lead us giving us a good understanding (of the path); you lead us along the straight path, O Soma. By the guidance from you who drenches all (with delight), our wise forefathers obtained felicities from the Gods.

त्वं सौम प्र चिकितो मनीषा त्वं रजिष्ठमनु
नेषि पन्थाम् । तव प्रणीती पितरौ न इन्दो
देवेषु रत्नमभजन्त धीराः ॥ १

tvam soma prachikito manīṣhā tvam
rajīṣṭham anu neṣhi panthām
you, Soma, pre-eminently know, with (our)
understanding, you, straight, systematically,
leads, paths,
tava praṇīti pitaro na indo deveṣhu
ratnam abhajanta dhīrāḥ
your, excellent guidance, forefathers, our,
one who drenches (all with delight), among
the Gods, felicities, obtained, wise.

Details: Soma leads us systematically from peak to peak towards the goal. He drenches us with Delight. By the guidance of Soma, the forefathers obtained various felicities, physical and psychological, from the Gods.

indo: one who drenches (*undanashīla*), Soma.

1.91.2: Discrimination

O Soma, you are the doer of good deeds by your willings; you are mighty with skills of discrimination.

By your greatness you shower (us) with your gifts; shining with radiances, you are the guide of men.

त्वं सौम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो
विश्ववेदाः । त्वं वृषा वृषत्वेभिर्महित्वा
द्युम्नेभिर्द्युम्यभवो नृचक्षाः ॥ २

tvam soma kratubhiḥ sukratur bhūḥ
tvam dakṣhaiḥ sudakṣho vishvavedāḥ
you, Soma, by thy power of will, good or
auspicious deeds, are (the doer), you, with
skills of discrimination, auspiciously
powerful, knower of all,
tvam vṛṣhā vṛṣhatvebhir mahitvā
dyumnebhīr dyumnyabhavo nṛchakṣhāḥ
you, one who showers (the Delight), by
(your) power to shower, greatness, with
radiances, shining, becomes the guide of the
paths for the yajamāna or men.

1.91.3: Soma and the Solar Gods

O Soma, your acts are like those of king Varuṇa; your glory is vast and profound. O Purifier, you are dear like Mitra; like Aryaman, you are skilful in discrimination.

राज्ञो नु ते वरुणस्य व्रतानि बृहद्रभीरं तव
सोम धाम । शुचिर्द्धमसि प्रियो न मित्रो
दक्षाय्यो अर्यमेवासि सोम ॥ ३

rājño nu te varuṇasya vratāni bṛhat
gabhīram tava soma dhāma
king, like, your, of Varuṇa, deeds, vast,
profound, your, Soma, glory,

shuchiḥ tvam asi priyo na mitro
dakṣhāyṇo aryameva āsi soma
purifying, your, are, dear, like, Mitra, skilful
in discrimination (between Truth and
Falsehood), like Aryama, are, Soma.

Details: Mitra, Varuṇa, Bhaga and Aryaman
are the four solar powers.

1.91.4: Offerings with a Calm Mind

With all your glories in Heaven, in Earth,
in the mountains, in the plants, and in the
waters

Do accept our offerings, O King Soma,
who is of auspicious mind and free of
wrath.

या ते धामानि दिवि या पृथिव्यां या
पर्वतेष्वोषधीष्वप्सु । तेभिर्नो विश्वैः सुमना
अहेलन् राजन्त्सोमं प्रति हव्या गृभाय ॥ ४

yā te dhāmāni divi yā pṛthivyām yā
parvateṣhu oṣhadhīṣhu apsu
all, your, glories, in Heaven (*dyu*), all, in
Earth, all, in mountains, in herbs, in the
waters,

tebhir no vishvaiḥ sumanā aheḷan rājan
soma prati havyā grbhāya
all the radiances, our, all, of auspicious
mind, free of anger or well-disposed, king,
Soma, ., our offerings, (with prati) accept.

Details: Since Soma is the lord of bliss, there
is no trace of anger or wrath in him.

1.91.5: Will in Action

O Soma, you are the master of all
existence; O King, you are the slayer of
Vṛtra.

You are the auspicious will in action.

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।
त्वं भद्रो असि क्रतुः ॥ ५

tvam soma asi satpatiḥ tvam rāja uta
vṛtrahā

you, Soma, are, master of all existence, you,
Sovereign, also, the slayer of Vṛtra,
tvam bhadro asi kratuḥ
you, auspicious, are, will (in action).

Details: Even though *kratu* (the power of will)
is associated with mainly Agni, it is valid for
all Gods.

1.91.6: Immortality for Us

Should you desire for us life-ambrosia,
then we will become immortal, O Soma,
O Lover of Lauds, O Lord of Delight.

त्वं च सोम नो वशो जीवातुं न मरामहे ।
प्रियस्तोत्रो वनस्पतिः ॥ ६

tvam cha soma no vasho jīvātum na
marāmahe
you, and, Soma, for us, desire, life-
ambrosia, not, die,
priya stotro vanaspatiḥ.
lover, of lauds, lord of delight.

1.91.7: Gifts to Young and Old

O Soma, to the great ones desiring the
Truth you grant happiness; to the young,
the discriminative skill to live long.

त्वं सोम महे भगं त्वं यून् क्रतायते ।
दक्षं दधासि जीवसे ॥ ७

tvam soma mahe bhagam tvam yūna
ṛtāyate
you, Soma, the great (in *tapas* or *askesis*),
happiness, you, young, who desire the Truth,

dakṣham dadhāsi jīvase
skill (in discrimination between Truth and falsehood), grant, to live (long).

Details: "Thou, O Soma, for him who is already great in the Truth (*rtāyate*) and for him who is young in the Truth (*yūna*), establishes Bhaga in joyance that has the power of life (*jīvase*)." (SA)

In this translation, Bhaga is recognized as the solar deity who distributes the joy. Note the difference between the two translations.

1.91.8: Friend like You

O King Soma, guard us from every one wishing us harm.
He will not get hurt who has a friend like you.

त्वं नः सोम विश्वतो रक्षां राजन्नघायतः ।
न रिष्येत् त्वावतः सखा ॥ ८

tvam naḥ soma vishvato rakṣhā rājan aghāyataḥ
you, us, Soma, on all sides, guard, King,
those wishing harm (to us),
na riṣhyet tvāvataḥ sakhā
not, perish, a person like yourself, friend.

1.91.9: Create Bliss

O Soma, with those increasings of yours that create bliss in the giver,
Become the preserver of our being.

सोम यास्तै मयोभुव ऊतयः सन्ति दाशुषे ।
ताभिर्नोऽविता भव ॥ ९

soma yāḥ te mayobhuva ūtayaḥ santi dāshuṣhe
Soma, who, you, cause happiness, increasings or protection, are (or become), giver,

tābhir no avitā bhava
those (protections), for us, preserve or protect, become.

1.91.10: Our Increase

O Soma, come here to enjoy our yajña and our mantra.

Make the increase (of your power) in us possible.

इमं यज्ञमिदं वचो जुजुषाण उपागंहि ।
सोम त्वं नो वृधे भव ॥ १०

imam yajñam idam vacho jujuṣhāṇa upāgahi
our, yajña, this, mantra, enjoying, come,
soma tvam no vṛdhe bhava
Soma, you, our, increase, become or make it possible.

1.91.11: Gracious

O Soma, by means of our lauds you increase in us (and make us) the knowers of mantrās.

O Gracious One, enter into us.

सोम गीर्भिष्ठा वयं वर्धयामो वचोविदः ।
सुमृळीको न आ विश ॥ ११

soma gīrbhiḥ tvā vayam vardhayāmo vachovidaḥ
Soma, with lauds, you, we, increase (thee), knowers of the mantra,
sumṛlīko na āvisha
gracious, us, come.

1.91.12: Impel Our Journey and Heal Us

O Soma, become for us the impeller of our journey, the healer of diseases, one who knows (or finds) the riches and the one who increases our nourishment.
Become for us the perfect friend.

गयस्फानो अमीवहा वसुवित् पुष्टिवर्धनः ।

सुमित्रः सौम नो भव ॥ १२

gayasphāno amīvahā vasuvit puṣṭi
vardhanah

impeller of journey, healer of diseases,
knower of riches, nourishment, increaser,

sumitraḥ soma no bhava

perfect friend, Soma, for us, become.

Details: The implication of this verse is that disease comes because of our inability to progress.

gaya: journey; wealth (S); appears in (1.74.2);

amī: diseases, unfriendly powers.

1.91.13: Rejoice

O Soma, rejoice in our hearts like cows in
fresh pastures and

Like men in their own homes.

सोमं रारन्धि नो हृदि गावो न यवसेष्वा ।

मर्यं इव स्व ओक्ये ॥ १३

soma rārandhi no hṛdhi gāvo na
yavaseṣhu ā

Soma, rejoice or play, our, hearts, cows,
like, fresh pastures, in front of,

marya iva sva okye

men, like, own, homes.

1.91.14: Becoming Seer

O Shining Soma, that mortal who lauds
you for your friendship

Is rendered skilful in discrimination by you
and he (becomes) a Seer.

यः सौम सख्ये तव रारणद् देव मर्त्यः ।

तं दक्षः सचते कविः ॥ १४

yaḥ soma sakhye tava rāraṇat deva
martyah

who, Soma, friendship, your, hymns (you),
shining, mortal,

tam dakṣhaḥ sachate kaviḥ

him, one with discernment, (you) make him,
Seer.

Details: The verse clearly states that one is not a born a Seer; one has to do askesis (*tapas*) to attain the status of a Seer.

1.91.15: Friend

Wholly protect us from calumny and sin.

Be for us a gracious friend, O Soma.

उरुष्या णो अभिशस्तेः सोम नि पाह्यंहसः ।

सखा सुशेव एधि नः ॥ १५

uruṣhyā ṇo abhishasteḥ soma nipāhi
amhasaḥ

protect, us, from calumny, Soma, protect
completely, from sin,

sakhā susheva edhi naḥ

friend, gracious, become, for us.

1.91.16: Illumined Strength

O Soma, increase (in us); may illumined
strength coming from every side unite
with you.

Join us to plenitude.

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् ।

भवा वाजस्य संगथे ॥ १६

āpyāyasva sametu te vishvataḥ soma
vṛṣṇyam

increase, unite, your, from every side, Soma,
luminous strength,

bhavā vājasya samgathe

become, plenitude, join.

Details: Soma manifests at the meeting place of all opulences and makes them accessible to the yajamāna. This rik is used in invoking Soma in the Navagraha Pūja.

1.91.17: Attentive to Our Growth

O Joyous Soma, increase with all your radiance.

Be a friend, be attentive to our growth.

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।
भवा नः सुश्रवस्तमः सखा वृधे ॥ १७

āpyāyasva madintama soma vishvebhir
amshubhiḥ

increase, most joyful, Soma, all, radiances,
bhavā naḥ sushravastamaḥ sakhā vṛdhe
become, us, one with auspicious hearings (or
attentive), friend, for our growth.

Details: Alternate meaning for line 2: "Be in us full of perfect inspirations that we may grow." (SA)

sushravastamaḥ: full of perfect inspirations.

1.91.18: Inspirations

May the streams attain to you, one who overcomes foes; so may the plenitudes and might (attain to you), O Soma.

Waxing for our immortality, hold for us the excellent inspirations in the Heaven (of the mind).

सं ते पयांसि समु यन्तु वाजाः सं
वृष्ण्यान्यभिमातिषाहः । आप्यायमानो अमृताय
सोम दिवि श्रवांस्युत्तमानि धिष्व ॥ १८

sam te payāmsi sam u yantu vājāḥ sam
vṛṣṇyāni abhimātiṣhāḥ

., you, streams of milk or consciousness-
rays, attain, ., (with sam) attain, plenitude,
attain, might, one who overcomes foes,

āpyāyamāno amṛtāya soma divi
shravāmsi uttamāni dhiṣhva
increasing, for immortality, Soma, in the
Heaven (*dyu*), inspirations, excellent, hold.

Details: In popular literature, knowledge and enjoyment are regarded as incompatible. The Vedic idea is that the aim of knowledge is Delight i.e., the streams of the rays of knowledge flow and attain the Soma.

sam: attain (*samyantu*).

1.91.19: Homes with Gates

O Soma, may all your divine lustres,
worshipped with offering, envelop our yajña.

You (increase) our homes and ferry us
across difficulties; you are harmless to
heroes; come to our homes with gates.

या ते धामानि हविषा यजन्ति ता ते विश्वा
परिभूरस्तु यज्ञम् । गयस्फानः प्रतरणः
सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥ १९

yā te dhāmāni haviṣhā yajanti tā te
vishvā paribhūr astu yajñam

coming or going, your, divine lustres, by
offerings, worshipped, those, your, all
(radiance), surround, become, (our) yajña,
gayasphānaḥ prataranaḥ suvīro avīrahā
pracharā soma duryān
mansion-promoter, one who ferries,
vigorous, harmless to heroes, come, Soma,
(mansion) with gates.

Details: *gaya*: homes, the bodies of the performers of yajña; it is a common symbol in the Upanishads also. Soma permeates them or increases them with bliss and makes them habitable for the Gods.

duryān: gates; the subtle body has several gates to allow the entry of Divine Energies.

1.91.20: Son Fit for Knowledge and Debate

Soma gives the Ray-Cow and the swift
Life-energies (steeds); Soma gives the
hero-son skilled in works who is
Fit for the inner mansion, fit for the abode
of knowledge and fit for the assembly
having the inspiration of the Fathers; to
him who appropriately divides, and offers
(he gives the above).

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं
कर्मण्यं ददाति । सादन्यं विदथ्यं सभेयं
पितृश्रवणं यो ददाशदस्मै ॥ २०

somo dhenum somo arvantam āshum
somo vīram karmanyam dadāti
Soma, Ray-Cows, Soma, swift, steeds or life
powers, Soma, hero-son, skilled in works,
gives,

sādanyam vidathyam sabheyam
pitṛshravaṇam yo dadāshad asmai
fit for the inner mansion, fit for the abode of
knowledge, fit for assembly of Truth-
seekers, with the inspiration of the Fathers,
he, who appropriately divides and offers, to
him (the yajamāna).

Details: *vīram*: hero-son, progeny in the form
of disciple to whom the power of Rishi is
transferred and who upholds and propagates
his master's teachings.

sādanyam: the subtle body (*sādana*) fit for the
inner yajña.

dhenu: the Ray of Knowledge; it is cow for S.
Hence the usage Ray-Cow.

1.91.21: Giver of Life-energies

You are invincible in battles, you guard
our armies, grant Heaven, give waters
and protect our station.

You are born amidst the yajñās, you are in
excellent homes, well-inspired, and
victorious; in these (qualities of yours)
we follow you and rejoice, O Soma.

अषाहं युत्सु पृतनासु पप्रिं स्वर्षामप्सां
वृजनस्य गोपाम् । भरेषुजां सुक्षितिं सुश्रवसं
जयन्तं त्वामनु मदेम सोम ॥ २१

aśāhham yutsu pṛtanāsu paprim
svarṣhām apsām vrjanasya gopām
invincible, in battles, armies, guard of, one
who grants Heaven, (giver of) waters or
energies, of steady station, protector of,
bhareṣhujām sukṣhitim sushravasam
jayantam tvām anu madema soma
manifested amid yajñās, in excellent homes,
with excellent inspirations, victorious, you,
to follow, (we) rejoice, Soma.

1.91.22: Made the Midworld Wide

O Soma, you have manifested all these
herbs, the energies and the Rays.
You have extended the vast midworld (of
life-energy); with your Light, you have
dispelled the darkness.

त्वमिमा ओषधीः सोम विश्वास्त्वमपो
अजनयस्त्वं गाः । त्वमा तंतन्थोर्वृन्तरिक्षं
त्वं ज्योतिषा वि तमो ववर्थ ॥ २२

tvam imā oṣhadhīḥ soma vishvāḥ tvam
apo ajanayaḥ tvam gāḥ
you, these, herbs, Soma, all, you, the waters
or energies, manifested, you, the Ray-cows,
tvam ātatantha uru antarikṣham tvam
jyotiṣhā vi tamo vavartha
you, extended, wide, the mid-world, you,
with (your) light, ., darkness, (with vi)
dispelled.

Details: Soma, the essence of Delight, generates or manifests the entire gamut of creation beginning with the herbs giving the essence of delight of Earth to the Seers. The delight dispels both the inner darkness in man as well as the outer forces of darkness in the cosmos.

1.91.23: Share of Wealth

Mighty God Soma, with your shining thought, direct to us our share of the Divine wealth.

Let none harm you, the lord of strength; forcefully will the discovery of the Rays (of Knowledge) for the sake of both Gods and men.

देवेन नो मनसा देव सोम रायो भागं
सहसावन्नभि युध्य । मा त्वा तनदीशिषे
वीर्यस्योभयैभ्यः प्र चिकित्सा गविष्ठौ ॥ २३

devena no manasā deva soma rāyo
bhāgam sahasāvan abhiyudhya
shining, us, thought, God, Soma, wealth,
share in the, mighty one, direct in front,
mā tva ātanat īshīshe vīryasya
ubhayebhyaḥ prachikitsā gaviṣṭau
not, you, harm, lord of, strength, both (men
and Gods), (you) forcefully will, the
discovery of Ray-Cows.

Details: The second half refers to the recovery of the Ray-Cows by the Aṅgirasās helped by other Gods like Soma. The Delight of Existence empowers the Seers to recover the knowledge or the Ray-cows hidden in the mountain of inconscience by breaking it with the mantrās.

mā+ ātanat: do not harm; (Let) none extend thee in grossness (Sri Aurobindo); *tana* has

the meaning of extension also. The idea is that the extension into the obscure material realm is natural for darkness as opposed to the luminous subtlety of the Divine Mind which moves towards the higher Light.

Next Hymn to Soma: 1.93

Hymn 1.92: Uṣhā: The Dawns and the Highest Experience

Metre: 1-4, Jagatī ; 5-12, Triṣṭup ;
13-18, Uṣṇik

- 1: Several Dawns
- 2: Dawns Bring Knowledge
- 3: Impulsion from Beyond
- 4: The Highest Experience
- 5: Inner Worship
- 6: Beyond Ignorance
- 7: Fronted by Knowledge
- 8: Inspiration and Activity
- 9: Finds the Right Word
- 10: One Form in Many
- 11: Diminishes Mortality
- 12: Divine Laws
- 13: Wondrous Richness
- 14: Shine the Ecstasy on Us
- 15: Activity and Joy
- 16: Golden Car Comes to Us
- 17: Adorable Light
- 18: Create Bliss

[For certain verses, we also give the translation from Sri Aurobindo, done around 1914, published in, "Sri Aurobindo: Archives and Research, Dec 1981."]

1.92.1: Several Dawns

These Dawns have created the Light and they manifest it in the eastern half of the middle-world.

Like the warriors burnishing their weapons, the Seers brighten their middle (or prāṇic) plane in their bodies. The radiant mothers (of Truth-Light) follow the dawn (and manifest).

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो
भानुमञ्जते । निष्कृण्वाना आयुधानीव
धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥ १

etā u tyā uṣhasaḥ ketum akrata pūrve
ardhe rajaso bhānum añjate
these, ., ., dawns, Light, create, eastern,
half, middle world, light, manifest,
niṣhkṛṇvānā āyudhānīva dhṛṣṇavaḥ
prati gāvo aruṣhīr yanti mātaraḥ
brightening, like weapons, warriors, .,
dawns, radiant, (with prati) come following,
mothers.

Details: Each dawn signifies the outbreak of a type of higher consciousness. The Rishi experiences several such dawns in his life. After the dawn, comes the manifestation of Truth-Light, the radiant mothers.

1.92.2: Dawns Bring Knowledge

The red rays have arisen readily; the dawns have harnessed (to their car) the radiant rays easily yoked.

As before, the dawns have brought the knowledge; red-hued, the dawns have attained the radiant Sun.

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा
अयुक्षत । अक्रन्नुषासौ वयुनानि पूर्वथा
रुशान्तं भानुमरुषीरशिश्युः ॥ २

udapaptan aruṇā bhānavo vṛthā svāyujō
aruṣhīr gā ayukṣhata

arisen upward, red, rays, without effort,
which can be yoked easily, red, rays, yoked,
akran uṣhāso vayunāni pūrvathā
rushantam bhānum aruṣhīr ashishrayuḥ
brought, dawns, knowings, as before, red-
hued, sun, radiant, attained.

Details: "Upward have soared the red-active lustres covering Heaven; yoked are the ruddy Rays that set themselves perfectly to the work. The dawns have made the manifestations of things even as before and their ruddiness has entered into the reddening Light." (SA, SV)

1.92.3: Impulsion from Beyond

The dawns worship with their extensions like a steady worker equal in all movements.

They carry every impulsion from the beyond to the sacrificer who prepares (the Soma), offers liberally and does good deeds.

अर्चन्ति नारीरपसो न विष्टिभिः समानेन
योजनेना परावतः । इषं वहन्तीः सुकृते
सुदानवे विश्वेदह यजमानाय सुन्वते ॥ ३

archanti nārīr apaso na viṣṭibhiḥ
samānena yojanen ā parāvataḥ
worships, the dawns, worker, like,
extensions, equal, movement, ., from
beyond,

iṣham vahantīh sukrte sudānave
vishvedaha yajamānāya sunvate
impulsion, (with ā) carrying, doing good
deeds, offering liberally, all things here, for
the yajamāna, pouring or preparing.

Details: "For as forces that work the bright
Energies give their illumination by entering
into all things with an equal self-yoking from
the supreme realm and thence they bring
energy to the right doer, the right giver (who
perfectly effects his aims); yea, all things here
they bring to the sacrificer who expresses the
Soma bliss." (SA)

vishvedaha: vishvā + it + aha

1.92.4: The Highest Experience

Like a dancer, the Goddess Uṣha puts on
many attractive forms; she bares her
breast (creating a high experience) like a
cow her udders.

She quickly lights up the entire world like
cows hastening to the stall; she dissipates
the darkness.

अधि पेशांसि वपते नृत्तूरिवापोर्णुते वक्ष उस्त्रेव
वर्जहम् । ज्योतिर्विश्वस्मै भुवनाय कृण्वती
गावो न ब्रजं व्युष्टा आवर्तमः ॥ ४

adhi peshāmsi vapate nṛtūiriva aporṇute
vakṣha usrevā barjaham

., attractive forms, (with adhi) bares or
robes herself in many forms, like a dancer,
opens or lays bare, breast, like a cow, her
udder,

jyotir vishvasmai bhuvanāya kṛṇvati
gāvo na vrajam vyuṣhā āvartamah
lights, all, worlds, lights up, cows, like,
stalls, Uṣha, dissipates darkness.

Details: The connection between the two
parts in the first half is important. Uṣha puts
on many forms one by one signifying the
successive experiences obtained by the
aspirant. Then to him/her, Uṣha gives the
highest realisation just as a dancer bares her
breast as a finale in her dance.

The analogy in the second half is
interesting. Just as cows enter the stalls, Uṣha
enters the highest solar regions and from there
she lights up all the worlds.

Sāyaṇa translates the first line as, 'as the
dancer pulls back her hair'. Just as a dancer
pulls back her hair Uṣha pulls back darkness.

"Like a dancing-girl she lays bare her clear
forms of beauty, like a Paramour she opens
her breast casting aside its defences creating
Light for the whole world. The radiant herds
have left their pen; Dawn has uncovered
herself of her robe of darkness." (SA)

1.92.5: Inner Worship

Her radiant lustre, beheld again, spreads
everywhere and dispels the thick
darkness.

She manifests her form prominently in
places of inner worship just as a bright
flag in the ritual; the daughter of Heaven
has attained the wondrous Sun.

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बाधते
कृष्णमभ्वम् । स्वरं न पेशो विदथैष्वञ्ज
चित्रं दिवो दुहिता भानुमथ्रेत् ॥ ५

prati archī rushat asyā adarshi
vitishthate bādhate kṛṣṇam abhvam
., lustre, radiant, her, (with prati) beheld
again, everywhere spreads, dispels,
darkness, thick,

svarum na pesho vidatheṣhu añjan
chitram divo duhitā bhānum ashret
**wooden post or sunshine, like, forms, places
of inner worship or knowledge, anoint,
wondrous, Heaven, daughter, Sun, has
attained.**

Details: *svaru*: its precise meaning is vague (KS); some meanings are: the post in the ritual, the wooden base on which the flag is displayed. Sri Aurobindo translates it as '*svar*, sunshine', in the third line of his translation.

"Reddening, the illumination of her has appeared in front, it spreads and assails the Black Dense. They adorn her body as if sunshine in the things of the knowledge--the Daughter of Heaven has entered into the varied Lustre." (SA)

1.92.6: Beyond Ignorance

We have crossed to the other side of this darkness, and the dawn widening makes her revelations of light.

She smiles and shines wide as joy towards beauty; she manifests in a front of fairness that the mind may be glad and perfect. (SA)

अतारिष्म तमसस्पारमस्योषा उच्छन्ती वयुना
कृणोति । श्रिये छन्दो न स्मयते विभाती
सुप्रतीका सौमनसायाजीगः ॥ ६

atāriṣhma tamasaḥ pāram asya uṣhā
uchchantī vayunā kṛṇoti

(we have) crossed, darkness or ignorance,
boundary or other side, this, dawn, leaving
or widening, discoveries of knowledge or
revelations, prepares,

shriye chhando na smayate vibhātī
supratikā saumanasāya ajīgaḥ

radiance or beauty, joy or giving attention,
like, smiles, shining superb, fair of face, for
our happiness of mind, manifest or swallow.

Details: The last two lines have an alternate translation: "To display her radiance she smiles like one who flatters; shining superb, fair of face, she has swallowed darkness for our happiness."

The different translations are possible by recognising the different meanings of the words like *chhandas* or *ajīga* given above.

"According to the western Vedic scholars of nineteenth century, the first line has to be understood literally, i.e., by crossing of the shore of darkness, it is not the end of ignorance that is meant but only the daily awakening at the passing of the night, that is sung. The all-pervasive dark night, peopled with ghosts, spirits and *pishāchās* struck terror into these *tapasvins* celebrated as Rishis. There is another curiosity. Sitting down for the sacrifice, the Rishis pray for sunrise when the sun has already arisen! Verily they believed that the sun rose and ascended to the skies, by the strength of their prayers and the potency of the Vedic chanting . . . such are incoherent prattles that would be imputed to the Seers of the riks if we follow the Indian Vedic scholars trained in the western traditions" [17, Vol.4, p. 96].

1.92.7: Fronted by Knowledge

The luminous leader of happy truths, the daughter of Heaven is lauded by the Seers Gotamās.

O Uṣha, the heroes blessed by progeny, known for their strength, fronted by knowledge and the plenitude, are granted by you.

भास्वती नेत्री सूनृतांना दिवःस्तवे दुहिता
गोतमेभिः । प्रजावतो नृवतो अश्वबुध्यानुषो
गोअग्रौ उप मासि बाजान् ॥ ७

bhāsvatī netrī sūnṛtānām divaḥ stave
duhitā gotamebhiḥ
luminous, leader, happy truths, Heaven,
lauded, daughter, by the Gotamās,
prajāvato nṛvato ashvabudhyān uṣho
goagrān upamāsi vājān
bounty of progeny, heroes, known for vital
strength, dawn or Uṣha, fronted by
knowledge, give, plenitude.

Details: "Luminous guide to true thinkings, the Daughter of Heaven has been affirmed in the praise by the Gotamās (the men of light). Thou supportest in us plentifulnesses rich in creations and energies, perceptively received in the nervous movements, led by the rays of illumination." (SA)

1.92.8: Inspiration and Activity

O Uṣhas, may we attain to those felicities which are celebrated, energetic and associated with diverse skills and with prāṇic strength.

Pleased with our good deeds and inspired hymns, display to us the vast wealth, O Felicitous One who confers opulences.

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं
रयिमश्वबुध्यम् । सुदंससा श्रवसा या विभासि
वाजप्रसूता सुभगे बृहन्तम् ॥ ८

uṣhas tam ashyām yashasam suvīram
dāsapravargam rayim ashvabudhyam
Uṣha, that, attain, celebrated, heroic, with
diverse skills, wealth, with prāṇic strength,
sudamsasā shravasā yā vibhāsi
vājaprasūtā subhage bṛhantam
our good deeds, our (inspired) hymns, that,
displays, conferring plenitude, Felicitous
One, vast or great.

Details: "O Dawn, may I enjoy a victorious and energetic felicity; delivered from the Enemy, perceptively received in the nervous powers, thou who shinest wide by an inspiration perfect in activity giving birth to richness to a plenty vast--O blissful one."

1.92.9: Finds the Right Word

Divine, she beholds all the worlds; wide shines her vision and she gazes straight at things.

She awakes every living creature for action and finds the Word for all that aspires to think.

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची
चक्षुरुर्विया वि भाति । विश्वं जीवं चरसे
बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥ ९

vishvāni devī bhuvanā abhichakṣhyā
pratīchī chakṣhur urviyā vibhāti
all, Goddess, worlds, beholding, gazing
straight or turning inwards, vision, wide,
shines,

vishvam jīvam charase bodhayanti
vishvasya vācham avidan manāyoh
all, living creatures, for movement,
awakening, all, Word, discovers, all that
thinks.

1.92.10: One Form in Many

Again and again is she born, the ancient Goddess; she shines with one equal form in her many manifestations.

Like a hunter killing the birds she diminishes the mortal life-span.

पुनःपुनर्जायमाना पुराणी समानं वर्णमभि
शुम्भमाना । श्वघ्नीव कृत्तुर्विजं आमिनाना
मर्तस्य देवी जरयन्त्यायुः ॥ १०

punaḥ punar jāyamānā purāṇī samānam
varṇam abhishumbhamānā

again, again, born, ancient, equal or same,
form, shines with one form in her many
festation,

shvaghñīva kṛtnur vija āminānā
martasya devī jarayanti āyuh

like female hunter, doer, birds, kills, mortal,
Goddess, shortens, life-span,

Details: The different experiences of the dawn at different times are all aspects of only one form her *svarūpa*. The Goddess shortens the mortal-life of a person and replaces it with immortality.

Some moderns think that Uṣha cheats the mortal of his life span just as a corrupt dice player cheats his team-mates. This interpretation is based on translating *vijah* as a dice player which has no basis.

vijah: that which moves in fear, birds.

1.92.11: Diminishes Mortality

She is seen opening up the regions of
Heaven; in secret, she separates from her
sister (darkness or night).

She strikes (or diminishes) our mortal
periods; paramour (of the sun), she
shines from her lover's eye of vision.

व्यूर्ण्वती दिवो अन्ताँ अबोध्यप स्वसारं
सनुतयुयोति । प्रमिनती मनुष्या युगानि योषां
जारस्य चक्षसा वि भाति ॥ ११

vyūṇrvatī divo antān abodhi apa
svasārām sanutar yuyoti

opening up, the Heaven, regions, awakened
or is seen, ., sister (night), in secret, (with
apa) separates,

praminatī manuṣhyā yugāni yoṣhā
jārasya chakṣhasā vibhāti

strikes, mortal, ages, women, of lover, with
her eye of vision, shines.

Details: The phrase, 'diminishes our mortal periods', complements the second half in the earlier verse.

1.92.12: Divine Law

The affluent and wondrous one, spreading
her lustres like cattle, extends
everywhere like flowing water.

Never transgressing the divine laws she is
beheld united with the rays of Sun.

पशून् चित्रा सुभगां प्रथाना सिन्धुर्न क्षोद
उर्विया व्यश्वेत् । अमिनती दैव्यानि व्रतानि
सूर्यस्य चेति रश्मिभिर्दृशाना ॥ १२

pashūn na chitrā subhagā prathānā
sindhur na kṣhoda urviyā vyashvait
cattle, like, variegated or wondrous, affluent
or richly enjoying, spreading, sea or water,
like, flowing, the vast one, extends and
pervades everywhere,

aminatī daivyāni vratāni sūryasya cheti
rashmibhir dṛshānā

not transgressing, divine, laws, sun, is
beheld (by us), rays, seen.

Details: First half: She spreads or extends herself everywhere like wandering cattle or flowing waters.

Second half: Even though she is independent, she does not transgress the Divine Laws whatever may be our surface perception.

“Varied in light and richly enjoying, it is as if she widens her animal powers and wide she distends like a sea that breaks its way and she

limits not our divine activities when she is seen in our perceptions by the rays of the Sun of illumination.” (SA)

1.92.13: Wondrous Richness

O Dawn, energy of plenty, bring to us that wondrous richness

Whereby we can found our creation and our extending.

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति ।

येन तोकं च तनयं च धामहे ॥ १३

uṣhas tat chitram ābhara asmabhyam vājīnīvati

Uṣha, that, wondrous, bring, to us, energy of plenty,

ena tokam cha tanayam cha dhāmahe by which, sons or creations, and, progeny or extensions, and, sustain or found.

Details: The second half has an alternate translation: “whereby we may sustain sons and their progeny.” The difference in the translations depends on the alternate meanings of *toka* and *tanaya*.

toka: son; creations (of spiritual knowledge)

tanaya: progeny or extensions of our knowledge.

1.92.14: Shine the Ecstasy on Us

Here and today, O Dawn of the radiant herds, Dawn of the forceful steeds, Dawn of the wide illumination,

Shine out upon us with ecstasy, O Lady of the Truths. (SA)

उषो अद्येह गोमत्यश्वावति विभावरि ।

रेवदस्मे व्युच्छ सूनृतावति ॥ १४

uṣho adya iha gomati ashvāvati vibhāvāri

Uṣha, this day, here, radiant herds (of light), forceful steeds, wide illumination, revat asme vyuchchha sūnṛtāvati divine wealth or ecstasy, to us, shine, (lady of) of the happy truths.

1.92.15: Activity and Joy

O Dawn, one full of plenitude, yoke today the dawn-red steeds.

Then bring us all enjoyable things.

युक्ष्वा हि वाजिनीवत्यश्वा अद्यारुणां उषः ।

अथा नो विश्वा सौभगान्या बह ॥ १५

yukṣhvā hi vājīnīvati ashvān adya aruṇān uṣhaḥ

yoke, ., endowed with plenty, steeds, today, dawn-red, Dawn,

athā no vishvā saubhagāni āvaha then, to us, all, enjoyable things, ., bring.

Details: The dawn-red steeds signify the activities of the life-energy.

Ashvins: 16-18

1.92.16: Golden Car Comes to Us

O Ashvins, drivers of the steeds along the path of luminous rays, the path of golden light,

Direct your car with one mind downward towards our home (body).

अश्विना वर्तिरस्मदा गोमदं दस्रा हिरण्यवत् ।

अर्वाग्रथं समनसा नि यच्छतम् ॥ १६

ashvinā vartir asmat ā gomat dasrā hiraṇyavat

Ashvins, (our) residence or body, our, ., full of rays (of *chit*), strivers or drivers (of steed), golden light,

arvāg ratham samanāsā ni yachchhatam
near (us), car, with one mind, downward,
(with ā) direct.

1.92.17: Adorable Light

Ashvins, you have created for the aspirant
this adorable light (with appropriate
form) from the Heaven.

Do give us powerful strength, O Ashvins.

यावि॒त्था श्लो॒कमा दि॒वो ज्योति॒र्जनाय॑
च॒क्रथुः॑। आ न॒ ऊर्जं॑ वह॒तम॑श्विना यु॒वम् ॥१७॥

yau itthā shlokam ā divo jyotir janāya
chakrathuh

you, thus, adorable, ., Heaven, Light, for the
yajamāna, (with ā) created with appropriate
form,

ā na ūrjam vahatam ashvinā yuvam
., for us, powerful strength, (with ā) carry,
Ashvins, you.

1.92.18: Create Bliss

Here may the diligent Ashvins bring here
the Gods who create bliss, who come by
the golden-path,
And who awake at dawn for drinking the
Soma.

ए॒ह दे॒वा म॑यो॒भुवा॑ द॒स्रा हि॑र॒ण्यव॑र्त॒नी ।

उ॒ष॒र्बुधो॑ वह॒न्तु सोम॑पी॒तये ॥ १८ ॥

ā iha devā mayobhuvā dasrā
hiraṇyavartanī

., here, Gods, who create bliss, strivers or
diligent, gold-path or luminous movement,
uṣharbudho vahantu somapītaye
who awake at dawn, (with ā) bring, for
drinking the Soma.

Details: *uṣharbudhaḥ*: Gods who get ready to
come to the yajña at the spiritual dawn; this
phrase is in (1.14.9). With the manifestation
of Truth-Light in the internal yajña, all the
Gods get ready to come and take part in the
yajña.

Sri Aurobindo interprets *uṣharbudha* as
referring to the steeds in the following
translation:

“Twin bounteous Gods with your luminous
movements who create the bliss, you may
bring those steeds that are awakened by the
Dawn to the drinking of the wine of Bliss.”

Next Hymn to Uṣhā: 1.113

Hymn 1.93: Soul Brings Down Bliss

Metre: 1-3, Anuṣṭup; 4-7, 12, Triṣṭup;
8, Jagatī; 9-11, Gāyatrī

- 1: Joyful Hymns
- 2: Knowledge With Strength
- 3: Anointed Offerings
- 4: Recovery of Knowledge
- 5: Released the Life-energies
- 6: The Soul Brings Down Soma (Bliss)
- 7: Enjoy the Offerings
- 8: Offerings with Thought and Devotion
- 9: Common Knowledge
- 10: Shine the Vast Truth
- 11: Come Here
- 12: Yajña with Inspiration

Agni represents the power of will in man
which wants to journey and reach the high
peaks. Soma represents the bliss at the
summit. This hymn describes the joint action
of Agni and Soma in making the human seeker
attain bliss.

1.93.1: Joyful Hymns

O Agni and Soma, who shower (gifts of Light and might), hear well my call.
Make our hymns joyful; become felicitous to the giver of offerings (who offers all he has).

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।
प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥ १

agnīṣhomau imam su me śrṇutam
vṛṣhaṇā havam

Agni and Soma, this, completely, my, hear,
those who showers, call,
prati sūktāni haryatam bhavatam
dāśuṣhe mayah
., (with prati) regarding (our) hymns, joyful,
become, for the giver, happiness.

Details: The yajamāna offers to the Gods all his physical wealth, all the knowledge and happiness obtained from the senses, all he has.

sūktāni prati: recognise our hymns (and make them joyful).

1.93.2: Knowledge with Strength

O Agni and Soma, to him who consecrates this hymn today,
Bestow the Rays of knowledge which lead to heroic strength, excellent life-energies and nourishment.

अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्र्यम् ॥ २

agnīṣhomā yo adya vām idam vachah
saparyati

Agni and Soma, on him, now, to you, this, hymn, consecrates,

tasmai dhattam suvīryam gavām
poṣham svashvyam
on him, bestow, heroic strength, rays of
knowledge, nourishment, along with
excellent life-energies.

1.93.3: Anointed Offerings

O Agni and Soma, the giver of anointed offerings,
Has successors and has heroic strength throughout his life.

अग्नीषोमा य आहुतिं यो वां
दाशाद्विष्कृतिम् । स प्रजयां सुवीर्यं
विश्वमायुर्व्यश्नवत् ॥ ३

agnīṣhomā yā āhutim yo vām dāshāt
haviṣkṛtim

Agni and Soma, he, offerings, he, for you,
gives, anointed,
sa prajāyā suvīryam vishvam āyur
vyashnavat
he, successors, heroic strength, all, life,
attains.

Details: *haviṣkṛtam*: anointed; the offerings are anointed with his best qualities and efforts.

1.93.4: Recovery of Knowledge

O Agni and Soma, known to us is your prowess which protected and recovered the knowledge concealed by the Paṇi.
The relic of the coverer Vṛtra was thrust down; then was the one Light (Sun) acquired for the many.

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं
पणिं गाः । अवातिरतं वृसंस्य शेषोऽविन्दतं
ज्योतिरेकं बहुभ्यः ॥ ४

agnīṣhomā cheti tadvīryam vām yat
amuṣhṇītam avasam paṇim gāḥ
**Agni and Soma, known (to us), that prowess,
your, by which, concealed, in the protection,
Paṇi, rays or knowledge,
avātiratam bṛsayasya sheṣho avindatam
jyotir ekam bahubhyah
thrust down, the coverer (Vṛtra), the relic,
acquired, Light, one, for the many.**

Details: The capture of the rays of knowledge stolen by the Paṇi is mentioned in several places. The act is ascribed to several Gods indicating that it was carried out by the collective of the Gods. The phrase, 'the relic of Vṛtra was thrust down', is an incident in the killing of Vṛtra discussed in detail in (1.32).

1.93.5: Released the Life-energies

You have placed the (Divine) Lights in the Heaven acting together, you two, O Agni and Soma.

The life-energies (or the waters), bound by the afflicting evil, were released by you, O Agni and Soma.

युवमेतानि दिवि रोचनान्यग्निश्च सोम सक्रतू
अधत्तम् । युवं सिन्धूरभिर्शस्तेरवद्यादग्नीषो-
मावमुञ्चतं गृभीतान् ॥ ५

yuvam etāni divi rochanāni agniḥ cha
soma sakratū adhattam

you two, these, in the Heaven, lustres or
Lights, Agni, and, Soma, acting together, set
or placed, --

yuvam sindhūr abhishaster avadyāt
agnīṣhomau amuñchatam grbhītān

you two, the waters or life-energies,
afflicting, evil, Agni and Soma, released,
bound.

Details: As mentioned in (1.32) and elsewhere the release of waters and the release of knowledge are all aspects of one event.

1.93.6: The Soul Brings Down Soma

Mātarishvān brought one of you (Agni)
from the Heaven; the Falcon (soul) rent
the other (Soma) from the mountain top,
O Agni and Soma.

Growing by the mantra, you have made
the world wide for yajña.

आन्यं दिवो मातरिश्वा जभारामथ्नादन्यं परि
श्येनो अद्रेः । अग्नीषोमा ब्रह्मणा वावृधानोरं
यज्ञाय चक्रथुरु लोकम् ॥ ६

ā anyam divo mātariśhvā jabhārām
amathnāt anyam pari shyeno adreḥ
., one of you, from Heaven, Mātarishvān,
(with ā) brought, forcefully separated, the
other (Soma), top of, hawk, from the
mountain,

agnīṣhomā brahmaṇā vāvṛdhāna urum
yajñāya chakrathur u lokam

Agni and Soma, by the mantra, growing,
vast or wide, for yajña, made, wide, world.

Details: Mātarishvān is the deity of life-energies, Prāṇa, who propels the manifestation of the Agni in the form of will and stirs the yoga Agni into action. This experience has been mentioned in (1.71.4), 'The pervading Prāṇa churns him out' and in (1.60.1) 'Mātarishvān brought Agni'.

The hawk (*shyena*) is the indwelling soul soaring upwards by the power of the Word, which brings down the immortal elixir, the delight of existence, Soma from the summit of existence, the plane of highest consciousness.

This experience is also in (1.80.2). The swift-rushing hawk as a symbol of the soul is a common usage in the Veda.

1.93.7: Enjoy the Offerings

O Agni and Soma, the offerings are readied in your presence; taste and enjoy them, rendering them delectable, O Generous Givers.

O Givers of perfect peace, be well-guarded and grant happiness to the yajamāna seeking you.

अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यंतं
वृषणा जुषेथाम् । सुशर्माणा स्ववसा हि
भूतमथा धत्तं यजमानाय शं योः ॥ ७

agnīṣhomā haviṣhaḥ prasthitasya vītam
haryatam vṛṣhaṇā juṣethām

Agni and Soma, offerings, readied in your front, pervade or taste, render bright or delectable, O those who shower, enjoy (it), susharmāṇā svavasā hi bhūtam athā dhattam yajamānāya sham yoḥ blissful ones, well-guarded, ., become, next, grant, for the yajamāna, happiness, you.

1.93.8: Offerings with Thought and Devotion

O Agni and Soma, (the yajamāna) who worships you with offerings, illumined thought and a God-devoted mind, Him you protect from evil and guard all his obligatory work. Enter within the yajamāna and grant him abundant happiness.

यो अग्नीषोमा हविषा सपयद्विद्रीचा मनसा
यो घृतेन । तस्य व्रतं रक्षतं पातमंहसो विशे
जनाय महि शर्म यच्छतम् ॥ ८

yo agnīṣhomā haviṣhā saparyād
devadrīchā manasā yo ghṛtena
who (yajamāna), Agni and Soma, offerings, worships, God-devoted, mind, which, illumined thought,

tasya vratam rakṣhatam pātam amhaso
vishe janāya mahi sharma yachchhatam
this, obligatory work, guard, protect, from evil, entering from within, yajamāna, vast, happiness, grant.

Details: This verse clearly states that the key ingredient in the offering is the mind along with devotion. The physical aspect of offering is not emphasized.

1.93.9: Common Knowledge

O Agni and Soma, who have common knowledge and are invoked together, accept our lauds,

You, who are born among the Gods.

अग्नीषोमा सर्वेदसा सहूती वनतं गिरः ।
सं देवत्रा बभूवथुः ॥ ९

agnīṣhomā savedasā sahūti vanatam
giraḥ

Agni and Soma, of common knowledge, invoked in common, accept, our lauds, sam devatrā babhūvathuḥ ., among the Gods, (with sam) born together.

1.93.10: Shine the Vast Truth

O Agni and Soma, for the yajamāna who offers you with illumined thought, To him, may you shine forth the Vast Truth.

अग्नीषोमावनेन वां यो वां घृतेन दाशति ।
तस्मै दीदयतं बृहत् ॥ १०

agnīṣhomau anena vām yo vām ghr̥tena
dāshati

O Agni and Soma, this, you two, yajamāna,
you, with illumined thought, offers,
tasmai dīdayatam bṛhat
to him, shine forth, the Vast (Truth).

Details: *bṛhat*: vast; indicates the Truth
(*satyam*), associated with *bṛhat* and *ṛtam*.

1.93.11: Come Here

O Agni and Soma, you two accept these,
our offerings.

Come near to us together.

अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् ।
आ यातमुप नः सचा ॥ ११

agnīṣhomau imāni no yuvam havyā
jujoṣhatam

O Agni and Soma, these, our, you two,
offerings, accept,

āyātam upa naḥ sachā

(with upa) come near, ., us, together.

1.93.12: Yajña with Inspiration

O Agni and Soma, complete the
movements of our life-energies; may the
Light (rays) impelling the offerings fully
increase (in us).

Establish in us the strengths among the
Gods; endow our yajña with high
inspiration.

अग्नीषोमा पिपृतमर्वतो न आ प्यायन्ता-
मुस्त्रिया हव्यसूदः । अस्मे बलानि मघवत्सु
धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥ १२

agnīṣhomā pipṛtam arvato na
āpyāyantām usriyā havyasūdaḥ

Agni and Soma, complete, the movement of
life-energies, our, grow full, rays, which
impel the offerings,

asme balāni maghavatsu dhattam
kṛṇutam no adhvaram shruṣṭimantam
in us, strengths, among the Gods, establish,
make, our, yajña, highly inspired.

Details: The prayer is for the establishment in
us of the rays of knowledge along with the
life-energies and strengths associated with the
Gods.

"I seek not science, not religion, not Theosophy, but Veda---the truth about Brahman, not only about His essentiality, but about His manifestation, not a lamp on the way forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after---yasmin vijnate sarvam vijnatam [which being known, all is known]. I believe that Veda to be the foundation of the Sanatan Dharma; I believe it to be the concealed divinity within Hinduism, -but a veil has to be drawn aside, a curtain has to be lifted. I believe it to be knowable and discoverable. I believe the future of India and the world to depend on its discovery and on its application, not to the renunciation of life, but to life in the world and among men."

"I write for those who acknowledge reason but do not identify reason with Western materialism; who are skeptics, but not unbelievers; who, admitting the claims of modern thought, still believe in India, her mission, her gospel, her immortal life and her eternal rebirth. . . ."

(Sri Aurobindo)

Section XI: Sūktās (1.94-1.115)

Riṣhi: Kutsaḥ Aṅgirasah; Sūktās (1.94-1.98, 1.101-1.115)

Other Riṣhis: (1.99, 1.100, 1.105)

Sūkta	Hymn title	Page	Ashvins	
	Agni		1.112 The Lame Walk and the Blind See (25)	549
1.94	Agni's Friendship (16)	483		
1.95	Who Knows the Secret One? (11)	490	Uṣha	
1.96	Wealth-Bestower (9)	494	1.113 The Soul Emerges (20)	559
1.97	Makes the Sin Wither (8)	497	Rudra	
1.98	Universal Divine Force and Action (3)	500	1.114 Rudra's Force on Man for Progress (11)	567
1.99	Carry Us Across Safely (1)	501	Sūrya	
1.100	Indra Guides Our Speech (19)	502	1.115 Sūrya, The Soul of All (6)	571
	Indra		<p>The Seer Kutsa is a great devotee of both Agni and Indra. The relationship between Kutsa and Indra is often compared to that between Arjuna and Kṛṣṇa in the Mahābhārata epic. The hymn (1.94) has the refrain, 'May we not suffer a separation in our friendship, O Agni'. Moreover they actively help each other in all their actions. All the Sūktās have some common features. The last line of most Sūktās is same mentioning all the other Gods, 'Mitra, Varuṇa, Aditi, Earth, Heaven and Waters'. There is a refrain in all mantrās of the same Sūkta. His hymns cover several Gods such as Indra, Agni, Vaishvānara Agni, Ṛbhūs, Uṣhas, Ashvins, Rudra, Sūrya and the All-Gods.</p> <p>Most of the Sūktās among the 22 here have been revealed to the Riṣhi Kutsa. The two Sūktās which are not associated with Kutsa are (1.99) and (1.100). We will</p>	
1.101	Attained by Mantra (11)	509		
1.102	Why Men Invoke Indra (11)	513		
1.103	Victory Over the Foes (8)	517		
1.104	Our Faith in Indra-power (9)	520		
	All-Gods			
1.105	Descent and Ascent (19)	524		
1.106	Rescue Us from Sin (7)	532		
1.107	Gracious Gods (3)	534		
	Indra and Agni			
1.108	Come to Us (13)	536		
1.109	Sit Inside and Instruct (8)	540		
	Ṛbhūs			
1.110	Ṛbhūs Separate the Cover (9)	543		
1.111	Creating Skilful Entities (5)	547		

consider them briefly before discussing the hymns of Kutsa. RV (1.100) has been revealed to the five Rishis, Rjraśhva and others, belonging to the lineage of the Vārshagira. This Sūkta is exactly in the same style as that of Kutsa. The first 15 verses have a common refrain at the end. The hymn ends with the mantra (1.94.16) as in other Kutsa's hymns.

The hymn (1.99) has been revealed to the Rishi Kashyapa Marīcha. It is the only Sūkta having exactly one mantra. It is well-known even among persons knowing little about Veda. Eleven Sūktās have been revealed to this Rishi. Among them two are of particular interest. He is regarded as one of seven Rishis (*sapta ṛṣhayaḥ*) in (10.137). His Sūkta (9.113) gives a very philosophical and occult description of the Heaven and the works done there. Sūkta (1.105) is said to be revealed to Rishi Kutsa or Rishi Trita Āptya

Kutsa dwells on Agni as the purifier in the hymn RV (1.97). First we have to inquire into the ideas of Rig Veda on sin itself. Recall the Vedic idea of sin in the essay 14 on Varuṇa in Part II. Recall also the cords of bondage mentioned in the introduction to Section III and Sri Aurobindo's views on sin quoted in the notes on the mantra (1.25.3) in Section III. The word for sin or evil in Veda is '*pāpmā*' or '*agha*'. Veda does not divide all actions into two rigid classes, the so-called good and evil. Rather, evil or sin is basically, 'a dark and opposing block of forces that prevents the release of the juice of delight, the flow of Soma' (17, Vol. 1, p. 121). The evil forces enter into those persons who offer a welcome as it were to them and the evil forces express themselves through humans in various forms. Rig Veda mentions, for example, the person who would bring evil by voice or speech

(*aghashamsah*, 4.4.3, 10.87.20, 6.8.5, 8.60.8), one who expresses evil through actions (*aghāyatah*, 4.2.6). For example, in the much later book, the Bhagavad Gita, Arjuna asks his friend Kṛṣṇa, 'Why does a man commit sin forced as it were.' Sri Kṛṣṇa answers that they are the great forces of evil characterizing desire and anger (*kāma eṣha krodha eṣha . . . mahā pāpmā . . .*), (3.37).

There is very little support in the Rig Veda for the statements such as, 'Veda desires all sins to be atoned for immediately through fire ritual'.

We will consider the Rig Veda (1.97) for detailed study. Its Seer is Kutsa and it has 8 mantrās. Each mantra ends with the refrain 'May our sin wither in lament.' O Agni, may our sin wither in lament, shine thy wealth on us. May our sin wither in lament (1.97.1). For happy fields, for safe paths, for wealth, we worship thee. May our sin wither in lament (1.97.2). Most auspicious among the lauders be Kutsa. Most auspicious be our wise ones. May our sin wither in lament (1.97.3). As thy worshippers become wise ones, May we, thine, O Agni, become likewise. May our sin wither in lament (1.97.4). As the conquering lustres of Agni go to every side may our sin wither in lament. To every side thy face is turned; Thou art our guardian everywhere. May our sin wither in lament (1.97.6). O thou who faces all sides, take us beyond the foes as over the river. May our sin wither in lament. Do thou convey us beyond, as in a ship for our welfare. May our sin wither in lament (1.97.8).

In the entire hymn, there is not even a hint of the idea that the performance of a fire ritual is an atonement for a sin. The refrain, 'may our sin wither in lament', makes it clear that the Seer prays for Agni to destroy the forces

of evil lodged in him so that they may wither. Note the use of the words, 'wither in lament.' These forces are not abstract things. Rather they are beings and they resist and lament being dislodged from a habitation in the particular human being.

Every one of the eight mantrās indicates a different step or process in the eradication of the sin.

The first mantra says that only if Agni shines his wealth, namely the force of unshakable will, can these forces of evil be dislodged.

The second mantra says safe paths or happy fields are not possible if these forces persist. So the Seer calls upon Agni to destroy these forces.

The fourth mantra is the key. Only as wisdom dawns in the worshipper can these forces be thrown out.

The fifth mantra says that the forces of evil are lodged in every part of our personality. So the conquering lustres of Agni should pierce every side and dislodge these forces.

The seventh and eighth mantrās clearly state that even when the environment may be permeated by these evil forces, Agni takes the worshipper safely across these waters just like a good boat takes a traveller through stormy waters to the destination.

Let us now consider the Kutsa's hymn to Agni emphasizing his friendship (1.94). Kutsa uses the words associated with the physical ritual like fire, but quickly adds phrases such as, 'perfect our thoughts,' etc., to emphasize the fact that he is using the physical ritual only as a symbol of the spiritual transformation occurring in his inner worlds. In Kutsa's hymns, it is clear that Agni himself is the

sacrificer and not any human. Agni accomplishes everything for the human worshipper. He accomplishes unobstructed, He gains heroic might for whom Agni sacrifices, Evil does not touch him.

Each mantra in this hymn of fifteen mantrās, ends with the refrain, 'May we not, O Agni, suffer separation in thy friendship'. As mentioned earlier, Kutsa uses some aspect of the physical ritual as a symbol of the inner sacrifice. For instance, in (1.94.7), the phrase, 'thou art alike on every side', means that Agni is equally effective in illuminating all the different (inner) aspects of the Seer Kutsa, which may be illumined or in a state of obscurity. The phrase, 'darkness of the night', refers to the state of consciousness which is completely dark and has not been penetrated by the light.

Several mantrās from the hymn 1.96, 1.98, 1.107, 1.109, 1.113, 1.114 and 1.115 are also in Taittirīya Samhitā. See the Concordance in Part V for details.

Hymn 1.94: Agni's Friendship

Metre: 1-14, Jagatī ; 15-16, Triṣṭup

- 1: We Fashion the Hymns like a Car
- 2: Accomplishes Unobstructed
- 3: May We Kindle You
- 4: Prolong Our Life by Perfecting Our Thought
- 5: Two-stationed and Four-stationed
- 6: Excellent Teacher
- 7: He May Seem Far, But is Near
- 8: Word of Curse on Foes
- 9: Make Easy the Path of Yajña
- 10: Burning of Trees
- 11: Remove the Obstacles

- 12: Make the Maruts Tranquil
 13: Great Friend
 14: Joy And Riches to the Giver
 15: Sinlessness in All Actions
 16: Prolong and Protect Our Life

1.94.1: We Fashion the Hymns like a Car

To the adorable one who knows all things born, we fashion perfectly this hymn like a well-crafted chariot.

Happy is our understanding in the presence of Agni; may we not suffer a separation in your friendship, O Agni.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा
 मनीषया । भद्रा हि नः प्रमतिरस्य संसद्यग्रे
 सख्ये मा रिषामा वयं तव ॥ १

imam stomam arhate jātavedase ratham
 iva sammahemā manīṣhayā
 this, hymn, to the adorable, knower of all
 beings born, car, like, worship well or
 fashion, with our mind,
 bhadra hi naḥ pramatiḥ asya samsad
 agne sakhye mā riṣhāmā vayam tava
 happy, ., our, understanding, in his,
 presence, Agni, friendship, may not, suffer
 separation, we, your.

Details: 'We fashion carefully this hymn to Agni like a carpenter making a chariot.' This verse clearly indicates that the Rishi receives only the inspiration from the high planes; he/she has to supply the words to complete the verses.

Note the analogy of the construction of a car. The nature of excellence needed in crafting a hymn and a car are deemed comparable.

In the last line, Kutsa prays that his friendship with Agni may not become weak or come to an end. This is the refrain in the first 14 verses. This part, '*agne sakhye mā riṣhāmā vayam tava*', will be indicated only in dotted lines from verse (2) onwards.

Griffith, following S, translates the last line as 'Let us not in your friendship suffer harm,' whose meaning is quite different from the one given here. Kutsa is a great devotee of Agni and he prays that their friendship may not come to an end. According to Griffith, Kutsa prays that, 'no harm can come to me during our friendship'.

1.94.2: Yajña without Obstruction

O Agni, the seeker for whom you perform the yajña he accomplishes without obstructions and abides safely. He gains heroic might, he increases; evil touches him not. May we not, O Agni, suffer separation in your friendship.

यस्मै त्वमायजसे स साधत्यनर्वा क्षेति दधते
 सुवीर्यम् । स तूताव नैनमश्नोत्यंहतिरग्रे सख्ये
 मा रिषामा वयं तव ॥ २

yasmai tvam āyajase sa sādhati anarvā
 kṣheti dadhate suvīryam
 for whom (seeker), you, performs yajña, he,
 accomplishes, unobstructed, abides (safely),
 gains, heroic might,
 sa tūtāva na enam ashnoti amhatiḥ . . .
 he, waxes, not, him (yajamāna), touches,
 evil, . . . as in (1.94.1).

Details: *amha*: deity of evil and sin. For a discussion on the concept of sin in RV, see (1.97). S. translates *amha* here as poverty in this mantra, but as sin in RV (5.55.10).

1.94.3: May We Kindle you and Perfect Our Thoughts

May we be able to kindle you and perfect our thoughts; in you the Gods accept the offered oblations.

Bring here the sons of Aditi for we long for them. May we not, Agni, suffer separation in your friendship.

श॒केमं॑ त्वा स॒मिधं॑ सा॒धया॑ धि॒यस्त्वे॑ दे॒वा
ह॒विर्द॒न्त्याहु॑तम् । त्वमा॑दि॒त्याँ आ ब॑ह॒ तान्
ह्यु॒श्मस्य॑ग्रे स॒ख्ये मा रि॑षामा ब॒यं तव॑ ॥ ३

shakema tvā samidham sādhayā dhiyaḥ
tve devā haviḥ adanti āhutam

may we be able, thee, kindle, make perfect,
our thoughts, in thee, the Gods, oblations,
eat, offered,

tvam ādityān āvaha tānhi ushmasi . . .
you, the Gods Adityās, bring, them, (we)
long for, . . . as in (1.94.1).

Details: Anyone can stoke the physical fire. The phrase, 'may we kindle', clearly indicates the supraphysical nature of Agni. The next phrase 'perfect our thoughts' shows how we may develop the power needed to kindle the inner Agni.

1.94.4: Prolong Our Life by Perfecting Our Thoughts

May we collect the fuel; may we prepare the oblations, reminding ourselves of the successive steps.

Perfect our thought to prolong our life; Agni, may we not suffer separation in your friendship.

भ॒रामे॒ध्मं कृ॑णवा॒मा ह॒वींषि॑ ते चि॒तय॑न्तः
प॒र्वणा॑प॒र्वणा ब॒यम् ।

जी॒वात॑वे प्र॒तरं सा॑धया॒ धियोऽग्रे॑ स॒ख्ये मा
रि॑षामा ब॒यं तव॑ ॥ ४

bharāma idhmam kṛṇavāmā havīmṣhi te
chitayantaḥ parvaṇāparvaṇā vayam
collect, the fuel, prepare, the oblations, for
thee, reminding ourselves, successive steps,
we,

jīvātave prataram sādhayā dhiyaḥ . . .
prolonging our life, perfect, make, our
thoughts, . . . as in (1.94.1).

Details: The phrase, 'successive steps' does not automatically indicate that the yajña is a physical rite. The inner yajña has also steps in it, as explicitly mentioned in (1.10.2).

Note the intimate connection between the physical life and the perfection of thought. It does not say only intellectuals will live long. The meaning is that we should hold good thoughts in our mind, at all times, aiming at perfection, and this will lead us to a long life.

1.94.5: Two-stationed and Four-stationed

Guardian of all, his rays spread out (and protect) both the two-stationed and four-stationed by clinging to them.

You are greater than Uṣhas for your rays are of many hues. Agni, may we not suffer separation in your friendship.

वि॒शां गो॒पा अ॑स्य चरन्ति ज॒न्तवो॑ द्वि॒पच्च॑
यदु॒त चतु॑ष्पद॒क्तुभिः॑ । चि॒त्रः प्र॑केत उ॒षसो॑ म॒हौ
अ॒स्यग्रे॑ स॒ख्ये मा रि॑षामा ब॒यं तव॑ ॥ ५

vishām gopā asya charanti jantavo
dvipat cha yat uta chatuṣpat aktubhiḥ
all persons, guardian, his, spread out, things
born or rays, two-stationed, and, for that
(person), also, four-stationed, clinging,

chitraḥ praketa uṣhaso mahān asi . . .
variegated, rays, dawn or Goddess Uṣha,
greater, are, . . . as in (1.94.1).

Details: Two-stationed and four-stationed:
see (1.49.3).

Agni is said to be superior to Uṣha because
Agni shines all the time, whereas Dawn does
so only in the morning.

1.94.6: Excellent Teacher

You are the director of the path, eternal
summoner, excellent teacher, purifier
and eternal priest.

Knowing all the procedures of the yajña,
O sage, you nourish (the yajamāna);
O Agni, may we not suffer separation
from your friendship.

त्वमध्वर्युत होतासि पूर्यः प्रशास्ता पोता
जनुषा पुरोहितः । विश्वा विद्रा आर्त्विज्या
धीर पुष्यस्यग्रे सख्ये मा रिषामा वयं तव ॥ ६
tvam adhvaryuḥ uta hotā asi pūrvyaḥ
prashāstā potā januṣhā purohitaḥ
you, director of the path, and, one who
summons the Gods, are, eternal, excellent
teacher, purifier, from birth, placed in front
or priest,
vishvā vidvān ārtvijyā dhīra puṣhyasi . . .
all, knowing the works of yajña, like
invocation, sage, nourish, . . . as in
(1.94.1).

Details: Agni is the eternal priest who carries
out the yajña on behalf of the yajamāna. The
traditional human priests--*hotṛ*, *adhvaryu*,
udgaṛ and *brahma*--are only representatives
of Agni. Hence, Agni is the excellent teacher
who directs inwardly the tasks of the human
priests. The word *purohita* means placed-in-

front. Agni is the first one to manifest in man
and only later do the other Gods follow.

1.94.7: He May Seem Far, But is Near

O Agni, graceful of form, you are alike
everywhere; even though you appear to
be far, you are near, shining brilliantly.
O God, you see beyond the darkness of
the night; Agni, may we not suffer
separation from your friendship.

यो विश्वतः सुप्रतीकः सदृङ्सि दूरे
चित्सन्तुळिदिवाति रोचसे । रात्र्याश्चिदन्धो
अति देव पश्यस्यग्रे सख्ये मा रिषामा वयं
तव ॥ ७

yo vishvataḥ supratikaḥ sadṛṅg asi dūre
chitsan talit iva ati rochase
thee, everywhere, graceful of form, alike,
are, (with chitsan) even though he may be
far, ., near, as if, brilliantly, shines,
rātryāḥ chit andho ati deva pashyasi . . .
night, ., darkness, beyond, God, sees, . . .
as in (1.94.1)

Details: Agni shines through both the states,
of inner illuminations and of obscurity, in the
seeker. Even though the seeker in the state of
darkness feels that Agni is far away, he is
always near.

1.94.8: Word of Curse on Foes

O Gods, let his chariot who prepares the
Soma be in front; let our word of curse
overwhelm the evil-minded.
Pay attention to this our word and nourish
it; O Agni, may we not suffer separation
in your friendship.

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो
अभ्यस्तु दूढ्यः । तदा जानीतोत पुष्यता
वचोऽग्रै सख्ये मा रिषामा वयं तव ॥ ८

pūrvo devā bhavatu sunvato ratho
asmākam shamso abhyastu dūḍhyaḥ
earlier or in front, Gods, be, yajamāna or
preparer of Soma, car, our, word (of curse),
overcome, the evil-minded,
tat ājānīta uta puṣhyatā vachāḥ . . .
that, pay attention, and, nourish or promote,
word, . . . as in (1.94.1).

Details: The phrase, 'may his car be in front'
means, 'may he continuously progress in life'.

1.94.9: Make Easy the Path of Yajña

With blows, slay the demons, who cause
pain and are evil-minded, whether they
be near or far.

Then make the path of yajña easy and
happy for the singer; Agni, may we not
suffer separation in your friendship.

वधैर्दुःशंसाँ अपं दूढ्यो जहि दूरे वा ये अन्ति
वा के चिदत्रिणः । अथा यज्ञाय गृणते सुगं
कृध्यग्रै सख्ये मा रिषामा वयं तव ॥ ९

vadhaiḥ duḥshamsān apa dūḍhyaḥ jahi
dūre vā ye anti vā kechit atrīṇaḥ
with blows, stammerers or pain-causers,
(with apa) the evil-thoughted, slay, far
region, or, who, near, or, someone, the
demons.

athā yajñāya grṇate sugam kṛdhi . . .
later, for yajña, the singer, easy path, do,
. . . as in (1.94.1).

1.94.10: Burning of Trees

When you yoke the car with bright-red
steeds, swift as wind, your roar is like the
bull's.

Then do you cover the trees with the rays;
O Agni, may we not suffer separation in
your friendship.

यद्युक्था अरुषा रोहिता रथे वातजूता
वृषभस्यैव ते रवः । आदिन्वसि वनिनो धूम-
केतुनाऽग्रै सख्ये मा रिषामा वयं तव ॥ १०

yat ayukthā aruṣhā rohitā rathe vātajūtā
vṛṣhabhasyeva te ravaḥ

when, (you) yoke, bright, red, car, swift like
the wind, like bull, your, roar,

āt invāsi vanino dhūmaketunā . . .

then, cover, the trees, with the Rays, . . . as
in (1.94.1).

Details: The burning of the dry earth-born
trees signifies the destruction of all that is to
be ejected from the physical body composed
of matter. These things have served their
purpose and should be replaced with newer
rules or forms. This idea is mentioned earlier
in (1.65.4).

dhūmaketu: discussed in (1.27.11)

1.94.11: Remove the Obstacles

Then, at your roar, the birds are terrified
when your (roaring) flames eat up the
grass and pervade the forest.

It becomes easy for you and your car to
pass; O Agni, may we not suffer
separation in your friendship.

अधं स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते
यवसादो व्यस्थिरन् । सुगं तत्ते तावकेभ्यो
रथेभ्योऽग्रै सख्ये मा रिषामा वयं तव ॥ ११

adha svanāt uta bhibhyuḥ patatrināḥ
drapsā yat te yavasādo vyasthiran

later, roar, high up, are terrified, the birds,
flames, when, your, eat up the grass,
pervade the forest,

sugam tat te tāvakebhyo rathebhyaḥ . . .
easy to go, then, for thee, your own, car, . . .
as in (1.94.1).

Details: This mantra is a continuation of the earlier one. Birds (*patatṛiṇaḥ*) signify the Maruts, the mental powers charged with prāṇic or life energies. In the inner context, the obscurities of the physical body, *annamaya kosha*, born of the inertia (*tamas*) (indicated by the term grass) obstruct the movement of the subtle body indicated by the word *ratha*, car. Recall yajña is a journey. When Agni burns the obstacles, then the path becomes easy. The phrase, 'the birds are terrified', means that as Agni arrives, the Maruts become active and help in removing the obstacles caused by *tamas*.

1.94.12: Make the Maruts Tranquil

He is capable of sustaining Mitra and Varuṇa; famous is the fury of the Maruts descending.

Make us felicitous so that their (Maruts) minds be tranquil again; O Agni, may we not suffer separation in your friendship.

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां
हेळो अद्भुतः । मृळा सु नो भूत्वेषां मनः
पुनरग्रे सख्ये मा रिषामा वयं तव ॥ १२

ayam mitrasya varuṇasya dhāyase
avayātām marutām heḷo adbhutaḥ
he, of Mitra, of Varuṇa, capable of
sustaining, descent of, Maruts, fury,
wonderful,

mṛlā su no bhūtu eṣhām manah punaḥ .
. . (with su) completely felicitous, ., us, may
become tranquil, their (Maruts), minds,
again, . . . as in (1.94.1)

Details: The destruction of obstacles mentioned earlier occurs by the power of Maruts. The Rishi asks Agni to restore the forces of harmony and tranquillity specified by the deities, Mitra and Varuṇa.

1.94.13: Great Friend

God among Gods, you are a great friend;
handsome, you make the riches dwell (in
us) in the course of the yajña.

May we dwell under your expansive
protection; Agni, may we not suffer
separation in your friendship.

देवो देवानामसि मित्रो अद्भुतो
वसुर्वसूनामसि चारुर्ध्वरे । शर्मन्त्स्याम तव
सप्रथस्तमेऽग्रे सख्ये मा रिषामा वयं तव
॥ १३

devo devānām asi mitro adbhuto vasuḥ
vasūnām asi chāruḥ adhware

God, among, Gods are, friend, great,
residing, riches, are, handsome, journey of
yajña.

sharman syāma tava saprathastame . . .
protection, may we dwell, your, most wide,
. . . as in (1.94.1).

Details: The Rishi prays to dwell in the home of Agni, *ṛtam bṛhat*, Right and Vast, (mentioned in 1.75.5), which offers the most wide protection.

1.94.14: Joy and Riches to the Giver

Yours is that auspicious happiness, well-
kindled in your own home; you are
praised with offerings of Soma.

Much delighted, you bring joy and riches
to the giver; O Agni, may we not suffer
separation in your friendship.

तत्तै भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे
मृळयत्तमः । दधासि रत्नं द्रविणं च
दाशुषेऽग्रे सख्ये मा रिषामा वयं तव ॥ १४

tat te bhadram yat samiddhaḥ sve dame
somāhuto jarase mṛlayattamah

that, yours, happy-good, which, well-
kindled, own, home, with Soma offerings,
lauded, much-delighting,

dadhāsi ratnam draviṇam cha dāshuṣhe

...

bring, joy, riches, and, giver, . . . as in
(1.94.1).

Details: *bhadra*: the happiness which is also
auspicious and good, which overcomes all
opposing forces. It is discussed in (1.1.6).

1.94.15: Sinlessness in All Actions

(O Agni) you are infinite and of auspicious
wealth; he is indeed (blessed) to whom
you grant sinlessness in all actions,
And whom you impel with happy and
bright vigour; may we be yoked with
your superior progeny-filled wealth and
felicities.

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते
सर्वताता । यं भद्रेण शवसा चोदयासि
प्रजावता राधसा ते स्याम ॥ १५

yasmai tvam sudraviṇo dadāśah
anāgāstvam adite sarvatātā

whom, you, of auspicious wealth, the giver,
sinlessness, infinite, in all actions.

yam bhadreṇa shavasā chodayāsi
prajāvatā rādhasā te syāma

whom, auspicious or happy, bright vigour,
impels, along with successors or progeny,
riches, your, become.

Details: *prajā*: denotes not merely (biological)
progeny, but also all the successors to the

Knowledge possessed by the Rishi or
yajamāna.

rādhasā: means wealth, physical, aesthetic,
psychological and spiritual. The Rishi prays
for all-encompassing wealth that grows
continuously.

sarvatātā: all actions, including both physical
and mental.

1.94.16: Prolong and Protect Our Life

O God Agni, you know all felicities; do
prolong our life.

May our life be protected by Mitra,
Varuṇa, Aditi, Waters, Earth and
Heaven.

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः
प्रतिरिह देव । तन्नो मित्रो वरुणो मामहन्ता-
मदितिः सिन्धुः पृथिवी उत द्यौः ॥ १६

sa tvam agne saubhagatvasya vidvān
asmākam āyuh pratira iha deva

he, you, Agni, all felicities or happiness,
knowing, to us, long life, prolong, here (in
this world), God,

tat no mitro varuṇo māmahantām aditiḥ
sindhuḥ pṛthivī uta dyauh

that, for us, Mitra, Varuṇa, cherish or
protect, Aditi, waters, Earth, and, Heaven.

Details: Aditi: mother of all Gods, infinite
consciousness, see (1.89.10).

The second half of the verse appears at the
end of all the 10 Sūktās (1.94)-(1.96), (1.98)
and (1.100)-(1.105). There are six deities in
two groups: Mitra, Varuṇa and Aditi in the
first; Ocean, Earth and Heaven in the second.
Some connection between the two triples can
be recognized. Earth symbolizes Aditi; Ocean
symbolizes Varuṇa; and Heaven symbolizes
all the solar Gods such as Mitra.

Hymn 1.95: Who Knows the Secret One?**Metre: Trishṭup**

- 1: Agni Nourishes in Darkness Also
- 2: Ten Powers Beget Agni
- 3: Ordained the Directions
- 4: Who Knows the Secret One
- 5: Manifests in the Waters
- 6: Both Serve Him like Maids
- 7: Draws Up the Hidden Rasa in All
- 8: Meeting of the Gods
- 9: The Glory Pervades the Source
- 10: Streams the Desert
- 11: Hearing Full of Riches

1.95.1: Agni Nourishes in Darkness Also

Purposeful, the two having different forms
revolve around each other; the two
suckle the infant in succession.
In one, the Sun shines bright; in the other
is beheld the pure and the brilliant
(Agni).

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप
धापयेते । हरिरन्यस्यां भवति स्वधावाञ्
छुक्रो अन्यस्यां ददृशे सुवर्चाः ॥१॥

dve virūpe charataḥ svarthe anyānyā
vatsam upadhāpayete

two (day and night), different forms,
revolve, purposeful, in succession, infant,
suckle,

hariḥ anyasyām bhavati svadhāvān
shukro anyasyām dadṛshe suvarchāḥ
the Sun, in one (the condition of day), is,
(shining bright) by his own power, pure,
other (the condition of night), is beheld,
brilliant,

Details: The infant is the Agni born in the Rishi. The Two are the Day and Night, signifying the two states of illumination and obscurity which alternate or revolve around each other. In the state of illumination, it is the spiritual Sun who gives Light. But even in the condition of spiritual darkness, Agni is ever awake and nourishes the yajamāna. The nourishment by Agni under all conditions is mentioned in other mantrās also such as (6.9.1).

1.95.2: Ten Powers Beget Agni

The ten powers, diligent and ever-youthful, beget this child Agni from the God Tvashṭṛ.

Widely-borne, sharp-visaged, self-renowned and shining among men, him, Agni, they bear all around.

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवतयो
विभृत्रम् । तिग्मानीकं स्वयंशसं जनैषु
विरोचमानं परि षीं नयन्ति ॥ २ ॥

dashemam tvaṣṭuḥ janayanta garbham
atandrāso yuvatayo vibhṛtram

the ten powers, from the deity Tvashṭṛ,
beget, embryo (Agni), diligent, ever
youthful, widely-borne,

tigmānikam svayashasam janeṣhu
virochamānam pari ṣhīm nayanti
sharp visaged, self-renowned, among men,
shining, all around, him (Agni), (they) bear.

Details: The references to these ten subtle powers or ten maidens who nourish Agni in the RV are many (3.1.3, 1.73.10, etc.). However, their identity cannot be clarified definitively.

1.95.3: Ordained the Directions

Three places, one in the Ocean, another in Heaven and the third in the midregion, adorn his birth.

For educating those in Earth, he immediately set up completely the original ordered systems of practice and the seasons successively.

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं
दिव्येकमप्सु । पूर्वामनु प्र दिशं
पार्थिवानामृतून् प्रशासद्वि दधावनुष्टु ॥ ३

trīṇi jānā paribhūṣhanti asya samudra
ekam divya ekam apsu

three, births, adorn, of him (Agni), in the
ocean, one, in the Heaven, one, in the
midregion or waters,

pūrvām anu pradisham pāṛthivānām
ṛtūn prashāsat vidadhau anuṣṭhu
original, successively, directions or system of
practice, those of Earth, regular seasons, for
educating, set up, completely or fully.

Details: The ocean stands for the infinite store of the energies of action on the earthly plane. The midregion or firmament stands for the store of energies associated with the vital plane, *prāṇa*, the life energies. Heaven stands for the supreme station, the house of all illumination. Hence, Agni has three births in the three stations, mentioned earlier in (1.79.1)-(1.79.3).

In the outer sense, Agni, from the supreme station in the form of the Sun, marks out the infinite Space and Time for the benefit of the sacrificer. This is the outer sense. In the inner sense, Agni gives instruction to the Rishi, engaged in the inner sacrifice regarding the right direction and the appropriate season.

The verse clearly states that Agni or Sun is the cause of the seasons and not any other planetary body like moon. The verse implies that features associated with seasons like climate can be understood by following the Sun's path on the ecliptic. (Vartak [47])

1.95.4: Residing in Secrecy

Who among you knows the one residing in secrecy? The infant generates his mothers by his own powers.

From the womb of the many waters comes forth the great one, the Seer and the self-sustaining child (Agni).

क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत
स्वधाभिः । बह्वीनां गर्भो अपसामुप-
स्थान्महान्कविर्निश्चरति स्वधावान् ॥ ४

ka imam vo niṇyamā chiketa vatso
māṛṭṛjanayata svadhābhiḥ

who, this, among you, residing in secrecy,
knows, the infant (Agni), his mothers,
generates, by his powers,

bahvīnām garbho apasām upasthān
mahān kaviḥ nishcharati svadhāvān
many, womb, waters, from its contact, great,
Seer, comes forth, self-sustaining.

Details: The wonder is two-fold; Agni generates his own mothers and from the womb of many mothers comes Agni.

The birth of Agni from seven mothers is mentioned in many places in the RV: 'The seven voices held in their wombs the one child', (3.1.6).

niṇya: is a keyword in the RV, denoting the idea of secrecy and occurs about ten times. This word is discussed extensively, especially *niṇya vachāmsi*, the secret speech in [17, Vol. 1].

mātr: Mothers, the nourishing divine energies.

1.95.5: Manifests in the Waters

Manifesting in the waters, the handsome one, renowned, seated in the lap of the winding waters, flaming upward, increases.

Both (Heaven and Earth) were alarmed at the birth of Agni born by the prowess of Tvāṣṭṛ; approaching him who is leonine, both wait upon him.

आविष्ट्यौ वर्धते चारुसु जिह्मानामूर्ध्वः
स्वयंशा उपस्थे । उभे त्वष्टुर्विभ्यतुर्जायमानात्
प्रतीची सिंहं प्रति जोषयेते ॥ ५

āviṣṭyo vardhate chāruḥ āsu jihmānām
ūrdhvaḥ svayashā upasthe
manifesting (in them), increases, the
handsome one, in the waters, the winding
(waters), flaming up, renowned, seated (in
the lap).

ubhe tvaṣṭuḥ bibhyuḥ jāyamānāt
pratichī simham pratijoṣhayete
both (Heaven and Earth), the God Tvāṣṭṛ,
alarmed, by the birth (of Agni), approaching
(him), leonine, wait upon (him).

Details: *āsu*: waters. These are the mothers, the nourishing energies of the action powered by prāṇa.

Tvāṣṭṛ: is the divine architect.

ubhe: Both Heaven and Earth, alarmed at Agni's birth, approach and wait upon him.

simha: lion: Agni causes fear like a lion.

jihmānām: winding waters: These are the misleading energies of the lower vital nature of a human.

1.95.6: Both Serve Him like Maids

Both Heaven and Earth, the auspicious ones, serve him like maids; they approach him like lowing calves that sidle towards the cows.

Among the discerning, he whom they anoint with noble offerings, has become the lord of the mighty.

उभे भद्रे जोषयेते न मेने गावो न वाश्रा
उपतस्थुरेवैः । स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति
यं दक्षिणतो हविर्भिः ॥ ६

ubhe bhadre joṣhayete na mene gāvo na
vāshrā upatasthuh evaiḥ
both, auspicious, wait upon him, like, maids,
cows, to, lowing (calves), approach him, in
their manner.

sa dakṣhāṇām dakṣhapatih babhūva
aṅjanti yam dakṣhiṇato havirbhiḥ
he (Agni), among the discerning powers,
lord of the might, became, anoint, whom
(Agni), noble, offerings.

Details: This verse is a continuation of the earlier one; The two powers, Heaven and Earth (*ubhe*) which were earlier alarmed, serve Agni like maids as if he were their child.

1.95.7: Draws Up the Hidden Essence in All

Like the Sun, he stretches upwards his lustres (arms); he is forceful and striving, yet showering and decorating the two. He draws forth the radiant essence from all; he derives new raiments from the mothers.

उद्ययमीति सवितेव बाहू उभे सिचौ यतते
भीम ऋञ्जन् । उच्छुक्रमत्कमजते
सिमस्मान्नवा मातृभ्यो वसना जहाति ॥ ७

udyamyamīti saviteva bāhū ubhe sichau
yatate bhīma rñjan

stretches (his lusters) upwards, like the God
Savitṛ, his arms or rays, both, showering,
striving, forceful, decorating (with his own
radiance).

ut shukram atkam ajate simasmāt navā
mātrbhyo vasanā jahāti

., radiant, essence of rasa, (with ut) draws
forth, from all, new, from the mothers,
raiments, removes.

Details: Raiments are the covers of the
powers of Life and Light, the mothers. After
being served by the Two, Heaven and Earth,
he showers them and decorates them with his
own lustre. He draws up the hidden essence
(*rasa*) in all and derives or draws the powers
of Light and Life from the mothers for the
eventual development of the mothers.

1.95.8: Meeting of the Gods

When he assumes his lustrous and
excellent form along with his rays and
waters in the midregion,

The Seer cleanses the source (of light)
from all sides; then pure thought
extended by the Gods becomes the
meeting place of the Gods.

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदेने
गोभिर्दभिः । कविर्बुध्नं परि मर्मज्यते धीः सा
देवताता समितिर्बभूव ॥ ८

tveṣham rūpaṁ kṛṇuta uttaram yat
sampañchānaḥ sadane gobhiḥ adbhīḥ
lustrous, form, assumes, excellent, when,
united with, in the house (midregion), rays,
waters (or streams of energies),

kaviḥ budhnam pari marmjyate dhīḥ sā
devatātā samitir babhūva

Seer, the source (the Heaven *dyu*), all
around, purifies, pure thought, such,
extended by the Gods, (luminous) junction,
becomes.

Details: When the source of Light (*budhnām*)
the vital energy (*prāṇa*) and the world (*dyu*)
are purified by Agni, then the Pure Thought
that arises becomes the meeting ground of the
Gods.

1.95.9: Thy Glory Pervades the Source

The source is pervaded by your lustre,
wide, resplendent, and triumphant,
O great one.

O Agni, the flaming one, with all your
undeterred protections, do you protect
us.

उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य
धाम । विश्वेभिरग्रे स्वयंशोभिरिद्धोऽदब्धेभिः
पायुभिः पाह्यस्मान् ॥ ९

uru te jrayaḥ paryeti bhudhnam
virochamānam mahiṣhasya dhāma
wide, your, triumphant, pervades, the
source, resplendent, the great one, lustre,
vishvebhiḥ agne svayashobhiḥ iddhaḥ
adabdhebhiḥ pāyubhiḥ pāhi asmān
all, Agni, glories, the flaming one,
undeterred, protective, protect, us.

1.95.10: Streams the Desert

In the desert he makes the path of wave
and torrent; he inundates the Earth with
pure glistening waves.

He gathers all the food in his secret store;
he moves hidden in all sprouts.

धन्वन्तस्रोतः कृणुते गातुर्मूर्मि शुक्रैर्मूर्मिभिर्भि
नक्षति क्षाम् । विश्वा सनानि जठरेषु
धत्तेऽन्तर्नवासु चरति प्रसूषु ॥ १०

dhanvan srotaḥ kṛṇute gātum ūrmim
shukraiḥ ūrmibhiḥ abhinakṣhati kṣhām
in the desert, torrent, makes, path, wave,
pure, the (luminous) waves, inundates, the
Earth,

vishvā sanāni jaṭhareṣhu dhatte antar
navāsu charati prasūṣhu
all, foods, in his stomach or secret store,
gathers, hidden, new, moves, sprouts.

Details: The desert (*dhanvan*) is the physical body full of inertia (*tamas*); Agni floods this body with torrents of energy and thus makes it fit for further progress. Similarly, Earth stands for the entire gross world, which is being vivified by his streams. New sprouts (*prasūṣhu*) are the new growths in the planes of body (*anna*), life (*prāṇa*), and mind (*manas*), caused by the streams of luminosity and strength.

1.95.11: Hearing Full of Rays

O Agni, purifier, growing with our fuel,
blaze for us giving us the divine hearing
full of riches.

May it be protected by Mitra, Varuṇa,
Aditi, Waters, Earth and Heaven.

एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे
वि भाहि । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११

evā no agne samidhā vṛdhāno revat
pāvaka shravase vibhāhi

thus, us, Agni, our fuel or spiritual
practices, growing, laden with riches,
purifier, divine hearing, blaze or illuminate,

tat no mitro varuṇo māmahantām aditiḥ
sindhuḥ pṛthivī uta dyauḥ
same is in (1.94.16).

Details: *samit*: the spiritual practices which facilitate the growth of Agni in humans; ritualists translate it as fuel sticks.

Hymn 1.96: Wealth-bestower

Metre: Triṣṭup

- 1: Gods Held Agni
- 2: Creates by Seer-wisdom
- 3: Perpetual Giver
- 4: Makes a Path
- 5: Two Mothers Suckle the Infant
- 6: Source of Wealth
- 7: All That has Been and Will Be
- 8: Gives Us Long Life
- 9: Hearing Full of Riches

[All the 9 mantrās at their end have the refrain, 'the Gods held the wealth-bestowing Agni'.]

1.96.1: Gods Held Agni

Born of strength, he at once supports the
truth in all the works of the Seer, as if he
were the ancient one (or creator).

His luminous might and understanding
make him friendly. The Gods held the
wealth-bestowing Agni.

स प्रत्नथा सहसा जायमानः सद्यः काव्यानि
बलधत्त विश्वा । आपश्च मित्रं धिषणां च
साधन् देवा अग्निं धारयन् द्रविणोदाम् ॥ १

sa pratnathā sahasā jāyamānaḥ sadyaḥ
kāvyāni baṭ adhatta vishvā

he, as though ancient, with strength, born
of, at once, the works of the Seer, truth,
supports, all,

āpah cha mitram dhiṣhaṇā cha sādhan
devā agnim dhārayan draviṇodām
waters, and, friendly, understanding, and,
make, Gods, Agni, held, the wealth-
bestowing.

Details: Recall the use of the word *kāvya* in (1.72.1). They are the luminous wisdom-laden hymns formed in the Seer.

The last line means that the Gods held Agni before his manifestation in the human, i.e., before bestowing his wealth on the human.

baladhatta: *baṭ* + *adhatta*, truth + supports.

āpah: Waters which signify the bearers of luminous Might.

1.96.2: Creates by Seer-wisdom

At Āyu's ancient call, by his Seer-wisdom he created the successors of the Manus. He pervades Heaven and waters with his splendour; the Gods held the wealth-bestowing Agni.

स पूर्वया निविदा कव्यतायोरिमाः प्रजा
अजनयन्मनूनाम् । विवस्वता चक्षसा
द्यामपश्च देवा अग्निं धारयन् द्रविणोदाम् ॥२

sa pūrvayā nividā kavyat āyoh imāḥ
prajā ajanayan manūnām

he, ancient, invitation or call, his Seer-wisdom, of Āyu (a human), these, successors, created, of the Manūs, vivasvatā chakṣhasā dyām apah cha devā agnim dhārayan draviṇodām
refulgent, splendour, *dyu* (Heaven), waters, and, Gods, Agni, held, the wealth-bestowing.

Details: Manūs (*manūnām*): those who can give form to mantrās received from higher

planes. Manu is always connected with mantra in the Veda. The seed of mythology of Manu in the Purāṇās is in the Veda, not vice-versa. The mantrās are the seeds of all creation. Manus give form to the mantrās which they hear in an occult way. Agni creates the successors of the progeny of these Seers.

1.96.3: Perpetual Giver

O Men, approach Agni and praise him, the first (among Gods), who performs the yajña, who is gratified by offerings and attained by lauds.

(He is the) son of strength, sustainer and perpetual giver; the Gods held the wealth-bestowing Agni.

तमीळत प्रथमं यज्ञसाधं विश
आरीराहुतमृञ्जसानम् । ऊर्जः पुत्रं भरतं
सुप्रदानुं देवा अग्निं धारयन् द्रविणोदाम् ॥३

tam ilāta prathamam yajñasādhām visha
ārīḥ āhutam ṛñjasānam

him (Agni), praise him, the first (among the Gods), who performs of the yajña, O men, (you) approach Agni, gratified by offerings, attainable by lauds,

ūrjaḥ putram bharatam sūpradānum
devā agnim dhārayan draviṇodam

strength, son of, sustainer, one who gives freely and abundantly, Gods, Agni, held, wealth-bestowing.

Details: *ārīḥ*: one who approaches (Agni); root *r*: to move

1.96.4: Makes a Path

May he, who dwells in the midregion, the one who gives excellent nourishment and who knows of Heaven, make a path for our successors to the svar-world.

He is the protector of men, who manifests of Heaven and Earth in men; the Gods held the wealth-bestowing Agni.

स मातरिश्वा पुरुवारपुष्टिर्विदद् गातुं तनयाय
स्वर्वित् । विशां गोपा जनिता रोदस्योर्देवा
अग्निं धारयन् द्रविणोदाम् ॥ ४

sa mātariśhvā puruvārapuṣṭiḥ vidat
gātum tanayāya svarvit

he (Agni), who dwells in the midregion,
giver of many excellent nourishments, make
it possible, a path, for our successors
(progeny), one who leads (us) to the Heaven
(svar),

vishām gopā janitā rodasyoḥ devā
agnim dhārayan draviṇodām
men, protector of, who manifests of, Heaven
and Earth, the Gods, Agni, held, the wealth-
bestowing.

Details: Mātariśhvā: Even though this epithet is primarily used for the deity Vāyu, it is used here for Agni because he pervades the region with his energy.

The prayer is that Agni should make a path not only for himself but also for others who are trying similar spiritual practices and their extensions, i.e., the successors.

1.96.5: Two Mothers Suckle the Infant

Night and day, mutually effacing their colours, together suckle the one infant. Radiant, he shines between Heaven and Earth; the Gods held the wealth-bestowing Agni.

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं
समीची । द्यावाक्षामा रुक्मो अन्तर्विभाति
देवा अग्निं धारयन् द्रविणोदाम् ॥ ५

naktoṣhāsā varṇam āmemyāne
dhāpayete shishum ekam samīchī
night and day, their forms or colours,
mutually effacing, suckle, infant, one,
together,
dyāvākṣhāmā rukmo antaḥ vibhāti devā
agnim dhārayan draviṇodām
Heaven and Earth, radiant, between, shines,
Gods, Agni, held, wealth-bestowing.

Details: The symbolism of Day and Night suckling the infant has been discussed earlier in (1.95.1).

1.96.6: Source of Wealth

Agni, the source of wealth, one who collects riches, the traveller, grants the understanding of yajña and fulfils wishes of devotees.

Him, the wealth-bestowing Agni, the Gods held, guarding their immortality.

रायो बुध्नः संगमनो वसूनां यज्ञस्य
केतुर्मन्मसाधनो वेः । अमृतत्वं रक्षमाणास
एनं देवा अग्निं धारयन् द्रविणोदाम् ॥ ६

rāyo bhudhnaḥ sangamano vasūnām
yajñasya ketuḥ manmasādhano veḥ
wealth, source of, one who collects, of
riches, of yajña, (grants) understanding,
fulfils the wishes, the traveller,
amṛtatvam rakṣhamāṇāsah enam devā
agnim dhārayan draviṇodām
immortality, guarding of, him (Agni), Gods,
Agni, held, wealth-bestowing.

1.96.7: All That has Been and Will Be

He is the abode of riches, now and before, home of all that is born and that will be born.

Guardian of all existence and who bestows results ceaselessly, him, the wealth-bestowing Agni, the Gods held.

नू च पुरा च सदनं रयीणां जातस्य च
जायमानस्य च क्षाम् । सतश्च गोपां भवतश्च
भूरदेवा अग्निं धारयन् द्रविणोदाम् ॥ ७

nū cha purā cha sadanam rayīṇām
jātasya cha jāyamānasya cha kṣhām
now, and, before, and, abode, of riches, of
all that has been, and, all that will be, and,
home of,

sataḥ cha gopām bhavataḥ cha bhūreḥ
devā agnim dhārayan draviṇodām
all existence, and, guardian, one who
bestows results of efforts, and, unlimited,
Gods, Agni, held, wealth-bestowing.

Details: The phrase, 'all that is born . . . ' is in (1.89.10). Note the difference in meaning.

1.96.8: Give Us a Long Life

May the giver of wealth give us a portion of the fleeting wealth, a part of the most enjoyable.

May the one who bestows wealth give us heroic power and long life.

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य
प्र यंसत् । द्रविणोदा वीरवतीमिषं नो
द्रविणोदा रांसते दीर्घमायुः ॥ ८

draviṇodā draviṇasaḥ turasya
draviṇodāḥ sanarasya prayamsat
one who bestows (Agni), portion of wealth,
fleeting, ., portion of what is enjoyable, give,
draviṇodā vīravatīm iṣham no
draviṇodā rāsate dīrgham āyuh
wealth, heroic, power, us, ., give, long, life.

1.96.9: Hearing Full of Riches

एवा नो अग्रे समिधौ वृधानो रेवत्यावक
श्रवसे वि भाहि । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ९

Same as (1.95.11).

Hymn 1.97: Agni Makes the Sin Wither

Metre: Gāyatrī

[All the 8 mantrās have the refrain, "May our sin wither in lament".]

- 1: Sin, Wither in Lament
- 2: Happy Fields and Safe Paths
- 3: Most Happy
- 4: Become Wise
- 5: Conquering Lustures of Agni
- 6: Your Face on Every Side
- 7: Carry Us like a Boat Across a River
- 8: Lead Us to the Supreme Station

The deity of this Sūkta is Agni, *shuchika*, the purifier. This Sūkta has eight mantrās, each of which ends with the refrain, 'May our sin wither in lament'. Each mantra gives an approach for making the sin wither. The word for sin used here is *agham*, the other words being *amha* and *pāpma*. The deity of evil is Nirriti.

As Sri Aurobindo states, 'The crude conception of sin as a result of natural wickedness found no place in the thought of these deep thinkers and subtle psychologists. What they perceived was a great block of forces of ignorance and falsehood opposing the manifestation of Truth everywhere. Sin manifests itself, either as a non perception of Right and Truth in the mind, or non seizing of Right and Truth in the will or an inability of

the life instincts and desires to follow after it or the sheer inefficiency of the physical being to rise to the greatness of the divine' [Quoted in Sri M. P. Pandit, 29].

The remedy for the eradication of sin in an individual is to allow the Light and Force of Truth to permeate all the nooks and corners of all our bodies, physical, vital and mental. In this Sūkta, the prayer is to Agni. In other mantras the prayer to remove sin is addressed to the God Varuṇa, the King of Infinities, who represents the ethereal purity and oceanic wideness of the infinite Truth. 'Sinful thoughts, sinful actions, etc., begin with a certain narrowness which is dissolved by the wideness of Varuṇa.'

See also the introduction to this Section XI.

1.97.1: Sin, Wither in Lament

O Agni, may our sin wither in lament; you
shine the wealth abundantly on us;
May our sin wither in lament.

अप नः शोशुचदघमग्रै शुशुग्या रयिम् ।
अप नः शोशुचदघम् ॥ १

apa naḥ shoshuchat agham agne
shushugdi ā rayim

wither, our, wither in lament, sin, Agni,
shine, abundantly, the divine riches.

apa naḥ shoshuchat agham
wither, our, in lament, sin.

Details: Obviously the wealth is not physical since material riches have no power to overcome any sin. The wealth is Divine, the Light and Force of Agni.

1.97.2: Happy Fields and Safe Paths

For happy fields, for safe paths and for
wealth we worship you.
May our sin wither in lament.

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥ २

sukṣhetriyā sugātuyā vasūyā cha
yajāmahe

for happy fields, for safe paths, for wealth,
and, we worship.

apa naḥ . . . as in (1.97.1).

Details: *sukṣhetra*: happy fields. These are the physical (*anna*), vital (*prāṇa*) and mental (*mana*), the multiple bodies of the yajamāna. He prays that these bodies be happy and luminous when sin withers away from them in lament.

safe paths: the path of yajña or the divine pilgrimage is requested to be made safe and free from foes.

1.97.3: Most Happy

May he (Kutsa) be most happy among
those who praise (Agni); most happy be
our wise ones.

May our sin wither in lament.

प्र यद् भन्दिष्ठ एषां प्रास्माकांसश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३

pra yat bhandiṣṭha eṣhām pra
asmākāsaḥ cha sūrayaḥ

most, as, most happy, among these
(praisers), most, our, and, wise ones,
apa naḥ . . . as in (1.97.1).

1.97.4: May He Become Wise

As your worshippers become wise, may
we, your devotees, become likewise.
May our sin wither in lament.

प्र यत् ते अग्रे सूरयो जायैमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४

pra yat te agne sūrayo jāyemahi pra te
vayam

become, as, your (worshippers), Agni, (with
pra) becoming wise ones, become, ., yours,
we,

apa naḥ . . . as in (1.97.1).

1.97.5: Conquering Lustres of Agni

As the conquering lustre of Agni goes
everywhere forcefully,
May our sin wither in lament.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।

अप नः शोशुचदघम् ॥ ५

pra yat agneḥ sahasvato vishvato yanti
bhānavah

forcefully, as, Agni, conquering, everywhere,
goes, lustres,

apa naḥ . . . as in (1.97.1).

Details: It is explicitly stated that the
conquering lustre of Agni goes everywhere
and forcefully dislodges the sin located in all
our bodies and the cosmos.

1.97.6: Thy Face on Every Side

You turn your face on every side; you, our
guardian, are everywhere.

May our sin wither in lament.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचदघम् ॥ ६

tvam hi vishvatomukha vishvataḥ
paribhūḥ asi

thee, ., with face turned on every side,
everywhere, guardian, are,

apa naḥ . . . as in (1.97.1).

Details: *vishvatomukhaḥ*: with face turned on
every side; occurs in Shvetāshvatara U. (3.3
and 4.3), Mahānarāyaṇa U., and others.

1.97.7: Carry Us like a Boat Across a River

O (Agni), whose face is on all sides, take
us beyond the foes like a ship (across a
river).

May our sin wither in lament.

द्विषो नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचदघम् ॥ ७

dviṣho no vishvatomukha ati nāveva
pāraya

foes, us, with face turned everywhere,
beyond (foes), like a ship (across a river),
take us,

apa naḥ . . . as in (1.97.1).

1.97.8: Lead Us to the Supreme Station

You lead us like a ship across the ocean,
to the supreme station that lies beyond
the foes.

May our sin wither in lament.

स नः सिन्धुमिव नावयति पर्षा स्वस्तये ।

अप नः शोशुचदघम् ॥ ८

sa naḥ sindhumiva nāvayā ati parṣhā
svastaye

thee, us, like across a river or ocean, a ship,
beyond (the foes), lead us (to the supreme
station), for our welfare;

apa naḥ . . . as in (1.97.1).

Details: *sindhu*: There is a massive river
called Sindhu in Indian languages and Indus in
English; In the esoteric sense, it is ocean
representing the infinite store of energies.

Hymn 1.98: Agni Vaishvānara: Universal Divine Force and Action

Metre: Trishṭup

- 1: Beholds All
- 2: Placed in All and Pervades All
- 3: May Thy Truth be Attainable

This hymn is the second in the first Maṇḍala to Vaishvānara, the Universal Divine Force. The hymn (1.59) is the first. See also the essay, 'Agni Vaishvānara', in Part II.

1.98.1: Beholds All

May we be in the grace of Vaishvānara of auspicious intelligence, the king of the entire universe, the foremost to be served.

He is the foremost one to manifest and behold the universe, and he unites with the Sun.

वैश्वानरस्य सुमतौ स्याम राजा हि कं
भुवनानामभिधीः । इतो जातो विश्वमिदं वि
चष्टे वैश्वानरो यतते सूर्येण ॥ १

vaishvānarasya sumatau syāma rājā hi
kam bhuvanānām abhishrīḥ

of Vaishvānara, of right thinking, be in his
grace, king, ., he, the entire universe,
foremost to be served,

ito jāto vishvam idam vichashṭe
vaishvānaro yatate sūryeṇa

earlier, manifested or born, universe, this,
beholds carefully, Vaishvānara, becomes
united, with the sun.

Details: Vaishvānara means one who is related to all humans. He manifests individually in each sacrificer, pervades,

beholds all and becomes united with the Light above, his own original home. This has been discussed earlier in the Vaishvānara hymn (1.59).

1.98.2: Placed in All and Pervades All

Placed in Heaven, placed in Earth, placed in all plants, Agni pervades all.

May Vaishvānara Agni, set in vigour, guard us from the foe, day and night.

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा
ओषधीरा विवेश । वैश्वानरः सहसा पृष्टो
अग्निः स नो दिवा स रिषः पातु नक्तम् ॥ २

prṣṭo divi prṣṭo agniḥ prthivyām
prṣṭo vishvā oṣhadhiḥ āvivesha
placed, in Heaven, placed, Agni, in Earth,
placed, all, all plants, pervades,
vaishvānaraḥ sahasā prṣṭo agniḥ sa no
divā sa riṣaḥ pātu naktam

Vaishvānara, with vigour, placed, Agni, he,
us, day, he, foe, protect from, night.

Details: *vishvam āvivesha:* pervades all. Occurs in Shvetāshvatara Upanishad (2.17).

sarvam eva āvishanti: pervades all. Occurs in Muṇḍaka Upanishad. (3.2.5).

Both this RV mantra and the Upanishadic passages state that the Universal Divine pervades everything in manifestation.

1.98.3: May Thy Truth be Attainable

O Vaishvānara, may that truth of yours be attainable by us; may the divine wealth laden with opulence wait upon us.

May it be preserved for us by Mitra, Varuṇa, Aditi, Ocean, Earth and Heaven.

वैश्वानर तव तत् सत्यमस्त्वस्मान् रायौ
मघवानः सचन्ताम् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३

vaishvānara tava tat satyam astu asmān
rāyo maghavānaḥ sachantām

Vaishvānara, your, that, truth, may it (be
attainable) to us, our, opulent wealth, one
united with wealth, wait upon (us).

tat no mitro varuṇo māmahantām aditiḥ
sindhuḥ pṛthivī uta dyauh
Same as in (1.94.16).

Hymn 1.99: Carry Us Across Safely

Riṣhi: Kashyapaḥ Marīchah

Metre: Triṣṭup

[This hymn is famous for several reasons. It has become a part of *tāntrik* literature and methods, as discovered by Kapāli Sāstry, and a part of Mahānārāyaṇa Upanishad in its Durga Sūkta, a hymn to the Goddess Durga. Even today it is used as a part of the ritual worship (*arādhana*), of all deities, Viṣṇu, Shiva, Devī, etc., Finally, it is the only Sūkta in the entire RV having exactly one verse. This verse has been commented upon by S and Bhattabhāskara, whose comments are included in the edition of Mahānārāyaṇa Upanishad [27]. Excerpts are given below.

Some scholars regard this verse as a later addition to Rig Veda since Shākalya omitted this verse in his *pada-pāṭha* of the RV Samhitā.]

1.99.1: Burn the Knowledge of Our Foes and Carry Us Across Safely

To the one who knows of all births, we
prepare and offer the Soma; may he burn
up completely the wealth and knowledge
of our foes.

May Agni lead us to happiness;
overcoming all grief and sin, may he
carry us as in a boat across a river.

जातवेदसे सुनावाम सोममरातीयतो नि दहाति
वेदः । स नः पर्षदति दुर्गाणि विश्वा नावेव
सिन्धुं दुरितात्यग्निः ॥ १

jātavedase sunavāma somam arātīyato
ni dahāti vedah

knower of all births, prepare and offer,
Soma, foes, completely, burn up, wealth or
knowledge,

sa naḥ parṣhat ati durgāṇi vishvā
nāveva sindhum durita ati agniḥ

he, us, (with ati) overcoming (grief) lead us
(to happiness), ., (psychological) states of
grief, all, like a boat, across a river, sin,
overcoming, Agni.

Details: Soma: the distilled essence of all
experiences; see (1.2.1) and the essay on
Soma in Part II.

Jātavedas: He knows all the births in all the
five planes or worlds namely Matter, Life,
Mind, Mahas and Jana or Ānanda. Agni knows
all the births since he helps the human beings
to be born in the various worlds.

Tantra: In the book called as *Prapanchasāra
Tantra*, there is a *vidya* (*tāntrik* prayer or
formula), known as *shatākṣari vidya* which is
made up of one hundred and eight letters.
This is composed of three Rig Vedic mantrās,
namely (1.99.1) to Agni by Riṣhi Kashyapa,
(7.59.12) to Rudra or Tryambaka by Riṣhi
Vaṣiṣṭha and (3.62.12), the famous prayer to
Savitṛ or Viṣṇu in Gāyatrī metre by Riṣhi
Vishvāmitra. Kapāli Sāstry comments: 'One
significant fact shall not escape notice here in
as much as it illustrates the remarkable facility

with which these Seers reconcile the claims of the respective votaries of Viṣṇu (Savitṛ), Shiva (Rudra) and the Parā Shakti (Durga or Agni) for supremacy. . . In this single *vidya* all are placed on the same supreme level of adoration, all are simultaneously invoked in the prayer poured forth by the *sādhaka*.’ [17, Vol.1, p.303].

Upanishad: This mantra is the first verse of the Durga Sūkta, which is part of the Mahānārāyaṇa Upanishad (pp.93-100 in [27]). The Durga Sūkta is made up of seven verses, of which four are taken from RV. The sixth verse is from RV (8.11.10), which has the phrase, ‘make us happy, who are your own selves or bodies’, “*svam chāgne tanuvam piprayasva*”. The phrase *tanum svam* occurs in Kāṭha Upanishad (2.23) and Mundaka Upanishad (3.2.3).

nāveva sindhum: As ships in the ocean; Sindhu means an ocean or a wide river. Phrases like this occur many times in the Veda indicating that maritime activities were an integral part of the Rig Vedic civilisation. The popular view in some history books that persons associated with the Rig Veda known as Āryans were *nomads*, has no factual basis whatsoever. There are several names signifying different types of boats or ships such as *vāvuṭa*, *yānapātra* etc., indicating their widespread maritime activities.

parṣhat: to lead, to carry. Occurs in (3.20.4), (10.187.1) with this meaning (SA). *durgāṇi ati parṣhat* is translated here as “lead to happiness free of grief overcoming all the states of grief.” Bhattabhāskara translates it as protection. S, strangely, translates it as destruction. But the overall meaning is not effected.

arātiyato: psychological foes on the inner plane. For Bhattabhāskara, the foes are both external and internal like passions and impulses.

durga: states of grief difficult to overcome. Bhattabhāskara translates it as ‘difficulties’. The Goddess Durga is commonly interpreted as one ‘difficult *durga* to attain,’ or one, ‘who overcomes all difficulties for the devotee’.

Next hymn to Agni (with Indra): 1.108

Hymn 1.100: Indra Guides Our Speech

Metre: Trīṣṭup

Riṣhis (5): R̥jṛāshva-Ambarīṣha-Sahadeva-Bhayamāna-Surādhasa Vārshagīrah

- 1: Donor of Truth-power
- 2: Unattainable like the Sun
- 3: Paths of Indra are Unobstructed
- 4: Most Friendly Among Friends
- 5: Casting Down Inspirations
- 6: May He Share the Light of the Sun
- 7: The Sole One
- 8: Finds Light in Blinding Darkness
- 9: Left and Right Hands of Indra
- 10: He is Quickly Recognized
- 11: Generous with the Waters
- 12: Attained in Many Ways
- 13: Beneficent in All Actions
- 14: His Might is Like a Paradigm
- 15: None can Reach his Limit
- 16: Red and Dark Steeds
- 17: Kings Praise Indra
- 18: Won the Sun and Waters
- 19: Indra Guides Our Speech

[The mantrās 1-15 have the refrain, ‘May Indra along with the Maruts be for our

growth'. Hence the meaning of the last 4 words is mentioned only in (1.100.1).]

1.100.1: Donor of Truth-power

He is in all places, a generous giver, all-powerful, lord of the Earth and the great Heaven.

Donor of truth-power, he is invoked in the yajñās; may he, Indra along with the Maruts, be for our growth.

स यो वृषा वृष्ण्यैभिः समोका महो दिवः
पृथिव्याश्च सम्राट् । सतीनसत्वा हव्यो भरेषु
मरुत्वान् नो भवत्विन्द्र ऊती ॥ १

sa yo vṛṣhā vṛṣṇyebhiḥ samokā maho
divaḥ pṛthivyāḥ cha samrāt
he, who (Indra), showerer, mighty one, who
is in all abode, great, Heaven, Earth, and,
lord,

satīnasatvā havyo bhareṣhu marutvān
no bhavatu indra ūtī
donor of truth-power, invoked, in the yajña,
along with Maruts, us, become, Indra, for
our increase.

Details: In this book, everywhere, we translate the word *sat* as Truth. Indra is the bringer or provider to the seeker of Truth. Hence he is described as the donor of Truth-Power. S translates *satīnam* in different verses as water or the middle speech or as the Lord, so on.

1.100.2: Unattainable like the Sun

His course is unattainable like the Sun's; he kills Vṛtra and the scorching demons in every yajña.

He is the generous giver who has close associates who are speedy. May Indra, along with the Maruts, be for our growth.

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा
शुष्मो अस्ति । वृषन्तमः सखिभिः
स्वेभिरेवैर्मरुत्वान् नो भवत्विन्द्र ऊती ॥ २

yasya anāptaḥ sūryasya iva yāmo
bharebhare vṛtrahā shuṣhmo asti
whose, unattainable, of sun, like, motion (or
mobility), in every yajña, killer of Vṛtra, the
demons who dry up, is,
vṛṣhantamaḥ sakhibhiḥ svebhiḥ evaiḥ
marutvān no bhavatu indra ūtī
generous giver, friends, his own or dear,
mobile, . . . as in (1.100.1).

Details: *svebhiḥ sakhibhiḥ*: close companions who are speedy; could be Maruts. Note Maruts are mentioned separately as 'Marutvan'.

1.100.3: Paths of Indra are Unobstructed

Spreading unobstructed like the power of Heaven, the paths of Indra in their shining might go forth without resistance. He is the subduer of haters, victorious and has many strengths. May Indra, along with the Maruts, be for our growth.

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति
शवसापरीताः । तरद्वेषाः सासहिः
पौंस्यैभिर्मरुत्वान् नो भवत्विन्द्र ऊती ॥ ३

divo na yasya retaso dughānāḥ
panthāso yanti shavasa aparitāḥ
Heaven, like, whose, essence of power,
spreading, paths, go, luminous might,
without resistance,
taraddveṣhāḥ sāsaḥiḥ paumsyebhiḥ
marutvān no bhavatu indra ūtī
subduer of haters, overcomer of foes, having
many strengths, . . . as in (1.100.1).

1.100.4: Most Friendly Among Friends

He is Aṅgīrasa among the Aṅgīrasās, most bountiful among the givers of gifts, most friendly among friends.

He knows most among those who know rik-mantrās, eminent among the praiseworthy. May Indra, along with the Maruts, be for our growth.

सो अङ्गिरोभिर्ङ्गिरस्तमो भूद् वृषा वृषभिः
सखिभिः सखा सन् । ऋग्मिभिर्ऋग्मी
गातुभिर्ज्येष्ठो मरुत्वान् नो भवत्विन्द्र उती ॥४

so aṅgirobhiḥ aṅgirastamo bhūt vṛṣhā
vṛṣhabhiḥ sakhibhiḥ sakhā san
he, among Aṅgīrasās, most Aṅgīrasa,
becomes, showers gifts, among showerers,
among friends, (most) friendly, ..
ṛgmibhiḥ ṛgmī gātubhiḥ jyeshtho
marutvān no bhavatu indra ūti
most knower of riks, among the knowers of
riks, among the praiseworthy, eminent, ...
as in (1.100.1).

Details: Aṅgīrasa Seers: See (1.31.2) and (1.71.2).

1.100.5: Casting Down Inspirations

Mighty with the Rudrās as with one's own sons, victorious in battles with enemies, He casts down inspirations with his co-dwellers (Maruts). May Indra, along with the Maruts, be for our growth.

स सूनुभिर्न रुद्रेभिर्ऋग्वा नृषाह्ये सासह्यौ
अमित्रान् । सनीळेभिः श्रवस्यानि तूर्वन
मरुत्वान् नो भवत्विन्द्र उती ॥ ५

sa sūnubhiḥ na rudrebhiḥ ṛbhvā
nṛṣhāhye sāsahvān amitṛān
he, with sons, like, Rudrās, great, in battles
with humans, overcomer, foes,

sanīlebhiḥ shravasyāni tūrvan marutvān
no bhavatu indra ūti
co-dwellers, inspirations, casting down, ...
as in (1.100.1).

1.100.6: May He Share the Light of the Sun

He, the humbler of pride and the one who stimulates (us) in battle, may he share the light of the Sun this day.

He is the protector of all, he is invoked by many. May Indra, along with the Maruts, be for our growth.

स मन्युमीः समदनस्य कर्ताऽस्माकेभिर्नृभिः
सूर्यं सनत् । अस्मिन्नहन्तसत्पतिः पुरुहूतो
मरुत्वान् नो भवत्विन्द्र उती ॥ ६

sa manyumīḥ samadanasya kartā
asmākebhiḥ nṛbhiḥ sūryam sanat
he, humbler of pride or anger, (he)
stimulates in, doer, our, heroes, sun, share,
asmin ahan satpatīḥ puruhūto marutvān
no bhavatu indra ūti
this, day, protector of all, invoked by many,
... as in (1.100.1).

Details: Sun, Sūrya, is the highest deity in the hierarchy. Indra is prayed to share the spiritual Light of the Sun with the Rishīs and seekers.

1.100.7: This Sole One

His aides cheer him in the meeting of heroes (the symbolic battle); the people make him a guardian for obtaining things. He is the Sole One, he is the lord of all actions. May Indra, along with the Maruts, be for our growth.

तमूतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः
कृण्वत त्राम् । स विश्वस्य करुणस्येश एको
मरुत्वान् नो भवत्विन्द्र उती ॥ ७

tam ūtayo raṇayan shūrasātau tam
kṣhemasya kṣhitayaḥ kṛṇvata trām
him, protectors (Maruts), cheer (him), in
the meeting of heroes or a symbolic battle,
him, obtaining things, human beings, do,
saviour or guardians,
sa vishvasya karuṇasya īsha eko
marutvān no bhavatu indra ūtī
he, of all, of actions, lord, one or sole, . . .
as in (1.100.1).

1.100.8: Finds Light in Blinding Darkness

To him, the mighty heroes resort in battles
for protection and for the luminous
wealth.

He finds light in the blinding darkness.

May Indra, along with the Maruts, be for
our growth.

तमप्सन्त शवस उत्सवेषु नरो नरमवसे तं
धनाय। सो अन्धे चित् तमसि ज्योतिर्विदन्
मरुत्वान् नो भवत्विन्द्र ऊती ॥ ८

tam apsanta shavasa utsaveṣhu naro
naram avase tam dhanāya

to him, resort, of intense might, battles,
heroes, heroes, for protection, him,
luminous wealth,

so andhe chit tamasi jyotiḥ vidat
marutvān no bhavatu indra ūtī

he, darkness, ., in darkness, light, finds, . . .
as in (1.100.1).

Details: Though the Sun shines above all the
worlds in creation, he, being immanent, is
even concealed in the darkness. He is attained
even there by the grace of Indra.

“The Vedic idea was that the subconscious
darkness and the ordinary life of ignorance
held concealed in them all that belongs to the

Divine Life and that these secret riches must
be recovered first by destroying the
impenitent powers of ignorance and then by
possessing the lower life and subjecting it to
the higher” [SA, SV, P.230]. Recall the
phrase, ‘out of the darkness Indra milked the
cows with his Lights,’ (1.33.10).

utsava: battle. In later times, the word means
a festival performed in a temple.

1.100.9: Left and Right Hands of Indra

With his left hand, he subdues even the
mighty; with his right, he receives the
offering.

He grants riches by mere praise. May

Indra, along with the Maruts, be for our
growth.

स सव्येन यमति ब्राधतश्चित् स दक्षिणे
संगृभीता कृतानि । स कीरिणा चित् सनिता
धनानि मरुत्वान् नो भवत्विन्द्र ऊती ॥ ९

sa savyena yamati vrādhataḥ chit sa
dakṣhiṇe samgrbhītā kṛtāni

he, from left hand, controls, the strong foes,
., he, from his right hand, receives or
collects, offerings,

sa kīrīṇā chit sanitā dhanāni marutvān
no bhavatu indra ūtī

he, by praise, mere, gives, wealth, . . . as in
(1.100.1).

Details: The use of the word hands does not
imply that Indra is a human being. In Indian
thought, hands symbolize the instruments of
action.

In the ancient Hindu temples of India,
which are in use even today, the icon, *mūṛty*,
has two hands, the left hand raised for
blessing the devotee, the right hand lowered
for receiving the salutation.

1.100.10: He is Quickly Recognised

With the hosts of Maruts, he is the giver;
through his care, he is quickly recognised
by all persons at work this day.
With his manly powers, he overcomes the
infamous. May Indra, along with the
Maruts, be for our growth.

स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः
कृष्टिभिर्नृच । स पौंस्येभिरभिभूरशस्ती-
मरुत्वान् नो भवत्विन्द्र ऊती ॥ १०

sa grāmebhiḥ sanitā sa rathebhiḥ vide
vishvābhiḥ kṛṣṭībhiḥ nu adya
he, with the hosts of (Maruts), giver, he,
through his cars, known, by all, men at
work, quickly, now,
sa paumsyebhiḥ abhibhūḥ ashastīḥ
marutvān no bhavatu indra ūtī
he, manly powers, overcomes, evil ones, . . .
as in (1.100.1).

1.100.11: Generous with the Waters

He speeds along with the Maruts to the
shower of divine essence, along with his
companions and others; he is invoked by
many.

He is generous with the divine energies
and their spreading through successors.
May Indra, along with the Maruts, be for
our growth.

स जामिभिर्यत् समजाति मीळहेऽजामिभिर्वा
पुरुहूत एवैः । अपां तोकस्य तनयस्य जेषे
मरुत्वान् नो भवत्विन्द्र ऊती ॥ ११

sa jāmibhiḥ yat samajāti mīlhe
ajāmibhiḥ vā puruhūta evaiḥ
he, companions, when, speeds, to the
libation or the shower of divine essence,
non-companions, or others, invoked by
many, speeding Maruts,
apām tokasya tanayasya jeṣhe marutvān
no bhavatu indra ūtī
divine works or energies, sons, successors,
victorious, . . . as in (1.100.1).

1.100.12: Attained in Many Ways

He who bears the light and sound and
slays *dasyus*, is fierce and causes fear (in
foes); he is great, endowed with many
thoughts and attained in many ways.
Like Soma, he is of luminous might and he
is related to the five classes of people.
May Indra, along with the Maruts, be for
our growth.

स वज्रभृद् दस्युहा भीम उग्रः सहस्रचेताः
शतनीथ ऋभ्वा । चम्रीषो न शवसा
पाञ्चजन्यो मरुत्वान् नो भवत्विन्द्र ऊती ॥ १२

sa vajrabhṛt dasyuhā bhīma ugrāḥ
sahasrachetāḥ shatanītha ṛbhvā
he, holder of Vajra, killer of *dasyu*, causing
fear, fierce, thousand-thoughted, attained in
many ways, great,
chamrīṣho na shavasā pāñchajanyo
marutvān no bhavatu indra ūtī
the Soma, like, mighty, five-peoples, . . . as
in (1.100.1).

Details: *chamrīṣho*: Soma, the delight of
existence in the seeker's body.

chamasa: human body; outwardly the ladle for
handling the Soma juice.

pāñchajaneṣhu: the five peoples competent in
the five planes. See (1.89.10), (9.66.20).

1.100.13: Beneficent in All Actions

His Vajra draws cries from foes; granting Heaven, he is brilliant like a luminary of Heaven, he thunders and is beneficent in all actions.

The offerings and all wealth attain him.

May Indra, along with the Maruts, be for our growth.

तस्य वज्रः क्रन्दति स्मत् स्वर्षा दिवो न त्वेषो
खथः शिमीवान् । तं संचन्ते सनयस्तं
धनानि मरुत्वान् नो भवत्विन्द्र ऊती ॥ १३

tasya vajraḥ krandati smat svarṣhā divo
na tveṣhaḥ ravathaḥ shamīvān

his, Vajra, draws cries (from foes), .., granting Heaven dyu, Heaven, like, luminous, thunder, beneficent for all in his actions,

tam sachante sanayaḥ tam dhanāni
marutvān no bhavatu indra ūtī
him, serve or attain, offerings, him, all wealth, . . . as in (1.100.1).

Details: Indra is beneficent in all his actions towards mankind. All the offerings and wealth go to him.

Indra grants the state of consciousness denoted by *sva* Heaven. Hence he is called grantor of Heaven, the *svaṣhā*.

1.100.14: His Might is like a Paradigm

His incessant and luminous strength is praised as an excellent paradigm in protecting the Heaven and Earth from all sides.

Rejoicing in our actions, may he guard us. May Indra, along with the Maruts, be for our growth.

यस्याजस्रं शर्वसा मानमुक्थं परिभुजद् रोदसी
विश्वतः सीम् । स पारिषत् क्रतुभिर्मन्दसानो
मरुत्वान् नो भवत्विन्द्र ऊती ॥ १४

yasya ajasram shavasā mānam uktham
paribhujat rodasī vishvataḥ sīm

whose, incessant, luminous might, standard or paradigm, hymn or praise, protects from every side, Heaven and Earth, everywhere, .., sa pārīṣhat kratubhiḥ mandasāno marutvān no bhavatu indra ūtī
he, guard, our actions, rejoicing, . . . as in (1.100.1).

1.100.15: None can Reach His Limit

Neither Gods nor mortals nor waters can reach the limit of his luminous might.

He exceeds both Earth and Heaven in his might. May Indra, along with the Maruts, be for our growth.

न यस्य देवा देवता न मर्ता आपश्चन शर्वसो
अन्तमापुः । स प्ररिका त्वक्षसा क्षमो दिवश्च
मरुत्वान् नो भवत्विन्द्र ऊती ॥ १५

na yasya devā devatā na martā āpaḥ
chana shavaso antam āpuḥ

no, who, God or man, God, no, mortal, waters, attain, luminous might, limit, reached,

sa prarīkvā tvakṣhasā kṣhmo divaḥ cha
marutvān no bhavatu indra ūtī

he, exceeds, his might, Earth, Heaven, and, . . . as in (1.100.1).

1.100.16: Red and Dark Steeds

The celestial steeds, red and dark with graceful limbs, decorated and joyous, are yoked to the car of Indra, the giver, which carries the riches to Rjraṣhva who lives in Heaven (dyu).

The people recognise the car to be associated with delight (mandra).

रोहिच्छयावा सुमदंशुर्लामीर्द्युक्षा राय
ऋज्राश्वस्य । वृषण्वन्तं विभ्रती धूर्षु रथं
मन्द्रा चिकेत नाहुषीषु विक्षु ॥ १६

rohit shyāvā sumadamshuḥ lālāmīḥ
dyukṣhā rāye ṛjṛāshvasya
red, dark, of graceful limbs, decorated,
celestial, riches, Rjṛāshva,
vṛṣhaṇvantam bibhratī dhūrṣhu ratham
mandrā chiketa nāhuṣhīṣhu vikṣhu
one who showers gists, draw (the chariot),
harnessed to the yoke, car, joyous,
recognised, among the human, people.

Details: Red denotes active power; dark denotes the power of enveloping like the dark blue sky.

Though the car of Indra is moving in Heaven, it is perceivable to the purified persons on Earth.

Rjṛāshva: name of a Rishi; one with straight-forward or righteous life-energies (*rju+ashva*); see also (1.101.1).

nahuṣha: synonym of man.

1.100.17: Kings Praise Indra

O Mighty One, this effectuating laud is chanted in your front by Vārshāgirās. (Also lauding you) are Rjṛāshva, his companion Ambarīṣha, and Sahadeva who are all great in the joy of achievement and who cause fear (in the foes).

एतत् त्यत् त इन्द्र वृष्ण उक्थं वार्षागिरा
अभिर्गृणन्ति राधः । ऋज्राश्वः प्रष्टिभिरम्बरीषः
सहदेवो भयमानः सुराधाः ॥ १७

etat tyat ta indra vṛṣṇa uktham
vārshāgirā abhigṛṇanti radhaḥ

., to you, Indra, the mighty one, laud,
Vārshāgirās, chant in front, effectively,
ṛjṛāshvaḥ praṣṭibhiḥ ambarīṣhaḥ
sahadevo bhayamānāḥ surādhāḥ
Rjṛāshva, (kings) by his side, Ambarīṣha,
Sahadeva, causing fear, great in the joy of
achievement.

Details: Sahadeva: The name of a king; it has also the meaning of, 'friend of the Gods'.

This Sūkta was revealed to Vārshāgirā kings. Three of them are mentioned by name here.

1.100.18: Won the Sun and Waters

Invoked by many, Indra along with his own Maruts (*evaiḥ*) smote Dasyūs and Shimyūs and slew their hosts on the Earth with his Vajra.

With his fair and pure companions, he reoccupied the Earth; he won the sun and the Waters.

दस्यूञ्छिम्यूश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा
नि बर्हीत् । सनत् क्षेत्रं सखिभिः श्वित्येभिः
सनत् सूर्यं सनदपः सुवज्रः ॥ १८

dasyūn shimyūn cha puruhūta evaiḥ
hatvā pṛthivyām sharvā nibarhīt
Dasyūs, Shimyūs, and, invoked by many, his
own (Maruts), smiling, on Earth, with the
Vajra, slew,
sanat kṣhetram sakhibhiḥ shvitnyebhiḥ
sanat sūryam sanat apaḥ suvajraḥ
won, Earth field, friends, pure
(companions), won, Sūrya, won, waters,
endowed with the Vajra.

Details: Indra clears the Earth of the forces of ignorance and falsehood, named as *dasyūs* and *shimiyūs*, and reoccupies it allowing the human beings to live peacefully. The phrase, 'he won the Sun and the waters' has appeared elsewhere (1.7.3, 1.71.2 etc).

Even though the natural home of the forces of ignorance and falsehood is the midworld, (*antarikṣha*), the world of *prāṇa*, they act on Earth through their human instruments.

shimiyū: hurters of the *yajña* (sacrifice).

shvitnyebhiḥ: (persons) who are pure in all respects; *shvit* derived from *shveta*, white or pure.

1.100.19: Indra Guides Our Speech

May Indra guide our speech for ever; may we be always straightforward and enjoy the plenitude.

May that be protected for us by Mitra, Varuṇa, Aditi, Waters, Earth and Heaven.

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः
सनुयाम वाजम् । तन्नो मित्रो वरुणो माम-
हन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १९

vishvāhā indro adhivaktā no astu
aparihvr̥tāḥ sanuyāma vājam
all the time, Indra, one who guides the
speech, us, be, straightforward (or
righteous), enjoy, opulence,
tan no mitro varuṇo māmahantām
aditīḥ sinduḥ pṛthivī uta dyauh
same as in (1.94.16).

Details: *adhivaktā*: one who presides over speech or guides our speech. S translates this word as spokesman, i.e., one who presents our view favourably to the other Gods.

Indra makes sure that the right thought occurs in the devotee and the right speech comes out of his/her mouth.

Indra (1.101-1.104)

Hymn 1.101: Attained by Mantra

Metre: 1-7, Jagatī ; 8-11, Triṣṭup

- 1: Giver with Luminous Discrimination
- 2: Slew Vyamsa and Shambara
- 3: Indra's Law of Workings (Vrata)
- 4: Stable in All Actions
- 5: Knowledge to the Seers
- 6: All Beings Place Indra in Front
- 7: Spread of the Speech
- 8: Celestial or Earthly Abode
- 9: Attained by Mantrās
- 10: Absorb the Essence of Soma
- 11: May we Attain Spiritual Plenitude

1.101.1: Giver with Luminous Discrimination

O Friends, chant aloud the hymn to the praise-worthy Indra, full of bliss (*Ānanda*); he along with the seeker slew the pregnant wives of *Vṛtra*.

We desire the protection from the generous giver with luminous discrimination. We invoke him along with Maruts for companionship (in work).

प्र मन्दिनै पितुमदर्चता वचो यः कृष्णगर्भा
निरहन्नुजिश्चना । अवस्यवो वृषणं वज्रदक्षिणं
मरुत्वन्तं सख्याय हवामहे ॥ १

pra mandine pitumat archatā vacho yah
kṛṣṇnagarbhā nirahan ṛjishvanā
., praiseworthy, full of bliss or *Ānanda*,
(with pra) chant aloud, hymn, who,
pregnant wives of *Vṛtra*, slew, along with the
straightforward (*yajamāna*),

avasyavo vṛṣhaṇam vajradakṣiṇam
marutvantam sakhyāya havāmahe
desirous of protection, one who showers,
with luminous discrimination, along with
Maruts, companionship, in work, invoke.

Details: The idea is that Indra smites not only the dark forces typified by *dasyu*, but also their successors, indicated by the pregnant wives.

ṛjishvan: see (1.51.5). S takes it to be the name of a king.

1.101.2: Slew Vyamsa and Shambara

With intense wrath he slew the armless
Vṛtra, Shambara and the unrighteous
Pipru.

He extirpated the insatiable Shuṣṇa. We
invoke him along with Maruts for
companionship (in work).

यो व्यसं जाहृषाणेन मन्युना यः शम्बरं यो
अहन् पिप्रुमव्रतम् । इन्द्रो यः शुष्णमशुषं
न्यावृणङ् मरुत्वन्तं सख्याय हवामहे ॥ २

yo vyamsam jāhṛṣhāṇena manyunā yaḥ
shambaram yo ahan piprum avratam
who, armless (Vṛtra), intense, wrath, who,
Shambara, who, slew, Pipru, the
unrighteous,

indro yaḥ shuṣṇam ashuṣham
nyāvṛṇak marutvantam sakhyāya
havāmahe

**Indra, who, Shuṣṇa, insatiable, extirpated,
... as in (1.101.1).**

Details: Shuṣṇa, see (1.11.7). Pipru, see
(1.51.5). Shambara, see (1.51.6).

1.101.3: Indra's Law of Workings (*vrata*)

His great manliness is Heaven and Earth;
In his law abides also the Sun.

His law the flowing waters serve; we
invoke him along with Maruts for
companionship (in work).

यस्य द्यावापृथिवी पौंस्यं महद् यस्य व्रते
वरुणो यस्य सूर्यः । यस्येन्द्रस्य सिन्धवः
सश्चति व्रतं मरुत्वन्तं सख्याय हवामहे ॥ ३

yasya dyāvā prthivī paumsyam mahat
yasya vrata varuṇo yasya sūryaḥ
whose, Heaven, Earth, manliness or might,
large, whose, law or action, Varuṇa, where,
Sūrya,

yasya indrasya sindhavaḥ sashchati
vratam marutvantam sakhyāya
havāmahe

**where, of Indra, flowing waters, serve,
action or law, . . . as in (1.101.1).**

Details: Indra supports the mighty Heaven and
Earth and that indicates his manliness.

S translates the first line as 'in whose large
might abide Heaven and Earth', by adding the
word, 'abide'. In the translation above, no
additional word is added.

vrata: Laws which control the working of
every entity.

1.101.4: Stable in All Actions

The Lord of the life-force and the
consciousness-rays is attained by hymns
and is stable in all actions.

Indra slays those who offer not the Soma,
even though they are strong. We invoke
him along with Maruts for companionship
(in work).

यो अश्वानां यो गवां गोपतिर्वशी य आरितः
कर्मणिकर्मणि स्थिरः । वीळोश्चिदिन्द्रो यो
असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे ॥ ४

yo ashvānām yo gavām gopatiḥ yashī ya
 āritah karmanīkarmani sthirah
 who, life-force, who, knowledge-rays, lord of
 the ray-cows independent, who, attained by
 hymns, all works, stable,
 viḷoḥ chit indro yo asunvato vadho
 marutvantam sakhyāya havāmahe
 strong, ., Indra, who, not offering Soma,
 slays, . . . as in (1.101.1).

Details: *gavām*: the rays of consciousness. This meaning fits all the verses in the Rig Veda as discussed in detail in the essay 6 of Part III.

ashva: the horse is the standard symbol for life-force in all living beings.

asunvataḥ: those who do not offer the Soma, those who hinder the Divine powers from offering their help for the human beings.

1.101.5: Knowledge to the Seers

He, the lord of all that moves and
 breathes, he first found the knowledge
 which enables seekers to realise the
 Brahman (or mantra-secret).

He, Indra, humbled and slew the dasyus.
 We invoke him along with Maruts for
 companionship (in work).

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे
 प्रथमो गा अविन्दत् । इन्द्रो यो दस्यूरधरा
 अवातिरन् मरुत्वन्तं सख्याय हवामहे ॥ ५

yo vishvasya jagataḥ prānataḥ patiḥ yo
 brahmaṇe prathamō gā avindat
 who, of all, that moves, that breathes, lord
 of, who, those with *brahman*-realisation,
 first, knowledge, found or obtained,
 indro yo dasyūḥ adharān avātiran
 marutvantam sakhyāya havāmahe
 Indra, who, Dasyūs, humbled, slew, . . . as
 in (1.101.1).

Details: Indra finds the knowledge hidden by the *rākṣasās* and restores it to the Seers like the *Aṅgirasās* (*brahmaṇe*) who have realised the Supreme Word (Brahma) or the Brahman, the highest principle.

prathama: first among the Gods.

gā avindat: found the knowledge. Translating *gā* as cows does not make sense.

brahmaṇe: in the Veda it always means persons who have realised the Supreme Word or the highest principle Brahman; this word, referring to a group of persons, so called, *Brāhmīns*, occurs only once in RV in (10.90).

1.101.6: All Beings Place Indra in Front

The brave invoke him and also the timid;
 the runaways as well as victors invoke
 him.

All beings place him in front. We invoke
 him along with Maruts for companionship
 (in work).

यः शूरेभिर्व्यो यश्च भीरुभिर्यो धावद्भिर्हूयते
 यश्च जिग्युभिः । इन्द्रं यं विश्वा भुवनाभि
 संधुर्मरुत्वन्तं सख्याय हवामहे ॥ ६

yaḥ shūrebhiḥ havyo yaḥ cha bhīrubhiḥ
 yo dhāvadbhiḥ hūyate yaḥ cha jigyubhiḥ
 who, the brave, invoke, who, and, the timid,
 who, runaways, invoked, who, and, victors,
 indram yam vishvā bhuvanā abhi
 sandadhuḥ marutvantam sakhyāya
 havāmahe

Indra, whom, all, beings, in front, . . . as in
 (1.101.1).

Details: The persons who run away from a battle invoke him for protection from the victors. The victors invoke him for having made them victorious. Thus all beings invoke Indra.

1.101.7: Spread of the Speech

Refulgent, he proceeds along the wide paths of Rudrās; with Rudrās, the lady speech speedily spreads wide.

The hymns of praise extol the renowned Indra. We invoke him along with Maruts for companionship (in work).

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषा
तनुते पृथु ज्रयः । इन्द्रं मनीषा अभ्यर्चति श्रुतं
मरुत्वन्तं सख्याय हवामहे ॥ ७

rudraṇām eti pradishā vichakṣhaṇo
rudrebhiḥ yōṣhā tanute pṛthu jrayaḥ
Rudrās, goes, the wide paths, refulgent, with
the Rudrās, the lady (speech), spreads,
wide, speeding,

indram manīṣhā abhyarchati shrutam
marutvantam sakhyāya havāmahe
Indra, the hymns, extol, the renowned, . . .
as in (1.101.1).

Details: Rudrās, in plural, refers to the Maruts, the children of Rudra. First comes the vision of Indra in the region or the paths of the Maruts or Rudrās. Next is the quick spread of the speech (or the deity Vāk) with the help of these Rudrās. Then does the Rishi praise Indra. The Rishi can praise Indra only after he/she gets the requisite power from Vāk, the Goddess of speech.

1.101.8: Celestial or Earthly Abode

Whether you, along with the Maruts, delight in a heavenly dwelling, or you delight in an earthly or lowly dwelling, Either way, come to our yajña, being done in front of us. O One Wealthy in Truth, we have prepared the offerings desiring you.

यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने
मादयासे । अत आ याह्यध्वरं नो अच्छा
त्वाया हविश्चक्रमा सत्यराधः ॥ ८

yat vā marutvaḥ parame sadhasthe yat
va avame vṛjane mādayāse
whether, or, along with the Maruts,
supreme, dwelling, whether, or, lowly or
earthly, home, delights,
ata āyāhi adhvaram naḥ achchhā tvāyā
haviḥ chakṛmā satyarādhāḥ
either way, come, to the yajña, our, in our
front, desiring you, the offerings, (we have)
prepared, O Wealthy in Truth.

Details: Indra can be happy either in a celestial abode or in an earthly home.

1.101.9: Attained by Mantrās

O Well-discerning Indra, desiring you we anoint you with Soma; O One attained by mantrās, desiring you we have made the offerings.

Endowed with steeds and along with the Maruts, come to the prepared seat in our yajña and rejoice.

त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया
हविश्चक्रमा ब्रह्मवाहः । अधा नियुत्वः सर्गणो
मरुद्भिर्स्मिन् यज्ञे बर्हिषि मादयस्व ॥ ९

tvāya indra somam suṣhumā sudakṣha
tvāyā haviḥ chakṛmā brahmavāhaḥ
desiring you, Indra, Soma, poured, well-
discerning, desiring you, offerings, (we have)
made, attained by mantra,
adhā niyutvaḥ sagaṇo marudbhiḥ asmin
yajñe barhiṣhi mādayasva
thus, endowed with steeds, with the host,
Maruts, in our, yajña, prepared seat,
rejoice.

1.101.10: Absorb the Essence of Soma

O Indra, rejoice with your own steeds;
open your jaws for drinking the Soma
and release the tongue for taking in all
the essence.

O One with fair cheeks, let your steeds
bring you; desiring our offerings, be
pleased to accept them.

मादयस्व हरिभिर्ये त इन्द्र विष्यस्व शिप्रे वि
सृजस्व धेने । आ त्वा सुशिप्र हरयो
वहन्तूशन् हव्यानि प्रति नो जुषस्व ॥ १०

mādayasva haribhiḥ ye ta indra
viṣhyasva shipre visrjasva dhene
rejoice, with steeds, which, your own, Indra,
open, your jaws, release, the speech or
tongue,
ā tvā sushipra harayo vahantū ushan
havyāni prati no juṣhasva
., your, with fair cheeks, steeds, (with ā)
carry, desiring, offerings, completely, us, be
pleased.

Details: *dhena*: a synonym of speech; here it
means tongue. Indra is requested to release
his tongue so as to absorb the essence, *rasa*,
of all the offerings. Both jaws and tongue are
symbolic of the corresponding functions.

1.101.11: May We Attain Spiritual Opulence

From Indra, who is praised along with the
Maruts and who is the protector of our
home, may we obtain our all-sided
opulence.

May that be protected for us by Mitra,
Varuṇa, Aditi, Waters, Earth and
Heaven.

मरुत्स्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण
सनुयाम वाजम् । तन्नो मित्रो वरुणो माम-
हन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११

maruṣṭotrasya vṛjanasya gopā vayam
indreṇa sanuyāma vājam
praised along with the Maruts, our home,
protector, we, by Indra, obtain, opulence or
plenitude,

tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauh
(above two lines same as in (1.100.19)).

Hymn 1.102: Why Men Invoke Indra

Metre: 1-10, Jagatī; 11, Triṣṭup

- 1: Gods Delight Indra
- 2: Faith in the Divine Workings
- 3: Praised Often in Our Minds
- 4: Make the Goal Easy for Us to Reach
- 5: Your One-pointed Mind
- 6: Your Arms Win Knowledge
- 7: Hymns Reveal your Vast Thought
- 8: You Sustain the Three Earths
- 9: Car Uproots Foes
- 10: We Sharpen You in Battles
- 11: May Indra Guide our Speech

1.102.1: Gods Delight Indra

To you who are mighty I address this
excellent hymn, for your understanding
has been gratified by my hymn of praise.
The Gods with their luminous might,
delight Indra, the conqueror of foes, so
that he bestows the powers of prosperity
and bounty on all.

इमां ते धियं प्र भरि महो महीमस्य स्तोत्रे
धिषणा यत् तं आनजे। तमुत्सवे च प्रसवे च
सासहिमिन्द्रं देवासः शर्वसामदन्ननु ॥ १

imām te dhiyam prabhare maho mahīm
asya stotre dhiṣhaṇā yat ta ānaje
this, to you, hymn, address, mighty one,
excellent, my, hymn or praise,
understanding, which, to you, gratified,
tam utsave cha prasave cha sāsahim
indram devāsaḥ shavasa amadan anu
him, prosperity, and, successive strengths,
and, conqueror (of foes), Indra, all Gods,
luminous might, delighted, successively.

Details: *prasave*: manifestation (of the continuous shower of the powers of Light and Might).

1.102.2: Faith in the Divine Workings

The seven rivers proclaim his glory;
Heaven, the midworld and the Earth are
his handsome body (or form).

O Indra, to make us experience the three
worlds and have faith (in the laws), the
Sun and Moon revolve continuously.

अस्य श्रवो नद्यः सप्त बिभ्रति द्यावाक्षामां
पृथिवी दर्शतं वपुः । अस्मे सूर्याचन्द्रम-
साभिचक्षे श्रद्धे कर्मिन्द्र चरतो वितर्तुरम् ॥ २

asya shravo nadyaḥ sapta bibhrati
dyāvākṣhāmā pṛthivī darshatam vapuḥ
his, glory, rivers, seven, proclaim, Heaven
and Earth, the wide midworld, handsome,
body or form,

asme sūryāchandramasa abhichakṣhe
shradhde kam indra charato vitarturam
for us, the sun and moon, we may see, faith,
, Indra, perform, revolution.

Details: The three worlds constitute the form or body of Indra. The Sun and Moon by performing the tasks of giving us illumination continuously create in us the faith in the Laws and in the Power of Indra.

Seven rivers: The seven streams of Light and Force representing the energies of the seven worlds such as *bhūh* (Earth).

kam: filler

1.102.3: Praised Often in Our Minds

O Maghavan, direct your car to bring us
felicities, the same victorious car which
we praise successively in battles.

O Indra, who is praised often in our
minds, grant happiness to us who long for
you, O Maghavan.

तं स्मा रथं मघवन् प्रावं सातये जैत्रं यं ते
अनुमदाम संगमे । आज्ञा न इन्द्र मनसा
पुरुष्टुत त्वायद्भ्यो मघवच्छर्म यच्छ नः ॥ ३

tamsmā ratham maghavan prāva sātaye
jaitram yam te anumadāma sangame
that only, car, Indra, direct, for (bringing
us) felicities, victorious, which, your,
successively laud, in our encounters (with
foe),

ājā na indra manasā puruṣṭuta
tvāyadbhyo maghavan sharma yachcha
naḥ

battles, us, Indra, by our mind, much-
praised, who long for you, Maghavan,
happiness, give, us.

1.102.4: Make the Goal Easy for Us to Reach

O Indra, with you for our friend, may we
be victorious against those who cover
(the path); may we hold high our
portions or the paths in every yajña.

Make our goal easy to reach; O Maghavan,
break down the vigour of our foes.

वयं जयेम त्वया युजा वृत्तमस्माकमंशमुदेवा
भरैभरे। अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र
शत्रूणां मघवन् वृष्ण्या रुज ॥ ४

vayam jayema tvayā yujā vṛtam
asmākam amsham udavā bharebhare
we, win, with your (help), yoked (to you), the
coverers, our, portions, hold high or protect,
in yajña and yajña,

asmabhyam indra varivaḥ sugam kṛdhi
pra shatrūṇām maghvan vṛṣṇyā ruja
our, Indra, goal, easy, do, .., foes,
Maghavan, vigour, (with pra) breakdown.

Details: In the journey of the Rishi there are
many planes or parts. The prayer is that Indra
should keep the path free from those who
cover it and make it easy to reach the goal.

vṛtam: coverer of knowledge, one of *vṛtrās*.

amsha: portion or part of journey or goal.

1.102.5: Your One-pointed Mind

In diverse ways, these lauders invoke you
for the protection of the peoples,
O holder of riches.

O Indra, ascend the car for making us get
the wealth, for your one-pointed mind is
set for victory.

नाना हि त्वा हवमाना जना इमे धनानां
धर्तृवसा विपिन्यवः । अस्माकं स्मा रथमा
तिष्ठ सातये जैत्रं हीन्द्र निभृतं मनस्तव ॥ ५

nānā hi tvā havamānā janā ime
dhanānām dhartaḥ avasā vipinyavaḥ
diverse, .., you, invoke, peoples, these,
wealth, holders of, for protection, lauders,

asmākam smā ratham ātiṣṭha sātaye
jaitram hi indra nibhṛtam manah tava
our, this, car, ascent, for (attainment of)
wealth, victorious, .., Indra, fixed (or stable),
mind, yours.

Details: The purport is: "Your mind is intent
on the idea of getting the wealth of knowledge
and power hidden by the foes and distributing
it to the humans."

1.102.6: Your Arms Win Knowledge

O Boundless in Will, your arms win the
knowledge, you offer thousandfold
protection in act and act from those who
want to keep us in bondage (*simah*).

Initiator of battles and unequalled, Indra is
an exemplar of might; hence desirous of
wealth, men invoke you in various ways.

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छ-
तमूतिः खजंकरः । अकल्प इन्द्रः प्रतिमान-
मोजसाथा जना वि ह्वयन्ते सिषासवः ॥ ६

yojitā bāhū amitakratuḥ simaḥ
karmāṅkarman shatamūtiḥ khajankaraḥ
wins the knowledge, (your) arms, boundless
in will, those who bind, in act and acts,
hundred-fold protection, author of battles,
akalpa indraḥ pratimānam ojasa athā
janā, vihvayante siṣhāsavaḥ
unequalled (or sole), Indra, exemplar,
might, thus, people, invoke variously,
desirous of wealth.

Details: *simah*: those who psychologically
prevent us from attaining perfection, the
enemies of yajña who want to bind the
humans to their weaknesses; S translates
simah as 'noble', quoting a word which occurs
only once in Shukla Yajur Veda.

1.102.7: Hymns Reveal Your Vast Thought

O Maghavan, your glory exceeds
hundredfold and more, and thousandfold
among active persons.

Our hymns of praise reveal your limitless
thought; later, you destroy the Vṛtrās,
O tearer of forts (of foes).

उत्तै शतान्मघवन्नुच्च भूयस उत् सहस्राद्
रिरिचे कृष्टिषु श्रवः। अमात्रं त्वा धिषणां
तित्विषे मह्यधा वृत्राणि जिघ्रसे पुरंदर ॥ ७

ut te shatān maghavan ut cha bhūyasa
ut sahasrāt ririche kṛṣṭiṣhu shravaḥ
exceeds, your, hundred fold, Maghavan,
exceeds, and, more or many, ., thousand
fold, (with ut) exceeds, among active
persons, fame,

amātram tvā diṣhaṇā titviṣhe mahi adhā
vṛtrāṇi jighnase purandara
signless or limitness, yours, thought or
praise, brings to light, vast, later, Vṛtrās,
destroyest, tears of cities or forts (of foes),

Details: *amātram*: free of sign, limitless.

purandara: tearer of cities or forts; forts are
subtle structures in the forces of ignorance.
puri in Veda is not the city of human beings.

1.102.8: You Sustain the Three Earths

You are the exemplar of strength
sustaining the three worlds; O Lord of
men, you are the three lights of the three
worlds.

You carry this world effortlessly; O Indra,
from your birth in ancient times, you
have been without a rival.

त्रिविष्टिधातुं प्रतिमानमोजस्तिस्त्रो भूमीर्नृपते
त्रीणि रोचना । अतीदं विश्वं भुवनं
ववक्षिथाशत्रुरिन्द्र जनुषा सनादसि ॥ ८

triviṣṭidhātu pratimānam ojaśaḥ tisro
bhūmīḥ nṛpate trīṇi rochanā

the sustaining the three, exemplar (or
representative), strength, three, Earths (or
worlds), lord of men, three, eyes (or lights),
ati idam vishvam bhuvanam
vavakṣitha ashatruḥ indra januṣhā
sanāt asi

excessive, this, world, world, carry, with no
enemies, Indra, since birth, from ancient
times, one.

Details: The three worlds (*triviṣṭi*) are the
worlds of matter, life-force, and mind, *bhūh*,
bhuvah and *svah*. The three lights or
luminaries are the three deities, Agni, Vāyu
and Āditya, presiding over the three worlds.

1.102.9: Car Uproots Foes

We invoke the foremost among the Gods;
you subdue enemies in battle.

May Indra place in front of us this car
which is agile, impetuous and capable of
uprooting the foes (in the battle) for the
birth of knowledge.

त्वां देवेषु प्रथमं हवामहे त्वं बभूथ पृतनासु
सासहिः । सेमं नः कारुमुपमन्युमुद्भिदमिन्द्रः
कृणोतु प्रसवे रथं पुरः ॥ ९

tvām deveṣhu prathamam havāmahe
tvam babhūtha pṛtanāsu sāsaḥiḥ
you, among the God, first, invoke, you, are,
in battles, subduer,

sa imam naḥ kārūm upamanyum
udbhīdam indrah kṛṇotu prasave
ratham purah

he, this, to us, agile, impetuous, uprooting
the foes, Indra, place, for birth of
knowledge, car, in front,

Details: *prasave*: birth of knowledge.

1.102.10: We Sharpen You in Battles

You conquer the wealth and withhold it
not (from us).

O Maghavan, mighty one, we sharpen you
in battles, small or big, for our
protection; do you impel us in our
invocations, O Indra.

त्वं जिगेथ न धनां रुरोधिथार्भेष्वजा
मघवन्महत्सु च । त्वामुग्रमवसे सं
शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥ १०

tvam jigeṭha na dhanā rurodhitha
arbheṣhu ājā maghavan mahatsu cha
you, conquer, for us, wealth, and not hold it
back, small, battles, Maghavan, great, and,
tvām ugram avase samshishīmasi athā
nah indra havaneṣhu chodaya
you, mighty one, for our protection, (we)
sharpen (you), later, we, Indra, in our
invocations, impel us.

1.102.11: May Indra Guide Our Speech

May Indra guide our speech forever; may
we be always straightforward and enjoy
plenitude.

May that be protected for us by Mitra,
Varuṇa, Aditi, Waters, Earth and
Heaven.

विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः
सनुयाम वाजम् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११

Same as Mantra (1.100.19)

Hymn 1.103: Ascent and Descent

Metre: Triṣṭup

- 1: Light from Above Meets Agni Below
- 2: Ahi Slain and Waters Released
- 3: Increase the Glory of Strivers
- 4: Name Laudable for All Time
- 5: Fix Your Faith in Indra
- 6: The Watchful Hero
- 7: Awakened Slumbering Ahi
- 8: The Slaying of Psychological Foes

1.103.1: Light from Above Meets Agni Below

This Supreme Power from above which is
characteristic of Indra has been seen by
the Seers from ancient times.

(They have seen) the other power (Agni)
on Earth, another (Sun) in Heaven; both
cohere with each other like a banner in
battle.

तत् त इन्द्रियं परमं पराचैरधारयन्त कवयः
पुरेदम् । क्षमेदमन्यद् दिव्यं न्यदस्य समी
पृच्यते समनेव केतुः ॥ १

tat te indriyam paramam parāchaiḥ
adhārayanta kavayaḥ pura idam
that, yours, sign of Indra, supreme, from
above, seen, Seers, ancient, this,
kṣhamā idam anyat divya anyat asya
sam im prchyate samana iva ketuḥ
Earth, this, other, Heaven, other, that, ..
they, (with sam) cohere, battle, like, banner.

Details: Agni rising from the heart of the yajamāna on the Earth and the solar light descending from the Heaven meet together just like the two parties coming to a meeting characterised by a flag. The meeting of Agni and the Sun is the sign of the working of Indra, stated as *indriyam* in line 1 of text.

1.103.2: Ahi Slain and Waters Released

He upheld the Earth and spread it wide; smiting with the Vajra, he released the waters or energies.

Maghavan with his powers slew Ahi, rent the ruddy one (*Vṛtra*), and killed the armless one.

स धारयत्पृथिवीं पप्रथच्च वज्रेण हत्वा निरपः
संसर्ज । अहन्नहिमभिनद्रौहिणं व्यहन् व्यसं
मघवा शचीभिः ॥ २

sa dhārayat pṛthivīm paprathat cha
vajreṇa hatvā niḥ apaḥ sasarja
he, uphold, the Earth, spread it (wide), and,
with Vajra, smiting, ., waters, (with niḥ)
released,

ahan ahim abhinat rauhiṇam vi ahan
vyamsam maghavā shachībhiḥ
slay, Ahi, rent, the ruddy one (*Vṛtra*), ., kill,
the armless one, Maghavan, with his powers.

Details: Ahi, Rauhiṇa and Vyamsa refer to *Vṛtra*. *Vṛtra*'s serpent-like movement is Ahi; he reddened at the stroke of Indra's Vajra is Rauhiṇa, the ruddy one; he, with his arms sundered is Vyamsa, the armless one. The three adjectives to *Vṛtra* have been used in many hymns such as (1.32).

By his powers *Vṛtra* had constricted the Earth; Indra has made it wide again releasing all the potential in it. Waters are the divine energies released from above. *Shachī* is the *shakti* of Indra.

1.103.3: Increase the Glory of Strivers

The thunder-armed Indra, confident of his strength, destroys the cities of the *dasyus* and moves freely everywhere.

O Vajrin, O Knower, cast your weapon against the *dasyu* for (the sake of) the seeker; increase the strength and glory of those who the strive, O Indra.

स जातूभर्मा श्रद्धधान ओजः पुरो विभिन्दन्-
चरद् वि दासीः । विद्वान् वज्रिन् दस्यवे
हेतिमस्याऽऽर्य सहो वर्धया द्युम्निन्द्र ॥ ३

sa jātūbharmā shraddadhāna ojaḥ puro
vibhindan acharat vi dāsīḥ
he, thunder-armed, confident, (his)
strength, cities, destroying, (with vi) moves
freely, ., of *dasyus*,

vidvān vajrin dasyave hetim asya āryam
saho vardhayā dyumnā indra
knower, thunderer, against the *dasyu*, the
weapon, for his (sake), striver, strength,
increase, glory, Indra.

Details: Indra is asked to use the weapon for helping the seeker.

jātūbharmā: occurs only once in Rig Veda; According to S, *jātū* means thunder, *bharmā* is weapon. Hence it is assigned the meaning thunder-armed.

ārya: the strivers; it has no connotation of race in Veda or in Sanskrit.

1.103.4: Name Laudable for All Time

Indra is gracious to the seeker who praises him, Indra who bears the name laudable for all mortal time.

Indra is close to the singer for the destruction of *dasyus*; certainly he is the son of glory (or who inspires hearing).

तद्वचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम
बिभ्रत्। उपप्रयन् दस्युहत्याय वज्री यद्ध सूनुः
श्रवसे नाम दधे ॥ ४

tat ūchuṣhe mānuṣha imā yugāni
kīrtenyam maghavā nāma bibhrat
that, the seeker who celebrates or chants,
mortal, these, times, laudable, Maghavan,
name, bears,
upaprayan dasyuhatyāya vajrī yat ha
sūnuḥ shravase nāma dadhe
close to the singer, for the destruction of
dasyu, vajrin Indra, which, certainly, one
who inspires (or son), glory (or hearing),
name, borne.

Details: *yugāni*: times; S translates this word
as the well-known four *yugās*, *kr̥ta*, *tretā* etc.
But neither the four *yugās* nor their cyclic
nature are mentioned anywhere in Rig Veda.

Note *sūnuḥ* and *shravase* have both two
meanings indicated.

Note that in Veda and the ancient
scriptures, the name, *nāma*, is not merely a
holder for carrying the associated properties
of the object or person, but also has a power
of its own which is revealed to the person who
repeats the name. This is the theory behind
the practice of *japa*, the repetition of the name
of the deity with concentration.

1.103.5: Fix Your Faith in Indra

Behold the vast and powerful might of
Indra; fix your faith in the prowess of
Indra,

By which he discovered the knowledge,
the life-forces, the herbs, the waters and
all the delights.

तदस्येदं पश्यता भूरि पुष्टं श्रदिन्द्रस्य धत्तन
वीर्याय ।

स गा अविन्दत् सो अविन्द-दश्वान्तस
ओषधीः सो अपः स वनानि ॥ ५

tat asya idam pashyatā bhūri puṣṭam
shrat indrasya dhattana vīryāya
that, him, this, behold, wide, powerful,
faith, of Indra, fix, prowess,
sa gā avindat so avindat ashvān sa
oṣhadhīḥ so apaḥ sa vanāni
he, knowledge (cows), found, he, found,
steeds, he, herbs, he, waters, he, woods or
all the delights.

Details: The knowledge (*go*), the life energies
symbolized by the steeds, etc., hidden by
Vṛtra and others are all recovered by Indra as
mentioned in many other verses.

1.103.6: The Watchful Hero

To one who performs various deeds, who
is the best among the Gods, who showers
(gifts), and who has unfailing strength,
we press and offer the Soma.

Watchful like one who ambushes, he takes
away the knowledge of the opposer of
yajña.

भूरिकर्मणे वृषभाय वृष्णे सत्यशुष्माय
सुनवाम सोमम् । य आदृत्या परिपन्थीव
शूरोऽयज्वन्तो विभजन्तेति वेदः ॥ ६

bhūri karmaṇe vṛṣhabhāya vṛṣṇe satya
shuṣhmāya sunavāma somam
various, actions, best among the Gods,
showerer, unfailing, strength, press, Soma,
ya ādṛtyā paripanthīvaḥ shūro ayajvano
vibhajan eti vedah

who, watchful, like an who ambushes, the
hero, the non-performer or opposer of yajña,
taking it away or dividing, goes, knowledge
or felicities.

Details: The knowledge in the hands of the enemies of yajña, the collaborative process, can cause only harm for all human beings; Indra takes away this knowledge from the foes.

1.103.7: Awakened Slumbering Ahi

O Indra, you performed a glorious and hero-deed, when you awakened with your Vajra the slumbering Ahi.

Then did the spouses of the Gods rejoice in you; so also the flying Maruts and all the Gods did rejoice in you.

तदिन्द्र प्रेव वीर्यं चकथ यत्ससन्तं
वज्रेणाबोधयोऽहिम् । अनु त्वा पत्नीर्हृषितं
वयश्च विश्वे देवासो अमदन्ननु त्वा ॥ ७

tat indra preva vīryam chakartha yat
sasantam vajreṇa abodhayāḥ ahim
that, Indra, gloriously, hero-deed, perform,
when, sleeping, with his Vajra, awakens,
Ahi,

anu tvā patnīḥ hr̥ṣhitam vayah cha
vishve devāso amadan anu tvā
later, you, spouses, rejoice, flying Maruts,
and, all, Gods, rejoiced, also (rejoiced), you.

Details: Ahi is a static force which only covers.

1.103.8: The Slaying of Psychological Foes

Shuṣṇa, Pipru, Kuyava and Vṛtra were slain by you, O Indra and the cities of Shambara destroyed.

May Mitra, Varuṇa, Aditi, Waters, Earth and Heaven preserve (the wealth and felicities) for us.

शुष्णं पिप्रुं कुर्यवं वृत्रमिन्द्र यदावधीर्वि पुरः
शम्बरस्य । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ ८

shuṣṇam piprum kuyavam vṛtram
indra yada avadhīḥ vi purāḥ
shambarasya

Shuṣṇa, Pipru, Kuyava, Vṛtra, Indra,
when, slew, destroy, cities, of Shambara,
tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauh
same as in (1.94.16).

Details: The symbolism behind the names like Shuṣṇa etc., has been mentioned earlier. Regarding Kuvaya, see (1.104.3).

Hymn 1.104: Our Faith in Indra-power

Metre: Triṣṭup

- 1: Release the Steeds
- 2: Gods Consume the Wrath of Demons
- 3: Kuyava, the Demon
- 4: The Three Flowing Energies
- 5: Track to the Demon's Home
- 6: Our Faith is Mighty Indra-power
- 7: Strength and Delight to the Hungry
- 8: Harm Not Our Inner Supports
- 9: Hear Us like a Father His Son

1.104.1: Release the Steeds

The inner seat has been prepared for you, O Indra; come and be seated on this seat like the neighing steeds.

Release the reins (rays) and release the steeds (life-forces) from the car which carried you day and night at the juncture of yajña.

योनिष्ठ इन्द्र निषदे अकारि तमा नि षीद
स्वानो नार्वी । विमुच्या वयोऽवसायाश्चान्
दोषा वस्तोर्वहीयसः प्रपित्वे ॥ १

yonih ta indra niṣhade akāri tam ā
niṣhīda svāno na arvā

inner seat, yours, Indra, to sit, made, this
(seat), come, sit down, neighing, like,
steeds,

vimuchyā vayah avasāya ashvān doṣhā
vastoh vahīyasah prapitve

releasing, reins or rays, released, steeds,
night, day, carry, at the time of yajña.

Details: Ashva, the steeds, symbolize the life
energies, the reins which control the steeds
symbolize the knowledge-rays of the mind.
Indra is led by both these powers to come to
the yajña and he releases these powers for the
benefit of the seeker.

yonishṭa: yonih + ta, the seat in our inner
being prepared for you.

1.104.2: Gods Consume the Wrath of Demons

These Gods approach Indra for the
increase (of the seeker); may he soon set
them on the path (to the singer).

May the Gods consume the anger of
demons, and bring us the auspicious
light.

ओ त्ते नर इन्द्रमूतये गुनू चित् तान् त्सद्यो
अध्वनो जगम्यात् । देवासो मन्युं दासस्य
श्मन् ते न आवक्षन्त्सुविताय वर्णम् ॥ २

o tye nara indram ūtaye guṇ nū chit tāt
sadyah adhvano jagamyāt

., they, Gods, Indra, for increase, (with o)
approach, quickly, ., them, at once, on the
path, make them come,

devāso manyum dāsasya shchamnan te
na āvakṣhan suvitāya varṇam
Gods, wrath, of the dāsa or evil force,
consume, they, us, bring, the auspicious,
light.

Details: nara: Gods; S takes it as yajamāna.

varṇa: shining form or Light; S translates it as
'Indra' here. Elsewhere he translates the same
word as light or shining form.

1.104.3: Kuyava, the Demon

Knowing the minds of the Gods, Kuyava
(their foe) steals their knowledge (or
wealth) by himself; present in the waters,
he steals by himself the life-energies.
The two wives of the demon Kuyava bathe
in milk; may they be drowned deep
below the downward branching of the
tree.

अव त्मना भरते केतवेदा अव त्मना भरते
फेनमुदन् । क्षीरेण स्नातः कुर्यवस्य योषे हते ते
स्यातां प्रवणे शिफायाः ॥ ३

ava tmanā bharate ketavedā ava tmanā
bharate phenam udan

., himself, (with ava) steals, knowing the
minds (of Gods), ., himself, (with ava)
carries, life-energy endowed foam, in
waters,

kṣhīreṇa snātaḥ kuyavasya yoṣhe hate
te syātām pravāṇe shiphāyāḥ
milk, bathed, of Kuyava, two wives, lost,
they, become, deep regions, tree.

Details: Recall that the battles in the Rig Veda
occur between the forces of Light and Truth
represented by the devās Indra, Agni, etc.,
and the forces of ignorance and falsehood
represented by the rākshasās or titans, Vṛtra,
Vala etc. The Truth and Falsehood, however,

are not distinctly demarcated; they are mixed by the titans leading to confusion. The titans even make the Falsehood appear as Truth. For instance, selfishness is declared to be natural and necessary. Kuyava is a titan whose main function is to adulterate Truth with Falsehood. He is said to be in the midworld symbolized by the waters. Even as the Vedāntins, the Seers of Vedānta, aver, ignorance is not the total absence of knowledge; it is deformed knowledge. The titans like Vṛtra or Kuyava believe that they should hoard the bliss and knowledge instead of distributing it for all mankind.

This mixture of Truth and Falsehood occurs only in the midworld, (*antarikṣha*) and the Earth. This mixture is absent in the Heaven world (*dyu*), and it is little in the higher ranges of the midworld closer to *dyu*.

snātaḥ: bathing. There are two main divine powers or energies associated with *devās*, namely the power of knowledge, *jñāna*, and the power of the vital principle and action, *prāṇa*. The two divine energies are neutralised by two evil forces symbolized by the two wives (*yoṣhe*) of Kuyava. The two wives use milk, symbolising knowledge, for bathing, i.e. only for adorning.

shipha: It is a tree like the *Ashvattha* whose branches grow downward leading to new trees. This is the meaning suggested by the commentator Skandasvāmi. In the context it is the cosmic tree. In the realm of darkness below this tree, the two wives of Kuyava are drowned or destroyed. (*shipha* is some river according to S).

1.104.4: The Three Flowing Energies

The dwelling place of the vagrant in the midworld was concealed; increasing with the waters stolen earlier the hero (Kuyava) glories.

(The streams stolen by him) Añjasī, Kulishī and Vīrapatnī please him with their milk and sustain him with the waters.

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्टि
शूरः । अञ्जसी कुलिशी वीरपत्नी पयो
हिन्वाना उदभिर्भरन्ते ॥ ४

yuyopa nābhiḥ uparasya āyoh pra
pūrvābhiḥ tirate rāṣṭi shūrah
concealed, dwelling place, staying in the
midworld or waters, the vagrant (Kuyava), ..
earlier (stolen), increasing, shines, the hero,
añjasī kulishī vīrapatnī payo hinvānā
udabhiḥ bharante
Añjasī, Kulishī, Vīrapatnī, milk, pleasing,
waters, sustaining (him).

Details: All the three streams of energies, Añjasī, Kulishī, and Vīrapatnī sustain the demon Kuyava after having been stolen by him.

Añjasī: the flowing water or energy of Divine nature; Kulishī: Divine energy associated with Indra's weapon; Vīrapatnī: an epithet for the Goddess of speech and Knowledge, Sarasvatī, as indicated in (6.49.7) where the two words occur next to each other.

S interprets the three names Añjasī etc., appearing in different verses in different ways.

1.104.5: Track to the Demon's Home

The track leading to the dwelling of *dasyu* (Kuyava) is (known), as the cow knows the way to her stall.

(Guard) us from his repeated assaults,
O Maghavan; do not abandon us like a
profligate his riches.

प्रति यत् स्या नीथादर्शि दस्योरोको नाच्छा
सदनं जानती गात् । अद्य स्मा नो मघवञ्च-
कृतादिन्मा नो मघेवं निष्पपी परा दाः ॥ ५

prati yat syā nītha adarshi dasyoḥ oko
na achchhā sadanam jānatī gāt
to, when, that, leading (track), visible to you
and us, of *dasyu*, home, like, towards, home,
(cow) knows, obtained,
adha smā no maghavan chakṛtāt it mā
no magheva niṣṣhapī parādāḥ
later, .., us, O Maghavan, repeated assaults,
.., do not, us, like wealth, profligate, forsake.

Details: The idea is that, 'we have discovered
the track leading to the demon; it is your
(Indra's) duty to kill the titan and protect us.'

nītha: the track or instrument leading to the
dwelling place;

1.104.6: Our Faith is Mighty Indra-power

As such, O Indra, make us share in the
gifts of the Sun, of the waters and in the
sinlessness desired by all living beings.
Do not allow harm to our progeny (of
divine wealth) in us in its seed-state; our
faith is your mighty Indra-power.

स त्वं न इन्द्र सूर्ये सो अप्सवनागास्त्व आ
भज जीवशंसे । मान्तरां भुजमा रीरिषो नः
श्रद्धितं ते महत इन्द्रियाय ॥ ६

sa tvam na indra sūrye so apsu
anāgāstva ābhaja jīvashamse
he, you, us, Indra, of Sūrya, he (you),
waters, sinlessness, make us share, desired
by living beings,
mā antarām bhujam ā rīriṣho naḥ
shradhditam te mahata indriyāya
not, inside or in a seed-state, the riches, in
plenty, harm, us, faith, your, mighty, Indra-
power.

Details: *bhujam*: the wealth of knowledge
inside us in a state of a seed; the prayer is that
this seed should grow in us to its full potential
and not be allowed to be harmed by the evil
forces.

1.104.7: Give Strength and Delight to the Hungry

Now I know of our faith in your power;
O Generous Giver, impel us to the great
wealth.

Do not cast us in a dwelling not yet ready;
give strength and the delight (Soma) to
the hungry.

अद्या मन्ये श्रत् ते अस्मा अधायि वृषा
चोदस्व महते धनाय । मा नो अकृते पुरुहूत
योनाविन्द्र क्षुध्यद्भ्यो वयं आसुतिं दाः ॥ ७

adhā manye shrat te asmā adhāyi vṛṣhā
chodasva mahate dhanāya
now, I know, faith, in your, our, placed, one
who showers the gifts, impel, great, wealth,
mā no akṛte puruhūta yonau indra
kṣudhyadbhyo vāya āsutim dāḥ
do, our, not ready, invoked by many, in a
dwelling, Indra, to the hungry, strength,
Soma, give.

Details: The Rishi prays to Indra that he may
not be placed in a divine dwelling or a state of
consciousness for which he is not ready. The
RV mentions in several places such as
(9.83.1) the consequences of getting a
spiritual experience for which the physical
body is not ready.

The hunger in this verse is for spiritual
felicities and not for the physical food.

1.104.8: Harm Not our Inner Supports

O Indra, harm us not and abandon us not;
deprive us not of our dear enjoyments.

O Maghavan, all-powerful, rend not our unborn progeny of divine wealth; harm not our inner supports born with us.

मा नो वधीरिन्द्र मा परा दा मा नः प्रिया
भोजनानि प्रमौषीः । आण्डा मा नो
मघवच्छक्र निर्भेन्मा नः पात्रा भेत्
सहजानुषाणि ॥ ८

mā no vadhīḥ indra mā parādā mā naḥ
priyā bhojanāni pramoṣhīḥ
not, us, harm, Indra, not, abandon us, not,
us, dear, riches or enjoyments, deprive,
āṇḍā mā no maghavan shakra nirbhet
mā naḥ pātrā bhet saha-jānuṣhāṇi
unborn, not, us, Maghavan, all-powerful,
rend, not, us, inner supports, rend, born
with us.

Details: The prayer in the second half is: "May our potential strengths of the divine seed within attain their full potential and not wither away for various reasons, including the actions of the praying person." The Rishi requests Indra to give him the will-power to nourish the inner supports within him.

bhojana: the divine enjoyments and felicities; the meaning as food is of later origin.

1.104.9: Hear Us like a Father His Son

Come in our front; you are known to be fond of Soma; the purified Soma is prepared here; drink it for exhilaration. O One with a wide spread, anoint our subtle body with Soma; invoked by hymns, hear us like a father his son.

अवाडेहि सोमकामं त्वाहुरयं सुतस्तस्य पिबा
मदाय । उरुव्यचा जठर आ वृषस्व पितेव नः
शृणुहि ह्ययमानः ॥ ९

arvāṅ ehi somakāmam tva ahuḥ ayam
sutaḥ tasya pibā madāya
in our front, come, fond of Soma, you, are
known, this, pressed Soma, this, drink, for
exhilaration,
uruvyachā jaṭhara āvr̥ṣhasva piteva naḥ
shr̥ṇuhi hūyamānaḥ
widely spread, stomach, pour down (the
Soma), like father, us, hear, invoked by
hymns.

Details: Note that Indra is not some vague power. Rishi can feel his presence in his front. Soma is the delight of existence and, not a mere herbal drink. The Rishi asks Indra to anoint with Soma the subtle bodies (referred to as stomach) of the Rishīs and other devotees of Indra.

All-Gods (1.105-1.107)

Hymn 1.105: Descent and Ascent

Rishi: Tritaḥ Āptyaḥ or Kutsaḥ
Āṅgirasah

Metre: 1-7, 9-18, Paṅktiḥ ; 8, Mahābṛhatī ;
19, Triṣṭup

- 1: Concealed Delight
- 2: Given to Those who Seek
- 3: Immortal Light
- 4: Where is the Truth?
- 5: Effect of Yajña
- 6: Varuṇa and Aryamā
- 7: Outward Cares
- 8: Shakti of Indra
- 9: Companionship of Gods
- 10: Five Solar Powers
- 11: Drive Back the Hostiles
- 12: Urge the Truth to Us

- 13: Secrets of Gods
- 14: Make the Offerings Reach the Gods
- 15: Mantra Revealed
- 16: All Cannot See the Sun
- 17: Well of Narrowness
- 18: Foes in the Path
- 19: Many Abilities

The entire hymn is dedicated to Vishvedevās or All-Gods. The earlier hymns to them are 1.89 and 1.90.

S. states that the entire hymn deals with the prayer of Trita Āptya who has fallen into a well. He is praying for the All-Gods to release him from the well. The outline of the story in Nitimanjari related by S. is as follows: Three brothers Ekata, Dwita and Trita were travelling in a desert; being thirsty, they came to a well from which the youngest Trita drew water and gave it to the elders. However they pushed him Trita into the well and covered it at the top. Trita prays to Vishvedevās to release him from the well. RV does not specifically mention that Trita was pushed into the well by someone.

If we consider the obvious symbolism displayed in this story by names like Ekata and the well, the spiritual and symbolic interpretation of the hymn will be clear.

The three represent the three different states of consciousness in a man. Ekata, the first one, represents the realm of matter or food-sheath (*annamaya*). The second Dwita represents the realm of life-energy, (*prāṇamaya*). The meaning of Trita is derived from *Tridha* i.e., who supports all the three realms of matter, life and (pure) mind. The desert represents the sub-world of matter characterised by inertness, completely devoid of any essence.

Trita entering the deep well in the desert symbolizes the energisation of the realm of matter (*anna*) and realm of life (*prāṇa*) by the person having the three-fold Divine Power. After the task is finished, the Seer wants to return to his natural state of pure mind. Hence at the end of each mantra is the refrain, "O Heaven and Earth, mark this state of mine". Heaven represents the state of Pure mind, Earth represents the matter or food-sheath *anna*. Trita needs the help of the Gods for descending into the depths of matter, Earth and for ascending back to his natural home of pure mind, after energising the realm devoid of *rasa*.

A careful reading of all the nineteen verses here reveals that there is no mention of the physical well. On the contrary, there is often mention of the difficulties in the realm of life (1.105.7, 1.105.8) such as the quarrels in a joint family and corresponding fights within one's own inner body. All these outward and inward struggles can only come to an end when the realm of life is energised by the Supreme Light.

Trita Āptya's work has already been mentioned in the Indra hymn 1.52.5.

All the verses have the refrain, "Mark this state (or speech) of mine, O Heaven and Earth".

1.105.1: Concealed Delight

Soma lies concealed deep in the waters;
he, with well-winged rays, speeds in the
midworld.

(My doings) do not attain the source of
your wide-spread illumination,
O Golden-rimmed (Soma); O Heaven
and Earth, mark this state (or speech) of
mine.

चन्द्रमा अप्सवृन्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो
वित्तं मे अस्य रौदसी ॥ १

chadramā apsu antarā suparṇo dhāvate
divi

Soma, waters, inside, well-winged rays,
speeds, in the midworld,

na vo hiraṇya nemayaḥ padam vindanti
vidyuto vittam me asya rodasī

not, you, golden, rimmed, source, attain,
shining, mark, mine, this (condition), O
Heaven and Earth.

Details: The verse presents difficulties for ritualistic interpretation like that of S. However the verse is easily understood using symbolism. The entire hymn deals with the apparent absence of *rasa*, the essence, the Soma. What is the reason? The answer is that it is concealed; the actions of the Rishi (or our actions) do not touch the source and hence he does not feel the Delight.

1.105.2: Given to Those who Seek

Surely those who seek wealth obtain it; the
wife comes close to her husband.

And they generate the fecund essence;
so may I extract the essence of
immortality from the Soma; mark this
state of mine, O Heaven and Earth.

अर्थमिद्धा उ अर्थिन आ जाया युवते पतिम् ।
तुजाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे
अस्य रौदसी ॥ २

arthamidvā u arthina ā jāyā yuvate
patim

obtain the wealth, ., seekers of wealth, .,
wife, approaches, husband,

tuñjāte vṛṣṇyam payaḥ paridāya rasam
duhe vittam me asya rodasī
generate, fecund or potent, essence, extract
(the strength from the waters), the essence
of immortality, manifest, mark, as in
(1.105.1).

Details: Just as the seekers of worldly or physical wealth aspire for it and work hard to get it, I also will aspire for the immortality and work for it. Just as a couple eager for children generate the child, may I draw out the essence of immortality from the Soma.

1.105.3: Immortal Light

May that Light, abiding above the Heaven,
be never lost to me; to us the Soma
seekers, may that felicitous Soma be not
denied

by the turning away of the Gods;

O Heaven and Earth, mark this condition
of mine.

मो षु देवा अदः स्वर्ख पादि दिवस्परि । मा
सोम्यस्य शंभुवः शूनै भूम कदा चन वित्तं मे
अस्य रौदसी ॥ ३

mo ṣhu devā adaḥ svar ava pādi
divaspari mā somyasya shambhuvah
not, ., Gods, that, Light, ., fall, above the
Heaven, not, for one deserving the Soma,
felicitous,

shūne bhūma kadāchana vittam me
asya rodasī

turning away, not happen, ever, mark,
as in (1.105.1).

Details: The prayer is: Let not our actions imply a lack of respect for the Gods so as to deny us the felicitous Soma, i.e., may the Gods pardon any limitation in our actions.

1.105.4: Where is the Truth?

I ask Agni, the first of the Gods; may he please reply.

“Where has the ancient Truth gone? Who other than you bears it now?” O Heaven and Earth, mark this state of mine.

यज्ञं पृच्छाम्यवमं स तद् दूतो वि वौचति ।
कं ऋतं पूर्वं गतं कस्तद्विभर्ति नूतनो वित्तं मे
अस्य रौदसी ॥ ४

yajñam prchchāmi avamam sa tat dūto vivochati

one worthy of yajña, (I) pray, Agni who is in the front or the first, he, that (my request), messenger, declare,

kva ṛtam pūrvyam gatam kastad vibharti nūtano vittam me asya rodasī
where, the truth, ancient, has gone, who, bears it (now), other than you, mark, . . . as in (1.105.1).

Details: ‘The Truth has become completely hidden from me. Where has it gone?’

1.105.5: Effect of Yajña

O You Gods who are present in the three shining Divine Realms,

“Where is your Truth? Where untruth? Where is the yajña done on your behalf?” O Heaven and Earth, mark this state of mine.

अमी ये देवाः स्थानं त्रिष्वारौचने दिवः ।
कद्वं ऋतं कदनृतं कं प्रत्ता व आहुतिर्वित्तं मे
अस्य रौदसी ॥ ५

amī ye devāḥ sthana triṣhvā rochane divaḥ

you, ., Gods, present, three, shining, Divine Realms,

kad va ṛtam kat anṛtam kva pratnā va āhutir vittam me asya rodasī
where, your, Truth, where, untruth, where, your, yajña, mark, . . . as in (1.105.1).

Details: The Seer feels that he has not realised the presence of the deities. Hence he is asking, “what is the effect of the symbolic yajña done by me? Is it that I am not aware of the Truth behind you?”

1.105.6: Varuṇa and Aryamān

“Where is the support of your Truth? where is the sight of Varuṇa?

Where is the path of mighty Aryaman by which we pass beyond the wicked?”

O Heaven and Earth, mark this state of mine.

कद्वं ऋतस्य धर्णसि कद्वरुणस्य चक्षणम् ।
कद्वर्यम्णो महस्पथाति क्रामेम दूढ्यो वित्तं मे
अस्य रौदसी ॥ ६

kat va ṛtasya dharnasi kat varuṇasya chakṣhaṇam

where, you, Truth, support, where, of Varuṇa, sight of,

kat aryamṇo mahas pathā atikrāmema dūḍhyo vittam me asya rodasī

where, Aryaman, mighty, path, pass beyond, wicked, mark, . . . as in (1.105.1).

Details: The Seer neither feels the wideness associated with Varuṇa nor sees the paths to Delight shown by Aryaman.

atikrāmema: pass beyond.

1.105.7: Outward Cares

I am he who earlier recited several hymns when the Soma was being pressed.

Yet cares consume me just as the wolf
assails the thirsty deer; O Heaven and
Earth, mark this state of mine.

अहं सो अस्मि यः पुरा सुते वदामि कानि
चित् । तं मा व्यन्त्याध्योऽवृको न तृष्णजं
मृगं वित्तं मे अस्य रौदसी ॥ ७

aham so asmi yaḥ purā sute vadāmi
kāni chit

I, he, am, who, earlier, pouring of Soma,
recited, several, ..

tam mā vyanti ādhyah vṛko na
tṛṣṇajam mṛgam vittam me asya rodasī
of this type, me, eat or consume, cares, wolf,
like, thirsty, deer, mark, . . . as in
(1.105.1).

Details: The verse clearly states that being a
mere passive participant in the yajña does not
free one from worries. It is only by
understanding the deeper meaning of the yajña
and communing with the Gods can we come
to a state beyond the daily worries.

1.105.8: Shakti of Indra

Ribs hurt me from every side like rival
wives.

Like rats eating the weavers' threads,
cares consume me, singer of thy hymns,
O Doer of thousand deeds; O Heaven
and Earth, mark this state of mine.

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते
शतक्रतो वित्तं मे अस्य रौदसी ॥ ८

sam mā tapanti abhitaḥ sapatnīr iva
parshavaḥ

., me, (with sam) completely hurt,
everywhere, rival wives, like, ribs,

mūṣho na shishnā vyadanti mā ādhyah
stotāram te shatakrato vittam me asya
rodasī

rat, like, weavers' threads, eat, me, cares,
singer of hymns, your, O Doer of thousand
deeds, mark, . . . as in (1.105.1).

Details: This verse is addressed to the *Shakti*
of Indra. The singer has many worries.

1.105.9: Companionship of Gods

In the Divine Planes exist the Seven Rays;
in the Rays of those realms, my base is
spread out (or secure).

Trita, the son of waters, knows this well;
he lauds you for obtaining the
companionship of Gods. O Heaven and
Earth, mark this state of mine.

अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद् वेदाध्यः स जामित्वाय रेभति वित्तं
मे अस्य रौदसी ॥ ९

amī ye sapta rashmayas tatrā me nābhir
ātātā

Divine Planes, where, seven, rays, there, my,
navel or source, spread out,

tritas tad veda āptyah sa jāmitvāya
rebhati vittam me asya rodasī

Trita, that, knows, son of waters, he,
companionship (of Gods), (he) lauds, mark,
. . . as in (1.105.1).

Details: The sage states that even though he
has many outward cares, the source of his
being is in the seven Divine Planes and thus he
is not bothered by the difficulties. He lauds
only for getting the companionship of Gods.

Trita is the sage who is based in the third
plane, the mental plane.

nābhī: the subtle energy centre located near
the navel.

1.105.10: Five Solar Powers

The five anointing Gods abide in the center of the Wide Heaven.

They, among the Gods, accept my adoring hymns and return together contented;
O Heaven and Earth, mark this state of mine.

अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे
अस्य रौदसी ॥ १०

amī ye pancha ukṣhaṇo madhye tasthur maho divaḥ

Gods, these, five, anointers (Gods), middle, abide, wide, Heaven,

devatrā nu pravāchyam sadhrīchīnā nivāvṛtur vittam me asya rodasī
among the Gods, ., adoring hymns, contented, return together (contented), mark, . . . as in (1.105.1).

Details: The five Gods are Mitra, Varuṇa, Aryama, Bhaga and Indra. They anoint the human beings with divine powers. These Gods come together to accept the hymns and return together.

1.105.11: Drive Back the Hostiles

These Sun's rays abide in the centre of the enveloping Heaven; they drive back from the path the wolf (or foe).

Who would cross the great rivers;
O Heaven and Earth, mark this state of mine.

सुपर्णा एत आसते मध्यं आरोधने दिवः ।
ते सैधन्ति पथो वृकं तरन्तं यह्वतीरपो वित्तं मे
अस्य रौदसी ॥ ११

suparṇā eta āsate madhya ārodhane divaḥ

Sun's rays, these (visible to my inner sight), stay, in the centre, enveloping, Heaven, te sedhanti patho vṛkam tarantam yahvatīr apo vittam me asya rodasī
they, drive back, in the path, wolf, crosses, the great, waters or rivers, mark, . . . as in (1.105.1).

Details: Wolf represents the demonic psychological foe who is eager to stop the progress of persons on the Divine Path. The Rishi encounters this foe in his spiritual ascent.

1.105.12: Urge the Truth to Us

Placed within you is that new power which is praiseworthy and highly commendable, O Gods.

(With that power) the rivers (dynamic energies) urge the Truth towards us;
(with that power) the Sun spreads his Light everywhere; O Heaven and Earth, mark this state of mine.

नव्यं तदुक्थ्यं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान् सूर्यो वित्तं मे
अस्य रौदसी ॥ १२

navyam tad ukthyam hitam devāsaḥ supravāchanam

new, that, praise worthy, fixed within (you), Gods, highly commendable (power),

ṛtam arṣhanti sindhavaḥ satyam tātāna sūryo vittam me asya rodasī

Truth, urge, streams of energies of Might and Light, spreads, Sūrya, mark, . . . as in (1.105.1).

1.105.13: Secrets of Gods

O Agni, praiseworthy is your kinship with the Gods.

May you, who knows the secrets of the God seated in our yajña, invoke and worship the Gods as in Manu's yajña; O Heaven and Earth, mark this state of mine.

अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् । स नः
सत्तो मनुष्वदा देवान् यक्षि विदुष्टरो वित्तं मे
अस्य रौदसी ॥ १३

agne tava tyad ukthyam deveṣhu asti āpyam

Agni, your, that, praiseworthy, with the Gods, present, kinship,

sa naḥ satto manuṣhvat ā devān yakṣi viduṣṭaro vittam me asya rodasī
he (you), our (yajña), seated, as in Manu's yajña, ., Gods, (with ā) invoke and worship, one who knows well (the secrets) or most wise, mark, . . . as in (1.105.1).

Details: Agni is asked to invoke the Gods and perform the yajña as perfectly as that of Manu, the first of the human race to attain the mental level.

1.105.14: Make the Offerings Reach the Gods

Seated as in Manu's yajña is Agni, the summoning priest; he the invoker (of the Gods) is facing us and he knows well. Agni makes our offerings reach the Gods speedily; he is luminous and a sage among Gods; O Heaven and Earth, mark this state of mine.

सत्तो होता मनुष्वदा देवाँ अच्छा विदुष्टरः ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरो वित्तं मे
अस्य रौदसी ॥ १४

satto hotā manuṣhvat ā devān achchhā viduṣṭarah

seated, summoning priest, as in Manu's (yajña), ., Gods, in our front, one who knows well,

agnir havyā suṣhūdati devo deveṣhu medhiro vittam me asya rodasī

Agni, offerings, (with ā) speedily reach, luminous, among the Gods, sage, mark, . . . as in (1.105.1).

Details: ā + suṣhūdati: makes them reach (the Gods) speedily.

1.105.15: Mantra Revealed

Varuṇa creates the (potent) Word; we seek him who finds the new way (for us). The Words of illumination come out of our heart to him; may the Truth of the deity be born in us; O Heaven and Earth, mark this state of mine.

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।
व्यूर्णोति हृदा मतिं नव्यौ जायतामृतं वित्तं मे
अस्य रौदसी ॥ १५

brahmā kṛṇoti varuṇo gātuvidam tam īmahe

the Word or mantra, makes, Varuṇa, one who finds the way, him, (we) beg or implore, व्यूर्णोति hṛdā matim navyo jāyatām ṛtam vittam me asya rodasī

addresses or enlightens, in the heart, the hymn, new, become true or realisable, Truth, mark, . . . as in (1.105.1).

Details: God Varuṇa makes the Rīṣhi see the potent Word (Mantra) and points the way to higher levels. The Mantra is luminous and it comes out of the heart.

Note that verse indicates the conciliation between the view that Vedas are not composed by humans (*apaurusheya vāda*) and the view that Vedic poets give the appropriate words to a divine inspiration to form the Sūkta.

1.105.16: All Cannot See the Sun

The Sun in the Heaven shows the (appropriate) path for everyone; he, the builder of the path (for progress), has to be glorified.

He cannot be transgressed by you,
O Gods; O Mortals, you do not see him;
O Heaven and Earth, mark this state of mine.

असौ यः पन्थां आदित्यो दिवि प्रवाच्यं कृतः।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे
मै अस्य रौदसी ॥ १६

asau yaḥ panthā ādityo divi pravāchyam
kṛtaḥ

he, whose, one who shows the path, Sun or
Āditya, in the Heaven, glorified, makes or
builds,

na sa devā atikrame tam martāso na
pashyatha vittam me asya rodasī
not, he, Gods, transgress, him, mortals, not,
see, mark, as in (1.105.1).

Details: The Sun in the verse is not the physical solar orb in the sky. The Sun is at the top of the hierarchy of Gods. Humans cannot see him with their physical eyes. Only these who have performed inner yajña can see the Sun.

1.105.17: Well of Narrowness

The sage immersed in the well (symbol of narrowness) calls the Gods for succour;
the God Bṛhaspathi heard the call.

He made wide the lid of the well (and
rescued) Trita; O Heaven and Earth,
mark this state of mine.

त्रितः कूपेऽवहितो देवान् हवत उतये ।
तच्छुश्राव बृहस्पतिः कृण्वन्नहूरणादुरु वित्तं मे
अस्य रौदसी ॥ १७

tritaḥ kūpe avahito devān havata ūtaye
Trita, well, staying in, Gods, calls, for
protection,

tat shushrāva bṛhaspatiḥ kṛṇvan
amhūraṇāt uru vittam me asya rodasī
that, heard, Bṛhaspati, made, from the well,
wide, mark, . . . as in (1.105.1).

Details: The well here is not physical. The incident of Trita has been discussed earlier at the beginning of this hymn and also in verse (1.52.5). Well signifies a narrow enclosure from which it is difficult to escape. Bṛhaspati, the lord of vastness and the wideness enlarges the mouth of the well, thus allows wideness and harmony to be established.

1.105.18: Foes in the Path

One day a red wolf beheld me going along
the upward path.

Seeing me, it rushed at me like a carpenter
with a back which is paining; O Heaven
and Earth, mark this state of mine.

अरुणो मां सकृद् वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तथैव पृथ्यामयी वित्तं मे
अस्य रौदसी ॥ १८

aruṇo mā sakṛd vṛkaḥ pathā yantam
 dadarsha hi
 red, me, once, wolf, path, going, saw (me), ..
 ujjihīte nichāyyā taṣṭeva prṣṭyāmayi
 vittam me asya rodasī
 rushed (at me), seeing (me), like a
 carpenter, one with an aching back, mark,
 as in (1.105.1).

Details: Red wolf symbolizes an evil force which is very active. The Rishi is going up in a path to a higher realm by the grace of Gods. The evil force sees him and tries to stop his progress. A carpenter's aching back does not allow him to hold himself up for long. Similarly the wolf is incapable of opposing continuously the motion in the higher realms. As stated earlier, these evil forces belong to the realm of middle world and cannot prevent the upward journey of a devotee to the higher realms beyond the mid-world.

1.105.19: Many Abilities

Along with Indra and with this exalting song, may we, having many types of abilities, overcome the foes.

May Mitra, Varuṇa, Aditi, Heaven, Ocean and Earth grant us this.

एनाङ्गुषेण वयमिन्द्रवन्तोऽभि प्याम वृजने
 सर्ववीराः । तन्नो मित्रो वरुणो माम-
 हन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

ena āṅgūṣheṇa vayam indravanto
 abhiṣhyāma vṛjane sarvavīrāḥ
 with this, exalting song, we, along with
 Indra, overcome, in the battle, having many
 types of abilities,

tan no mitro varuṇo māmahantām
 aditiḥ sindhuḥ pṛthivī uta dyauḥ
 same as in (1.94.16).

Hymn 1.106: Rescue Us from Sin

Metre: 1-6, Jagatī; 7, Triṣṭup

1: Givers of Dwelling

2: Common Effort

3: Protection

4: Pūṣhaṇ

5: Accessible Paths

6: Indra's Protection

7: All-sided Protection

[The second half of every verse is a refrain common to all the seven mantrās here.]

1.106.1: Givers of Dwelling

We invoke Indra, Mitra, Varuṇa, Agni, the host of Maruts and Aditi for our increase. O Auspicious donors and givers of dwelling, rescue us completely from (the effects of) all our sins just as a car takes a person in an inaccessible place (to safety).

इन्द्रं मित्रं वरुणमग्निमूतये मारुतं शर्धो अदितिं
 हवामहे । रथं न दुर्गाद् वसवः सुदानवो
 विश्वस्मान्नो अंहसो निष्पिपतन ॥ १ ॥

indram mitram varuṇam agnim ūtaye
 mārutam shardho aditim havāmahe
 Indra, Mitra, Varuṇa, Agni, for increase,
 Maruts, host, Aditi, call,
 ratham na durgāt vasavaḥ sudānavo
 vishvasmāt no amhaso niṣpipartana
 car, like, inaccessible, givers of dwelling,
 auspicious givers, all our, us, sin, completely
 rescue and protect.

Details: The Gods prepare the appropriate abodes in the inner body of the seeker so that the devās can reside there.

A good car can take a person in a very inaccessible place to a region of safety. Similarly the effects of a sin may be incomprehensible and painful, but the Gods can take the devotee out of that condition.

1.106.2: Common Effort

O Ādityās, O Gods, come to us; aid us in the common effort; bring joy to us in our battles with the cruel Vṛtra and other foes.

O Auspicious donors and givers of dwelling, rescue us completely from (the effects of) all our sins just as a car takes a person in an inaccessible place (to safety).

त आदित्या आ गता सर्वतातये भूत देवा
वृत्रतूर्येषु शंभुवः । रथं न दुर्गाद् वसवः
सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ २
ta ādityā āgatā sarvatātaye bhūta devā
vṛtra tūryeṣhu shambhuvaḥ
such a person like yourself, Ādityās, come,
in the common effort, become, Gods, Vṛtra
and other foes, cruel, cause joy,
ratham na durgāt vasavaḥ . . . same as
in (1.106.1)

Details: Note that all actions done by humans are really urged by Gods and their collaboration is the key.

1.106.3: Protection

May the fathers, praised easily, protect us; may the two divinities, Heaven and Earth, who have Gods for their sons, increase the Truth and protect us.

O Auspicious donors and givers of dwelling, rescue us from the (effects of) wide-spread sin just as a car takes a person away from an inaccessible place (to safety).

अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे
ऋतावृधा । रथं न दुर्गाद् वसवः सुदानवो
विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ३

avantu naḥ pitaraḥ supravāchanā uta
devī devaput্রে ṛtāvṛdhā

protect, us, fathers, praised easily, ., the two
Goddesses, for sons, increasers of truth,
ratham na durgāt vasavaḥ . . . same as
in (1.106.1)

Details: *pitaraḥ*: fathers, those who were sages in the earlier times and have now attained the status of divinities.

1.106.4: Pūṣhaṇ

Kindling high with all the plenitudes of
Narāshamsa, I hymn with felicitous
words Pūṣhaṇ, the destroyer of foes.

O Auspicious donors and givers of
dwelling, rescue us from the (effects of)
wide-spread sin just as a car takes a
person from an inaccessible place (to
safety).

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं
सुमैरीमहे । रथं न दुर्गाद् वसवः सुदानवो
विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ४

narāshamsam vājinam vājayan iha
kṣhayat vīram pūṣhaṇam sumnair īmahe
Narāshamsa (one who is glorified by
heroes), plenitudes, kindling high, here,
destroyer, foes, (the nourishing deity)
Pūṣhaṇ, felicitous words, solicit,
ratham na durgāt vasavaḥ . . . same as in
(1.106.1)

1.106.5: Accessible Paths

O Br̥haspati, you always make the paths towards happiness and felicities easily accessible to us; we pray for that happiness established by Manu.

O Auspicious donors and givers of dwelling, rescue us from the (effects of) wide-spread sin just as a car takes a person from an inaccessible place (to safety).

बृहस्पते सदमिन्नः सुगं कृधि शं योर्यत्ते
मनुर्हितं तदीमहे । रथं न दुर्गाद् वंसवः
सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ५

br̥haspate sadamin naḥ sugam kṛdhi
sham yor yat te manurhitam tad īmahe
Br̥haspati, always, to us, easily accessible,
do, felicity, which, that, your, established by
Manu, that, (we) pray,
ratham na durgāt vasavaḥ . . . same as in
(1.106.1)

Details: *yoh sham*: that happiness; *that* refers to the happiness which is to be bestowed on humans by Gods.

1.106.6: Indra's Protection

Indra, the killer of Vṛtra and the lord of Shachi, was called for protection by the Rishi Kutsa who was desperately trying to get out of the well.

O Auspicious donors and givers of dwelling, rescue us from (the effects of) all sin just as a car takes a person in an inaccessible place (to safety).

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निबाळ्ह
ऋषिरह्वदूतये । रथं न दुर्गाद् वंसवः सुदानवो
विश्वस्मान्नो अंहसो निष्पिपर्तन ॥ ६

indram kutso vṛtrahaṇam shachīpatim
kāṭe nibālha ṛṣhir ahvad ūtaye

Indra, Kutsa, Vṛtra-killer, lord of *Shakti*, in the well, tired of trying hard, Rishi, called, for protection,

ratham na durgāt vasavaḥ . . . same as in
(1.106.1)

Details: In the earlier verses, it was Trita who was trying to get out of the symbolic well. Here it is Kutsa. Guess is they may be same.

nibālha; one who is exhausted (trying to get out of the well of miseries); symbolism of well has been referred to earlier.

1.106.7: All-sided Protection

May Aditi along with her children, the Gods, always protect us; may the God Savitr, the savior of all, protect us always without fail in all circumstances.

May Mitra, Varuṇa, Aditi, Ocean, Earth and Heaven grant this to us.

देवैर्नो देव्यदितिर्नि पातु देवस्राता
त्रायतामप्रयुच्छन् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ७

devair no devī aditir nipātu devas trātā
trāyatām aprayuchchhan

along with Gods, us, the Goddesses, Aditi, protect us always, Gods, (the God Savitr) the protector, protect, without fail,

tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauḥ
same as in (1.94.16).

Hymn 1.107: Gracious Gods

Metre: Trishṭup

- 1: Good Thoughts
- 2: Gods Come to Us
- 3: Grant Us Happiness

1.107.1: Good Thoughts

May our yajña go towards the Gods for their felicity; may the Gods be gracious to us.

May your good thoughts be directed towards us; delivering us from sin, may these good thoughts grant great happiness to us.

यज्ञो देवानां प्रत्येति सुममादित्यासो भवता
मृळयन्तः । आ वोऽर्वाचीं सुमतिर्व-
वृत्त्यादंहोश्चिद्या वरिवोवित्तरासत् ॥ १

yajño devānām prati eti sumnam
ādityāso bhavatā mṛḷayantaḥ
our yajña, for Gods, towards, (may) go,
felicity, Gods, become, gracious,
ā vo arvāchī sumatir vavṛtyāt amhoḥ
chit yā varivovittarā asat
., you, towards us, good thoughts, (with ā)
directed towards us, sin, ., that (thoughts),
extend great happiness, may become.

Details: Note that only good thoughts can prevent us from committing sins and deliver us from the effects of actions which are not conducive to harmony or happiness. Recall the comments in (1.89.5).

varivaḥ: happiness.

1.107.2: Gods Come to Us

May the Gods come to us with their protection lauded by the Aṅgirasa Seers with Sāma chants.

May Indra with his special power, Maruts with their hosts, and Aditi with all the Gods (her children) grant us happiness.

उप नो देवा अवसा गमन्त्वङ्गिरसां सामभिः
स्तूयमानाः । इन्द्र इन्द्रियैर्मरुतो
मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ २

upa no devā avasā gamantu aṅgirasām
sāmabhiḥ stūyamānāḥ

., to us, Gods, with protection, (with upa)
come, Aṅgirasa Seers, Sāma lauds, lauded
by,

indra indriyair maruto marudbhiḥ
ādityair no aditiḥ sharma yamsat
Indra, with his powers, Maruts, with their
power, Ādityās, us, Aditi, happiness, grant.

Details: *indriyaiḥ*: sign of Indra, the powers associated with Indra; the five senses in classical Sanskrit.

1.107.3: Grant Us Happiness

May Indra of that type, Varuṇa, Agni, Aryamān and Savitṛ grant us all-round happiness.

May Mitra, Varuṇa, Aditi, Heaven, Ocean and Earth grant us this.

तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता
चनो धात् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ३

tat na indraḥ tat varuṇaḥ tat agni tat
aryamā tat savitā chano dhāt

that, us, Indra, that, Varuṇa, that, Agni,
that, Aryamān, that, Savitṛ, allround
happiness, grant,

tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauḥ
same as in (1.94.16).

Details: *tat indra*: that Indra, Indra of that type.

Indra and Agni (1.108-1.109)**Hymn 1.108: Come to Us**

Metre: Triṣṭup

- 1: Standing Together
- 2: Become Wide
- 3: Pour Bliss
- 4: Glad and Perfect Mind
- 5: Shaped Forms
- 6: Soma Not for Foes
- 7: Rejoicing in the Rishi
- 8: Types of Persons
- 9: Ascent
- 10: Descent
- 11: Come Here
- 12: Come from Beyond
- 13: Conquer for Us

[Recall that 1.21 is the first hymn to Indra and Agni together. The second halves of mantrās 7-12 are same.]

1.108.1: Standing Together

O Indra and Agni, in your car of many wonderful lights which looks upon all the worlds come here.

Standing together in one car, drink the Soma which has been prepared for you.

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि
भुवनानि चष्टे । तेना यातं सुरथं
तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥ १

ya indrāgnī chitratamo ratho vām abhi
vishvāni bhuvanāni chaṣṭe

., Indra and Agni, one with many wonderful lights, car, your, ., all, worlds, (with abhi) looks in front,

tena āyātam saratham tasthivāmsa athā
somasya pibatam sutasya
with which, come, together in one car,
sitting or standing in a presiding manner,
later, of Soma, drink, pressed.

1.108.2: Become Wide

As wide as this whole world and deep with its vast might and bliss
So wide be your drinking the Soma given to you; let the Soma be sufficient to your mind, O Indra and Agni.

यावदिदं भुवनं विश्वमस्त्युरुव्यचा वरिमता
गभीरम् । तावा अयं पातवे सोमो
अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥ २

yāvad idam bhuvanam vishvam asti
uruvyacho varimatā gabhīram
which, this, world, whole, is, wide and all-
pervading, vast might, profound in depth,
tavān ayam pātave somo astu aram
indra agnī manase yuvabhyām
for you, this, for drinking, Soma, become,
sufficient, Indra, Agni, mind, your.

Details: The drinking of the Soma is described as wide indicating that by doing so, they make the *ānanda* or bliss manifest in the whole Universe.

varimatā: vast might, vast manifestation; *vari* indicates vast; *matā* means to build.

1.108.3: Pour Bliss

For you have made a twin inseparable blissful name; you are close and inseparable, and slay Vṛtra.

O Indra and Agni, you go together, stay and sit together; O Generous Givers, drink Soma copiously anointing yourselves with Soma.

चक्राथे हि सध्र्यश्ङ्नाम भद्रं संप्रीचीना
वृत्रहणा उत स्थः । तारिन्द्राग्नी सध्र्यश्चा
निषद्या वृष्णः सोमस्य वृषणा वृषेथाम् ॥३॥

chakrāthe hi sadhryaṅg nāma bhadram
sadrīchīnā vṛtrahaṇā uta sthaḥ
made, ., close together, name, blissful, ho go
together, killers of Vṛtra, and, become
united,

tau indrāgnī sadhryaṅchā niṣhadyā
vṛṣṇaḥ somasya vṛṣṇā āvṛṣhethām
you, Indra and Agni, stay together, sit
together, anoint themselves, of Soma, those
who shower (gifts), drink copiously.

Details: Indra is the lord of Heaven, Agni is
the lord of Earth. Together they are united
and preside over both Earth and Heaven.
Hence the phrase, 'they stay together, stand
together' etc.

1.108.4: Glad and Perfect Mind

When the fires are kindled high, you two
move busily about in the yajña; you
stretch out the ladle and you prepare the
sacred seat.

O Indra and Agni, by the pourings of the
keen and ecstatic Soma come in our front
and give us the glad and perfect mind.

समिद्धेष्वग्निष्वानजाना यतसुचा बर्हिर्
तिस्तिराणा । तीव्रैः सोमैः परिषिक्तेभि-
रवाग्नेन्द्राग्नी सौमनसाय यातम् ॥४॥

samidhdeṣhu agniṣhu ānajānā
yatasruchā barhiru tistirāṇā
kindled, Agni, move busily, with raised
aspiration, inner seat, prepare the altar
(strew with grass),

tīvraiḥ somaiḥ pariṣhiktebhir arvāg ā
indra agnī saumanasāya yātam
keen, Soma, pourings, in front of us, .,
Indra, Agni, glad and perfect mind, (with ā)
bring.

Details: This verse has words associated with
in the physical yajña like the grass seat, raised
ladle etc., which are capable of symbolic
interpretation as mentioned in the hymns to
Agni.

yatasruchā: literally with raised ladle; it
represents the human aspiration which is
raised to high levels to realise the Supreme.

pariṣhiktebhiḥ: all the limbs of the human
aspirant are anointed with the Soma.

tīvraiḥ: keen or sharp; This indicates the
symbolic meaning of Soma's qualities.

tistirāṇa: strew or cover (the seat with grass);
prepare the inner altar.

1.108.5: Forms Shaped

O Indra and Agni, you have done many
heroic actions; you have shaped many
forms;

(Come here) with your ancient and
auspicious comradeship and drink the
pressed Soma.

यानीन्द्राग्नी चक्रथुर्वीर्याणि यानि रूपाण्युत
वृष्ण्यानि । या वां प्रतनानि सख्या शिवानि
तेभिः सोमस्य पिबतं सुतस्य ॥ ५ ॥

yāni indrāgnī chakrathur vīryāṇi yāni
rūpāṇi uta vṛṣṇyāni

whatever, Indra and Agni, done, heroic
actions, whatever, forms, and, shaped,

yā vām pratnāni sakhyā shivāni tebhiḥ
somasya pibatam sutasya

what, you, ancient, friendship, auspicious,
those, of Soma, drink, pressed.

Details: Agni and Indra create the various structures in the subtle body of the human aspirant. Still they regard themselves as friends of human.

1.108.6: Soma Not for Foes

As said earlier while choosing you, "The Soma should not be accessible to the foes of the Gods."

Having regard for my intense faith in you, come to us and drink the prepared Soma.

यदब्रवं प्रथमं वा वृणानोऽयं सोमो असुरैर्नो
विहव्यः । तां सत्यां श्रद्धामभ्या हि यातमथा
सोमस्य पिबतं सुतस्य ॥ ६

yadabravam prathamam vām vṛṇāno
ayam somo asurair no vihavyaḥ
as said earlier, first, you, choosing, this,
Soma, Gods or foes of the Gods, us or not,
accessible

tām satyām shraddhām abhi ā hi yātam
athā somasya pibatam sutasya
that, truth, faith, towards, paying attention,
, (with ā) come, later, Soma, drink,
pressed.

Alternative translation:

"Come to my true faith by which I said at first when I chose you that this nectar-wine of me must be given among the Mighty Lords. Drink of the wine we have made for you." (SA)

Details: The difference in the two translations shows up in the assignment of meanings to *asura* and *vihavya*.

asura: In the Veda, it refers to beings of might, includes both the Gods and demons. In the first translation given according to the Kapāli Sāstry commentary, *asura* is taken to be the foes of Gods.

ayam na somaḥ asuraiḥ vihavyaḥ: "This Soma should not be accessible to the foes of the Gods." The idea is that if you Gods do not come promptly to accept the prepared Soma, then the unexpected events may happen and the Soma may be stolen by the foes of the Gods. In the Sri Aurobindo translation, the meaning is: "this Soma-wine of me must be given only to the Mighty Ones, the Gods."

1.108.7: Rejoicing in the Rishi

O Agni and Indra, whether you are rejoicing in your abode or rejoicing in the Rishi with the potent Word or in the king, O Masters of yajña, O Generous Givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी मदथः स्वे दुरोणे यद्ब्रह्मणि राजनि
वा यजत्रा । अतः परि वृषणावा हि यातमथा
सोमस्य पिबतं सुतस्य ॥ ७

yat indra agnī madathaḥ sve duroṇe yat
brahmaṇi rājani vā yajatrā
whether, Indra, Agni, rejoicing, your, abode
with doors, whether, rishi with the Word,
King, or, masters of yajña,
ataḥ pari vṛṣṇanau ā hi yātam athā
somasya pibatam sutasya
hence, from the region beyond, those who
shower, ,, ,, (with ā) come, then, Soma,
drink, prepared.

Details: The Gods, Indra and Agni, can be rejoicing in their own abode or rejoicing in hearing the sacred Word from the Rishi or rejoicing in the king on whom they have showered the might.

1.108.8: Types of Persons

O Indra and Agni, whether you are among the Yadus or Turvashas or Druhyus or Anus or Purus,

O generous givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी यदुषु तुर्वशेषु यद् द्रुह्युष्वनुषु पूरुषु
स्थः । अतः परि वृषणावा हि यातमथा
सोमस्य पिबतं सुतस्य ॥ ८

yad indra agnī yaduṣhu turvasheṣhu yad
druhyuṣhu anuṣhu pūruṣhu sthaḥ
whether, Indra, Agni, among Yadus,
Turvashas, whether, among Druhyus, Anus,
Purus, stay,

ataḥ pari vṛṣṇanau ā . . . same as
(1.108.7)

Details: *Yadu*: non-injurer; *Turvasha*: injurers;
Druhyus: ill-wishers; *Anus*: those united with
the life-force prāṇa; *ana*, stands for prāṇa;
Puru: those who fill or give.

1.108.9: Ascent

O Agni, O Indra, whether you are in the lowest region Earth, the middle region or in the highest region,

O Generous Givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां
परमस्यामुत स्थः । अतः परि वृषणावाहि
यातमथा सोमस्य पिबतं सुतस्य ॥ ९

yat indra agnī avamasyām pṛthivyām
madhyamasyām paramasyām uta sthaḥ
whether, Indra, Agni, lowest, Earth, middle,
highest, or, stay,

ataḥ pari vṛṣṇanau ā . . . same as
(1.108.7)

Details: This verse deals with the ascent of the being of yajamāna to the highest region *svar* starting from the Earth and crossing the middle region, the world of prāṇa or vital energies.

1.108.10: Descent

O Agni, O Indra, whether you are in the highest region, the middle region or in the lower region Earth,

O Generous Givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्या-
मवमस्यामुत स्थः । अतः परि वृषणावा हि
यातमथा सोमस्य पिबतं सुतस्य ॥ १०

yat indra agnī paramasyām pṛthivyām
madhyamasyām avamasyām uta sthaḥ
whether, Indra, Agni, highest region, Earth,
middle, lowest region, or, stay,

ataḥ pari vṛṣṇanau ā . . . same as
(1.108.7)

Details: This verse describes the descent of the being from the highest region to Earth. In the ascent, the being reaches the highest region, becomes charged with the energies of those worlds and descends to the Earth so that those energies can be manifested on Earth.

Note the first half is same as in (1.108.9) with *paramasyām* and *avamasyām* exchanged.

1.108.11: Come Here

O Indra, O Agni, whether you are in Heaven or on Earth or in the mountains, the herbs or the waters,

O Generous Givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी दिवि ष्टो यत्पृथिव्यां
यत्पर्वतेष्वोषधीष्वप्सु । अतः परि वृषणावा
हि यातमथा सोमस्य पिबतं सुतस्य ॥ ११

yat indrāgnī divi ṣhto yat pṛthivyām yat
parvateṣhu oṣhadhiṣhu apsu
whether, Indra and Agni, Heaven, stay,
whether, Earth, whether, mountains, herbs,
waters,
ataḥ pari vṛṣṇanau ā . . . same as
(1.108.7)

Details: The prayer is for the Gods Indra and Agni to come here wherever they are. These Gods are all-pervading and can be on hills, waters etc.

1.108.12: Come from Beyond

O Indra, O Agni, whether you rejoice on the raising of the Sun in the morning or rejoice in the middle region of the Heaven by your nature,

O Generous Givers, come here from the region beyond and then drink the prepared Soma.

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया
मादयेथे । अतः परि वृषणावा हि यातमथा
सोमस्य पिबतं सुतस्य ॥ १२

yat indra agnī uditā sūryasya madhye
divaḥ svadhayā mādayethe
whether, Indra, Agni, raising, Sun, middle
region, Heaven world, by your nature,
rejoicing,
ataḥ pari vṛṣṇanau ā . . . same as
(1.108.7)

Details: The actions of each God follow his own nature (*svadha*).

1.108.13: Conquer for Us

O Indra, O Agni, thus drinking Soma which has been prepared by us, conquer and bring for all of us every kind of riches and felicity.

May Mitra, Varuṇa, Aditi, Heaven, Ocean and Earth grant us this.

एवेन्द्राग्नी पपिवांसां सुतस्य विश्वास्मभ्यं सं
जयतं धनानि । तन्नो मित्रो वरुणो मामहन्ता-
मदितिः सिन्धुः पृथिवी उत द्यौः ॥ १३

eva indra agnī papivāmsā sutasya vishva
asmabhyam samjayatam dhanāni
thus, Indra, Agni, drinking, pressed, all
kinds, for us, win, wealth,
tanno mitro varuṇo māmahantām aditiḥ
sindhuḥ pṛthivī uta dyauḥ
same as in (1.94.16).

Hymn 1.109: Sit Inside and Instruct Us

Metre: Triṣṭup

- 1: Carved the Hymn
- 2: Lavish Donors to All
- 3: Connection to the Divine
- 4: Goddess Dhiṣṇa
- 5: Killing of the Coverer
- 6: Vaster than All
- 7: Rays of Sun
- 8: Instruct Us

1.109.1: Carved the Hymn

Desirous of riches, I have known you in my mind as kinsmen and brothers,
O Indra, O Agni.

The high understanding given to me could have come only from you. I have composed this hymn for obtaining the plenitude of felicities.

वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास
उत वा सजातान् । नान्या युवत्प्रमतिरस्ति
मह्यं स वा धियं वाजयन्तीमतक्षम् ॥ १

vi hi akhyam manasā vasya ichchhan
indrāgnī jñāsa uta vā sajātān
., ., (with vi) known, mind, riches, desirous,
Indra and Agni, kinsmen, and, or, brothers,
nānyā yuvat pramatir asti mahyam sa
vām dhiyam vājayantīm atakṣham
not others, your, high understanding, is,
(given) to me, such a person, you, thought or
hymn, plenitude of riches, crafted or carved.

Sri Aurobindo's translation:

"I hungered after riches of a greater substance and I turned and saw you, O Indra and Agni. I have looked on you as on my own people, even as brothers born with me. This is your mind of wisdom and none other that is in me, and I have carved to shape a thought which gives me the plenitude of your riches."

1.109.2: Lavish Donors to All

I have heard of you as munificent donors who are more lavish in giving the riches than that to an unworthy son-in-law or the wife's brother.

So in offering this Soma to you I am bringing to birth this hymn, O Indra and Agni.

अश्रवं हि भूरिदावत्तरा वां विजामातुरुत वा
घा स्यालात् । अथा सोमस्य प्रयती
युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥ २

ashravam hi bhūridāvattarā vām
vijāmātur uta vā ghā syālāt
heard, ., munificent donors, you, unworthy
son-in-law, or, ., ., wife's brother,
athā somasya prayatī yuvabhyām
indrāgnī stomam janayāmi navyam
thus, Soma, giving of, to you, Indra and
Agni, hymn, bringing to birth, new.

Details: A son-in-law even though unworthy is the recipient of a large gift as dowry. A person gives ample wealth to his wife's brother to please his wife. O Indra and Agni, you are more lavish in giving than that in these two instances.

1.109.3: Connection to the Divine

May we not break the cords (connecting us to the Divine); bearing continuously the energies of our forefathers,
The strong aspirants praise Indra and Agni for happiness since the two Gods, the killers of foes, are eager to grant the prayers.

मा च्छेद्म रश्मीरिति नार्धमानाः पितृणां
शक्तीरनुयच्छमानाः । इन्द्राग्निभ्यां कं वृषणो
मदन्ति ता ह्यद्री धिषणाया उपस्थे ॥ ३

mā chchedma rashmīr iti nādhamānāḥ
pitṛṇām shaktīr anuyachchhamānāḥ
not, break, the cords, thus, our prayers,
forefathers, energies, bearing without
interruption,

indra agnibhyām kam vṛṣhaṇo madanti
tā hi adrī dhiṣhaṇāyā upasthe
Indra, Agni, happiness, the strong aspirants,
praise or adore, you (two), ., killers of foes,
the power of granting the prayers, stay near.

Details: In the above translation, *adrī* in the second half is translated as the killer of foes or *asurās*, an epithet for Indra and Agni; *adri* has also the meaning of the pair of pressing stones used in crushing the Soma creeper in the ritual. Then they symbolically represent Heaven and Earth, Indra in Heaven and Agni on Earth.

1.109.4: Goddess Dhīṣhaṇa

O Indra and Agni, for your exhilaration, the Goddess of speech Dhīṣhaṇa prepares and pours the Soma to you desiring you.

With auspicious shoulders, fair hands, and endowed with the speed of Ashvins, come quickly and mix the Soma with the sweetness in the waters (energies of light and might).

युवाभ्यां देवी धिषणा मदायेन्द्राग्नी
सोममुशती सुनोति । तावश्चिना भद्रहस्ता
सुपाणी आ धावतं मधुना पृङ्क्तमप्सु ॥ ४

yuvābhyām devī dhīṣhaṇā madāya
indrāgnī somam ushatī sunoti

for you two, shining, Goddess Dhīṣhaṇa, for
your exhilaration, Indra and Agni, Soma,
desiring you, sprinkles (Soma),

tau ashvinā bhadrahastā supāṇī
ādhāvatam madhunā pṛṅktam apsu
you, Ashvins, auspicious shoulders, fair
hands, come running, with the essence or
happiness, mix, waters or energies.

Details: Here the deities Ashvins are mentioned in the sense of speed and swiftness, a characteristic of Ashvins. Even though the Rishi is praying, the Goddess of Speech, Dhīṣhaṇā, desiring Indra and Agni prepares the Soma and thus spreads the Delight of Soma everywhere.

1.109.5: Killing of the Coverer

O Indra and Agni, I have heard that the riches were distributed when the coverer Vṛtra was killed by your superlative might.

O Seers, you sit on the inner seat in the sacrifice and become exhilarated by the drink of the Soma.

युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव
वृत्रहत्ये । तावासद्या बर्हिषि यज्ञे अस्मिन् प्र
चर्षणी मादयेथां सुतस्य ॥ ५

yuvām indra agnī vasuno vibhāge
tavastamā shushrava vṛtrahatye
you, Indra, Agni, wealth, distributed,
mightiest, (we) have heard, when Vṛtra was
killed,

tau āsadyā barhiṣhi yajñe asmin pra
charṣhaṇī mādayethām sutasya
you, sit, on the inner seat, yajña, our, ..,
Seers, (with pra) strongly exhilarated, Soma.

Details: The killing of Vṛtra is accomplished by all the Gods.

1.109.6: Vaster than All

At the summons for battle, you exceed superbly all men with your own might; vaster are you than Earth and Heaven.

You are vaster than the rivers and mountains; you surpass all other manifestations, O Indra, O Agni.

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे
दिवश्च । प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा
प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥ ६

pra charṣhaṇibhyaḥ pṛtanāhaveṣhu pra
pṛthivyā ririchāthe divash cha
., all persons, summons for battle, ., Earth,
(with pra) superbly exceed, Heaven, and,
pra sindhubhyaḥ pra giribhyo mahitvā
pra indrāgnī vishvā bhuvan āti anyā
vaster than, rivers, vaster than, mountains,
by your own greatness, vaster than, Indra
and Agni, all, existences, exceed, other.

Sri Aurobindo's translation:

Amid the shoutings of the armies for men
that see you advance and overflow with your
might Earth and Heaven O Indra, O Agni,
your greatness overpasses the rivers and
overtops the mountains and your being is
outstretched beyond all these worlds of
creatures.

Details: The two different translations arise
from the different meanings assigned to the
words *hava* and *ati*.

1.109.7: Rays of Sun

O Thunder-armed, bring the riches and
instruct us with your protecting (or
increasing) energies, O Indra and Agni.
Here are the rays of the Sun by which our
forefathers attained their goal.

आ भरतं शिक्षतं वज्रबाहू अस्माँ इन्द्राग्नी
अवतं शचीभिः । इमे नु ते रश्मयः सूर्यस्य
येभिः सपित्वं पितरौ न आसन् ॥ ७

ābharatam shikṣhatam vajrabāhū asmān
indra agnī avatam shachībhiḥ
bring, instruct us, thunder-armed, us,
Indra, Agni, protecting, powers,
ime nu te rashmayah sūryasya yebhiḥ
sapitvam pitaro na āsan
these, ., your, rays, of Sun, which, goal to be
reached, our forefathers, our, went.

Details: Sun refers to the Supreme Spiritual
Sun.

1.109.8: Instruct Us

O Thunder-armed, tearer of cities, instruct
us; protect us in battles, O Indra and
Agni.

May Mitra, Varuṇa, Aditi, Heaven, Ocean
and Earth grant us this.

पुरंदरा शिक्षतं वज्रहस्तास्माँ इन्द्राग्नी अवतं
भरेशु । तन्नो मित्रो वरुणो मामहन्तामदितिः
सिन्धुः पृथिवी उत द्यौः ॥ ८

purandarā shikṣhatam vajrahastā asmān
indra agnī avatam bhareṣhu
tearer of the cities, instruct, thunder-armed,
us, Indra, Agni, protect (us), in battles,
tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta duaḥ
same as in (1.94.16).

Rbhūs, the Divine Artisans: (1.110-1.111)

Hymn 1.110: Removing the Covering Skin

Metre: 1-7, Jagatī ; 8,9, Triṣṭup

- 1: Praise to You
- 2: They Come to the Giver
- 3: Single Becomes Fourfold
- 4: Capacity to Hold Intelligence
- 5: The Human Body Aspires
- 6: Hymn of Knowledge as Offering
- 7: Your Protection
- 8: The Light and its Covering Skin
- 9: Prayer to the Gods

[Recall the earlier Sūkta (1.20) in Section II.]

1.110.1: Praise to You

My extended rite is repeated; the most pleasing laud is recited in your praise. Here is the ocean of Soma for the collective of all the Gods; be completely sated with the Soma-offering followed by the sacred Word 'svāha', O Rbhūs.

त॒तं मे॒ अप॒स्त॒दु॒ ता॒यते॒ पुनः॒ स्वादि॑ष्ठा
धी॒तिरु॒च॒थाय॑ शस्यते । अ॒यं स॒मु॒द्र इ॒ह
वि॒श्वदै॒व्यः॒ स्वाहा॑कृतस्य॒ समु॑ तृ॒णुत॑
ऋ॒भवः॑ ॥ १

tatam me apas tadu tāyate punaḥ
svādiṣṭhā dhītir uchathāya shasyate
extended, mine, rite, that itself, extended,
again, most pleasing, hymn, is recited, for
praising you,
ayam samudra iha vishvadevyah
svāhākṛtasya samu tṛṇuta ṛbhavaḥ
this, ocean, here, all-gods, act of uttering
svāha, completely, sated, Rbhūs.

1.110.2: They Come to the Giver

O Mature and Ancient Kinsmen, desirous of the enjoyable Soma, while you were travelling on a certain occasion,
O Sons of Sudhanvan, you came to the body (house) of the generous giver, who performs the Somayāga.

आ॒भो॒गयं॑ प्र॒ यदि॑च्छन्त॒ ऐत॑नापा॒काः प्रा॒ञ्चो॒
मम॑ के चि॒दा॒पयः॑ । सौ॒ध॒न्वना॑सश्चरि॒तस्य॑
भू॒मना॑गच्छत॒ सवि॑तुर्दा॒शुषो॑ गृहम् ॥ २

ābhogayam pra yat ichchhanta aitana
apākāḥ prāncho mama ke chit āpayah
enjoyable, ., when, desiring, journeyed,
mature, ancient, mine, some or certain, .,
kinsmen,

saudhanvanāsaḥ charitasya bhūman
āgachchata savitur dāshuṣho gṛham
sons of Sudhanva, to the *tapaswin*, plenty,
come, Somayāga performer, giver, dwelling
or body.

Details: The Rbhūs enter the subtle body of the yajamāna.

1.110.3: Single Becomes Four-fold

Then did (the supreme impeller) Savitr confer immortality upon you when you came proclaiming That (Truth-Light) which cannot be concealed.

The single bowl for holding the Soma of the mighty One Tvaṣṭṛ has been rendered four-fold by you.

तत्स॒वि॒ता वो॑ऽमृ॒त॒त्वमा॑सु॒वद॑गो॒ह्यं यच्छ॑व॒यन्त॑
ऐ॒त॒न । त्वं चि॑च्च॒म॒स॒मसु॑रस्य॒ भक्ष॑णमे॒कं
सन्त॑मकृ॒णुता॑ चतु॒र्वयम् ॥ ३

tat savitā vo amṛtatvam āsuvaḥ
agohyam yat shravayanta aitana
then, Savitr, you, immortality, confer, that
which cannot be concealed, when,
proclaiming, (you) came,
tyam chit chamasam asurasya
bhakṣhaṇam ekam santam akṛṇutā
chaturvayam
that, ., the bowl, of the mighty one
(Tvaṣṭṛ), for drinking, one, whole, made,
four-fold.

Details: Recall Rbhūs were human. Because of their high attainments, Savitr the Supreme Deity conferred immortality on them and they became Gods.

The symbolism behind the phrase, "making the one fourfold", has been discussed earlier in (1.20.6).

1.110.4: Capacity to Hold Intelligence

The Rbhūs, singers, performing acts of skill in movement, attained immortality though they belonged to the lineage of mortals.

The sons of Sudhanvan, Rbhūs, with eyes blazing with knowledge, became endowed with the capacity of holding (a high level of) the intelligence in the course of time.

बिष्द्वी शमी तरणित्वेन वाघतो मर्तासः सन्तो
अमृतत्वमानशुः । सौधन्वना ऋभवः
सूरचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ॥४

viṣṭvī shamī taraṇitvena vāghato
martāsaḥ santo amṛtatvam ānashuḥ
in movement, acts, with skill, singers,
mortal, lineage, immortality, attained,
saudhanvanā ṛbhavaḥ sūrachakṣhasaḥ
samvatsare samapṛchyanta dhītibhiḥ
born of Sudhanvan, Rbhūs, eyes blazing with
knowledge, in the course of time, endowed
with, intelligence.

Details: It is a common experience that our intelligence is not constant, but fluctuates; it seems to manifest more at certain times than others. Rbhūs develop in their devotees the capacity of holding a high level of intelligence constantly.

1.110.5: The Human Body Aspires

Like a field to be divided (accurately into four parts) with a sharpened rod, the Rbhūs converted the single bowl, which is straining itself to become fourfold. Rbhūs, praised by Rishīs nearby, seek the best Soma and desire the glory among the Gods.

क्षेत्रमिव वि ममुस्तेजनेन एकं पात्रमृभवो
जेहमानम् । उपस्तुता उपमं नार्धमाना
अमर्त्येषु श्रवं इच्छमानाः ॥ ५

kṣhetramiva vimamuḥ tejanenam ekam
pātram ṛbhavo jehamānam
like a field, measured or divided, a
sharpened (rod), one, bowl, Rbhūs,
straining (to become four fold),
upastutā upamam nādhmānā
amarteṣhu shrava ichchhamānāḥ
praised by Rishīs nearby, the best (Soma),
seeking, among the immortals, glory,
desiring.

Details: The single Soma-bowl, denoting the currently mixed up human body, strains or aspires itself to become fourfold. Rbhūs help in this process.

1.110.6: Hymn of Knowledge as Offering

To the leaders in the mid-world, we offer this hymn of knowledge with clarity just as the oblation is offered with the ladle. Rbhūs attained the skills of movement associated with the father of all (Savitr) and ascended to the plenitude of the shining svar world.

आ मनीषामन्तरिक्षस्य नृभ्यः सुचेवं घृतं
जुह्वाम विद्वाना । तरणित्वा ये पितुरस्य
सश्चिर ऋभवो वाजमरुहन् दिवो रजः ॥ ६

ā manīṣhām antarikṣhasya nṛbhyāḥ
sruccheva ghṛtam juhavāma vidmanā
., laud, in the mid-world, leaders, ladle, the
offering with clarity, (with ā) offer, with
knowledge,

taraṇitvā ye pitur asya sashchira ṛbhavo
vājam aruhan divo rajah
skills in movement, these, father (Savitṛ), of
that (world), attained, Ṛbhūs, opulence,
ascended, shining, *sva*-world.

Details: The Rishīs feel grateful to the Ṛbhūs for fashioning the path from the Earth world to the world of Heaven or *sva* and also helping them in the journey. This explains the phrase, 'skills in movement'.

Note the analogy between the physical yajña and the subtle yajña involving knowledge. Yajña, as a rite in the subtle body, has been mentioned many times in the Veda.

1.110.7: Your Protection

Ṛbhūs are Indra to us; most novel is their might; Ṛbhūs are our donors and offer refuge with plenitude and wealth. On every happy occasion with your protection may we overcome the armies of the foes opposed to yajña.

ऋभुर्न इन्द्रः शवसा नवीयानृभुर्वाजैर्भिवसुभि-
र्वसुर्ददिः । युष्माकं देवा अवसाहनि प्रिये
इदमि तिष्ठेम पृत्सुतीरसुन्वताम् ॥ ७

ṛbhur na indrah shavasā navīyān ṛbhur
vājebhir vasubhir vasur dadīh

Ṛbhūs, to us, Indra, might, most novel,
Ṛbhu, opulence, wealth, refuge, donor,
yuṣhmākam devā avasā ahanī priye
abhitishthema pṛtsutīr asunvatām
you, Gods, protection, day, happy,
overcome, armies, the foes opposed to yajña.

Details: Usually Indra is regarded as the protector against the foes. Here Ṛbhūs play that role. Hence the comparison to Indra.

1.110.8: The Light and its Covering Skin

O Ṛbhūs, you have separated the cow (Aditi) from its skin (ignorance) and united the mother (Aditi) with the calf. O Leaders, sons of Sudhanvan, by your skill in works you have rendered youthful the aged parents.

निश्चर्मण ऋभवो गामपिशत सं वत्सेनासृजता
मातरं पुनः । सौधन्वनासः स्वपस्यया नरो
जिब्री युवाना पितराकृणोतन ॥ ८

niḥ charmaṇa ṛbhavo gāmapimshata
sam vatsena asṛjatā mātaram punah
., skin, Ṛbhūs, cow, (with niḥ) separated, .,
calf, (with sam) united, mother, again,
saudhanvanāsaḥ svapasyayā naro jivī
yuvānā pitar ākṛṇotana
sons of Sudhanvan, skill in works, leaders,
old, youth, parents, made.

Details: The cow is the primal Light Aditi as referred to in RV (4.33.8). *Jīva*, the soul, is her son. The two are separated by the skin of ignorance. Ṛbhūs remove the skin of ignorance by their skill and unite the *jīva*, the soul, with its mother Aditi. This is discussed earlier in (1.20.3). The same idea is in (4.36.4) which has a similar phrase, '*nishcharmaṇo gāmarinīta dhītibhiḥ*'.

Similarly Ṛbhūs, being the Divine Artisans, can restore the aged body to its original condition. Alternatively the parents are the Heaven and Earth. The Ṛbhūs establish them newly in the yajamāna. Since they are born anew, they are termed youthful.

Making the parents youthful has been mentioned in (1.20.4).

1.110.9: Prayer to the Gods

O Indra, joined with Rbhūs, giver of plenitudes, bring us the opulences and make the wondrous wealth accessible to us.

May Mitra, Varuṇa, Aditi, Ocean, Earth and Heaven grant us this.

वाजैभिर्नो वाजसातावविद्धृभुमाँ इन्द्र
चित्रमादर्षि राधः । तन्नो मित्रो वरुणो
मामहन्तामदितिःसिन्धुः पृथिवी उत द्यौः॥ ९

vājebhir no vājasātau advidḍhi ṛbhumān
indra chitram ādarṣhi rādhaḥ
plenitude, to us, giver of plenitude, bring us,
joined with Rbhūs, Indra, variegated or
wondrous, cherish, wealth,
tan no mitro varuṇo . . . as in (1.94.16).

Hymn 1.111: Creating Skilful Entities

Metre: 1-4, Jagatī ; 5, Triṣṭup

- 1: Mother for the Jīva
- 2: Knowledge for Our Yajña
- 3: Our Steeds and Cars
- 4: Invoking All the Gods
- 5: Rbhū Vāja

1.111.1: Mother for the Jīva

The skilled workers, Rbhūs, built a car capable of graceful movements; they fashioned the steeds for carrying Indra and capable of showering the wealth. The Rbhūs made life youthful for their parents (Heaven and Earth); they fashioned a mother for the calf to be close to her.

तक्षन् रथं सुवृत्तं विद्वानापसस्तक्षन् हरीं
इन्द्रवाहा वृषण्वसू । तक्षन् पितृभ्यामृभवो
युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥ १

takṣhan ratham suvṛtam vidmanāpasah
takṣhan harī indravāhā vṛṣhaṇ vasū
crafted, car, with graceful movements,
capable of skilled work, made, steeds, for
carrying Indra, for showering, wealth,
takṣhan pitṛbhyām ṛbhavo yuvad vayas
takṣhan vatsāya mātaram sachābhuvam
built, parents, Rbhūs, youthful, life,
fashioned, for the calf, mother, by its side.

Details: As mentioned in (1.110.8), *jīva*, the individual soul, is the calf. It has become separated from its mother by the cover of ignorance. Rbhūs facilitate the mother-energy to be near the *jīva* and guide its actions.

1.111.2: Knowledge for Our Yajña

May you completely collect with your splendour the knowledge for our yajña; for performing actions with both skill and wisdom, fashion the power of impulsion with happy succession. For living happily with heroic successors confer on us the strength with the appropriate Indra-power.

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय
सुप्रजावतीमिषम् । यथा क्षयाम सर्ववीरया
विशा तन्नः शर्धाय धासथा स्विन्द्रियम् ॥ २

ā no yajñāya takṣhata ṛbhumad vayah
kratve dakṣhāya suprajāvatīm iṣham
., our, yajña, (with ā) prepare, with your
splendour, knowledge, for skill, wise action
or strength, with happy succession,
impulsion,

yathā kṣhayāma sarvavīrayā vishā tan
naḥ shardhāya dhāsathā su indriyam
such, live happily, with all-heroic, with
progeny, of that type, us, strength, (with su)
confer on us gracefully or with excellence,
auspicious or appropriate, Indra-power.

Details: Rbhūs grant their devotees the power of action endowed with both skill and wisdom. They also provide the impelling force (or agents) at every stage of a complex work. This is the meaning of the phrase “with happy succession” in the first half.

1.111.3: Our Steeds and Cars

O Rbhūs, do endow us with strength; also make our steeds and chariots completely strong, O Leaders.

Let all persons have high regard for our victorious prowess; with your grace may we conquer in battles our foes which may include some of our kinsmen.

आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय
सातिमर्वीते नरः । सातिं नो जैत्रीं सं महेत
विश्वहां जामिमजामिं पृतनासु सक्षणिम् ॥ ३

ātakṣhata sātīm asmabhyam ṛbhavaḥ
sātīm rathāya sātīm arvate narah
completely make, strength, for us, Rbhūs,
strength, our chariots, strength, for our
steeds, leaders,
sātīm no jaitrīm sammaheta vishvahā
jāmim ajāmim pṛtanāsu sakṣhaṇim
strength, us, victorious, regard excellently,
by all persons, kinsmen, others (foes), in
battles, conquer with your grace.

Details: Some of the foes may be their own kinsmen (*jāmim*).

1.111.4: Invoking All the Gods

I invoke Indra dwelling with the Rbhūs for our increase in us; also, (I invoke) Vāja and other Rbhūs and Maruts for Soma drinking.

(I invoke) both Mitra and Varuṇa and Ashvins also; may they speed us to the auspicious wealth (felicities), wisdom and victory.

ऋभुक्षणमिन्द्रमा हुव उतयं ऋभून् वाजान्
मरुतः सोमपीतये । उभा मित्रावरुणा नून-
मश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥ ४

ṛbhukṣhaṇam indram āhuva ūtaya
ṛbhūn vājān marutaḥ soma pītaye
dwelling with Rbhūs, Indra, invoke, for our
increase, Rbhūs, Vāja, Maruts, Soma,
drinking,

ubhā mitrā varuṇā nūnam ashvinā te no
hinvantu sātaye dhiye jiṣhe
both, Mitra, Varuṇa, certainly, Ashvins,
they, us, speed us, wealth or felicities,
wisdom, victory.

Details: Since the Rishi wants the power of both Indra and Rbhūs to increase in him, he prays to Indra along with Rbhūs.

1.111.5: Rbhu Vāja

May the Rbhūs prepare the wealth (instruments) for the wars; may Vāja (the Rbhu), always victorious in battle, protect us.

May Mitra, Varuṇa and Aditi grant it; so also the Ocean, Earth and Heaven.

ऋभुराय सं शिशातु सातिं समर्यजिद्राजो
अस्माँ अविष्टु । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ५

ṛbhur bharāya sam shishātu sātīm
 samaryajid vājo asmān aviṣṭu
 (the first) Ṛbhu, for battles, completely,
 make ready, wealth, victorious in battle,
 Vāja (characterizing the opulences), us,
 protect,
 tan no mitro varuṇo māmahantām
 as in (1.94.16).

Details: Ṛbhūs are three in number; when the plural *ṛbhūn* is used, it refers to their collective. When the singular *ṛbhu* is used, a single member is referred to. Here the Ṛbhu Vāja who confers opulences is invoked.

Ashvins

Hymn 1.112: The Lame Walk and the Blind See

Metre: 1-23, Jagatī ; 24, 25, Triṣṭup

- 1: Heaven and Earth
- 2: Works and Thoughts in Yajña
- 3: Filling Barren Cow
- 4: Measure the Two
- 5: Rescued Rebha from Ignorance
- 6: Saved Antaka
- 7: Luminous Body for Atri
- 8: The Lame Walk and the Blind See
- 9: Energies Flow in Us
- 10: Energies to Vishpala
- 11: Help to Seers
- 12: River Breaks its Banks
- 13: Lord of Several Worlds
- 14: Atithigva
- 15: Vamra and Kali
- 16: Auspicious Path
- 17: Strength to Inner Body

- 18: Liberated the Hidden Energies
- 19: Free Access to Knowledge
- 20: Wealth and the Joy of Protection
- 21: Helped the Youth
- 22: Battle for Knowledge
- 23: Numerous Deeds
- 24: Effective Thought and Action
- 25: Days and Nights

This hymn and the hymns (1.116) through (1.119) describe various wondrous deeds of Ashvins and their help to several Rishīs and kings. The incidents, viewed as symbols, veil deeper ideas. The deeper meaning can be understood by paying attention to the meanings of the names of Rishīs and sages mentioned here. The name *Antaka* in (1.112.6) means one who ends the psychological foes. *Trishoka* in (1.112.12) means one who is luminous both inwardly and outwardly in three places or the three psychological realms. Also one should recall the meaning of the standard symbols used in Sanskrit such as female bird *vartika* in (1.112.12).

In (1.112.8), Ashvins make the lame walk and the blind see; this incident, common to many scriptures, appears for the first time here. Giving sight to blind can be understood in the sense of giving the sense of discrimination to one who does not have it, i.e., psychologically blind.

All the mantrās end with the refrain, 'come here to us with your protection, O Ashvins'.

1.112.1: Heaven and Earth

To know them first, I worship Heaven and Earth, and then I worship Agni who is kindled and shining, ready for the journey.

For accepting your share in the yajña,
come happily to us with your protections,
O Ashvins.

ईले द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं
यामन्निष्टये । याभिर्भरे कारमंशाय
जिन्वथस्ताभिर्ऋषु ऋतिभिरश्विना गतम् ॥ १

īle dyāvā pṛthivī pūrvachittaye agnim
gharmam surucham yāman iṣṭaye
worship, Heaven, Earth, to know them first,
Agni, kindled, bright and shining, (their)
journey, worship,

yābhir bhare kāram amshāya jinvathas
tābhir ū ṣhu ūtibhir ashvinā āgatam
with those (aids), in the yajña, the performer
(of yajña), for (your) share, pleasing, these,
, easily, protections, Ashvins, (with ṣhu)
come happily.

Details: Recall that yajña is a journey. The kindled Agni lights the path of yajña so that the consciousness of the Heaven and Earth becomes accessible to the seeker or the performer of yajña. Ashvins bring the treasure of both Heaven and Earth to the yajamāna or the seeker.

ṣhu āgatam: su āgatam, come happily;

ū: only a filler, (in all the verses 1-23)

kāram: the doer (of yajña). S gives several different meanings in different verses: one who makes the sound or blows the conch (1.112.1); doer (4.1.14); doer of the works of (his) master (5.23.8); the action of winning against foes (10.53.11).

The line, 'tābhir . . . āgatam' is in all verses (1-23). Hence this line and its meanings 'these, . . .', are omitted from verse 2 onwards.

1.112.2: Works and Thoughts in Yajña

The unattached (singers) are happily holding your gifts of grace and stand by your car, as the wise with the Word. Along with the aids which guard the works and the thoughts in the yajña, come happily to us with your protections, O Ashvins.

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं
न मन्तवे । याभिर्धियोऽवथः कर्मन्निष्टये
ताभिर्ऋषु ऋतिभिरश्विना गतम् ॥ २

yuvor dānāya subharā asashchato
ratham ātasthur vachasam na mantave
your, your gifts of grace, happily holding,
unattached, car, stand, with the Word, like,
wise (persons),

yābhir dhiyo avathaḥ karman iṣṭaye
. . . as in (1.112.1)

those (aids), thoughts, guard, works, for the yajña, with those, . . . as in (1.112.1)

Details: The singers stand waiting for the Ashvins for the gift or grace of protections just as the spiritual seekers wait for getting the potent Word endowed with the knowledge.

1.112.3: Filling Barren Cow

O Leaders, you are in supreme dominion over all the peoples, infused with the might from the celestial nectar of immortality.

Along with the aids with which you filled the barren cow, come happily to us with your protections, O Ashvins.

युवं तासां दिव्यस्य प्रशासने विशां क्षयथो
अमृतस्य मज्मना । याभिर्धेनुमस्वंश्च पिन्वथो
नरा ताभिर्ऋषु ऋतिभिरश्विना गतम् ॥ ३

yuvam tāsām divyasya prashāsane
vishām kṣhayatho amṛtasya majmanā
you, they, celestial, supreme dominion,
people, infused with (the might), of the
nectar of immortality, (endowed) with
might,

yābhir dhenum asvam pinvatho narā
... as in (1.112.1)

with those, cow, barren, filled, leaders,
... as in (1.112.1)

Details: A cow symbolizes a ray of knowledge. Typically any creative knowledge has successors just as a basic discovery in science leads to other discoveries. A barren cow signifies an isolated piece of knowledge. Ashvins make such knowledge fruitful leading to its successors. Barren cow is also mentioned in (1.116.22).

1.112.4: Measurer of the Two

With those aids by which the wanderer
Vāyu, through the might of his son
(Agni), is the measurer of the two (Earth
and Heaven).

With these aids, he becomes the swiftest
of the swift, the knower of the three
worlds, and wise; come happily here to
us, O Ashvins, with your protections.

याभिः परिज्मा तनयस्य मज्मना द्विमाता तूष्
तरणिर्विभूषति । याभिस्त्रिमन्तुरभवद्
विचक्षणस्ताभिर्षु षु ऊतिभिरश्विना गतम् ॥४॥

yābhiḥ parijmā tanayasya majmanā
dvimātā tūrṣhu taraṇir vibhūṣhati
with those, wanderer (the deity Vāyu), son
(Agni), strength, measurer of the two,
among the swift, most swift, becomes,

yābhiḥ trimantur abhavat vichakṣaṇaḥ
... as in (1.112.1)

with those, knower of the three, becomes,
wise, with ... as in (1.112.1)

Details: Agni representing the Earth is the son of Vāyu, representing the middle world. *māta* refers to measuring or building. Vāyu builds the subtle body in the human beings.

Trimanta is also a name of a Rishi who benefited from Ashvins. This word has been interpreted here as the name of a person who is aware of the three states of consciousness or worlds.

1.112.5: Rescued Rebha from Ignorance

With those aids you rescued the sage
Rebha (from the enemies of the Divine)
and raised him from the bonds in the
waters of ignorance; you rescued
Vandana to behold the Light.

You saved the sage Kaṇva who is keen to
have the Light; come happily here to us
with your protections, O Ashvins.

याभी रेभं निवृतं सितमद्भ्य उद्वन्दनमैरयतं
स्वर्दशे । याभिः कण्वं प्र सिषासन्तमावतं
ताभिर्षु षु ऊतिभिरश्विना गतम् ॥ ५ ॥

yābhī rebham nivṛtam sitam adhbya ud
vandanam airayatam svar dṛshe

with those, sage Rebha, rescued, bound,
waters, ., sage Vandana, (with ut) raised,
the Light, to behold,

yābhiḥ kaṇvam pra siṣhāsantam āvatam
... as in (1.112.1)

with those, sage Kaṇva, ., keen to share (the
Light), (with pra) saved, ... as in (1.112.1)

Details: The translation given above reflects the spiritual meaning. Each part can be translated in a literal way also. For instance the first line may refer to saving a drowning person etc.

1.112.6: Saved Antaka

With those aids you rescued the striving king Antaka who was harassed by foes; also saved effortlessly the king Bhujyu.

With those aids you gave relief to Karkandhu and Vayya; with these protections, come happily here, O Ashvins.

याभि॒रन्त॑कं ज॒स॒मान॑मा॒रणे भु॒ज्युं
याभि॒रव्य॑थिभि॒र्जिजि॑न्वथुः । याभिः॑ क॒र्कन्धुं
व॒य्यं च॒ जिन्व॑थ॒स्ताभि॑रू षु ॒ऋति॑भि॒रश्वि॑ना
ग॒तम् ॥ ६

yābhir antakam jasamānam āraṇe
bhujyum yābhir avyathibhir jijinvathuḥ
with those, the king Antaka, tormented (by
foes), sincere or striving, the king Bhujyu,
with those, effortlessly, saved,
yābhiḥ karkandhum vayyam cha
jinvathas . . as in (1.112.1)

with those, Karkandhu, Vayya, and,
relieved, them, ., happily, . . . as in
(1.112.1)

Details: The names of king-sages like Antaka have spiritual meaning as well. Antaka is one who kills the psychological foes. For details of Bhujyu, see (1.116.3).

1.112.7: Luminous Body for Atri

With those aids you enriched Shuchanti and gave him a happy home; gave Atri a well-protected and luminous body matured by *tapas*.

(You) Guarded Prshnigu and Purukutsa; come happily with these protections to us, O Ashvins.

याभिः॑ शु॒चन्ति॑ ध॒नसां॑ सु॒षंस॑दं त॒प्तं
घ॒र्ममो॒म्याव॑न्त॒मत्र॑ये । याभिः॑ पृ॒श्निगुं॑
पु॒रुकु॑त्स॒माव॑तं ताभि॑रू षु ॒ऋति॑भि॒रश्वि॑ना
ग॒तम् ॥ ७

yābhiḥ shuchantim dhanasām
suṣhamsadam taptam gharmam
omyāvantam atraye

with those, the sage Shuchanti, enriched (with felicities), (gave) a happy home, one who has matured by *tapas*, luminous (body), well-protected, Atri,

yābhiḥ prshnigum purukutsam āvatam
... as in (1.112.1)

with those, Prshnigu, Purukutsa, protected, ... as in (1.112.1)

Details: *shuchanti*: one who is luminous.

prshnigu: cow with variegated hues.

omyavantam: see (112.20) under *omyavatim*.

1.112.8: The Lame Walk and the Blind See

O Generous givers, your powers aided Parāvraja, gave sight to the blind and the power of walk to the lame (*shroṇa*).

(You) freed the tremulous (*yogin*) from seizure (by the foes); come happily to us with your protections, O Ashvins.

याभिः॑ श॒चीभि॑र्वृषणा॒ परा॑वृजं प्रा॒न्यं श्रो॑णं
चक्ष॑स॒ एत॑वे कृ॒थः । याभि॑र्वृ॒त्तिकां॑ ग्र॒सिता॑म॒मुञ्च॑तं ताभि॑रू षु ॒ऋति॑भि॒रश्वि॑ना ग॒तम् ॥ ८

yābhiḥ shachībhir vṛṣhaṇā parāvṛjam
pra andham shroṇam chakṣhasa etave
kṛthaḥ

with those, powers, showerers, Parāvṛja, ..
blind, lame, sight, walking power, (with pra)
made fully,

yābhir vartikām grasitām amunchatam
... as in (1.112.1)

with those (aids), tremulous (or bird),
seizure, freed, ... as in (1.112.1)

Details: The founders or prophets of every religion are said to possess the powers of making the blind see and lame walk, as declared in their respective scriptures. Rig Veda Samhitā is the earliest one to mention these powers.

However these powers have to be understood in their spiritual significance also. Inability to distinguish between the Truth and Falsehood is metaphorical blindness. Ashvins grant the Light of discrimination which removes this blindness.

We will focus on the second half. In the spiritual sense, the bird signifies a person who wants to ascend the higher planes. The female suffix in *vartikā* implies that the person is trembling and is afraid of the seizure in (his) upward journey by the foes symbolized by the wolf *vṛka*. To such a person, Ashvins give the required protection. The use of *vartikā* to represent a frightened or tremulous person is a standard usage in Sanskrit. Sāyaṇa interprets *vartikā* as a female bird which is terrified of seizure (*grasitam*) by the wolf. Sāyaṇa declares that Ashvins freed this bird.

1.112.9: Energies Flow in Us

Your powers made the sweet stream of energies to flow (within us); O Ageless Ones, your powers pleased the sage Vasishṭha.

You protected the sages Kutsa, Shrutarya and Narya; with these protections come happily to us, O Ashvins.

याभिः सिन्धुं मधुमन्तमसञ्चतं वसिष्ठं
याभिरजरावर्जिन्वतम् । याभिः कुत्सं श्रुतर्यं
नर्यमावर्तं ताभिरूषु ऋतिभिरश्विना गतम् ॥९

yābhiḥ sindhum madhumantam
asashchatam vasiṣṭham yābhir ajarau
ajinvatam

with those, streams (of energy), sweet or full
of *rasa*, brought, Vasishṭha, with those,
ageless persons, pleased,

yābhiḥ kutsam shrutaryam naryam
āvatam ... as in (1.112.1)

with those (aids), Kutsa, Shrutarya, Narya,
protected, ... as in (1.112.1)

Details: The Ashvins as Divine Physicians make the streams of psychic energy flow in our subtle bodies.

1.112.10: Energies to Vishpala

With your powers you helped the opulent and firmly devoted sage Vishpala with a thousand powers in the battle (with demons).

You protected the eager Vasha, son of Ashva; with these protections come happily to us, O Ashvins.

याभिर्विष्पलां धनसामथर्व्यं सहस्रमीळ्ह
आजावर्जिन्वतम् । याभिर्विशमभ्यं प्रेणिमावर्तं
ताभिरूषु ऋतिभिरश्विना गतम् ॥१०

yābhir vishpalām dhanasām atharvyam
sahasramīḷha ājau ajinvatam

with those, Vishpala, highly opulent, firm or
unable to move, shower of thousand
bounties, in battle, helped,

yābhir vasham ashvyam preṇim āvatam
... as in (1.112.1)

with those, Vasha, son of Ashva, eager,
protected, ... as in (1.112.1)

Details: The female sage Vishpala protects the peoples with a firm devotion to the Gods. Ashvins help her with the shower of energies in the course of her battles with the hostile forces. Vishpala is also mentioned in (1.116.15) as having been crippled in her battles. The names also indicate their powers: Vishpala: one who protects the people.

Ashva: a Rishi who is full of prāṇa, the life-energy.

1.112.11: Help to Seers

O Generous Givers, for the trader
Dīrghashravas, son of Ushik, the store of
divine wealth released its sweet felicities
with your aids.

You protected Kakṣhivanta the singer;
with these protections come happily
here, O Ashvins.

याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे
मधु कोशो अक्षरत् । कक्षीवन्तं स्तोतारं याभि-
रवन्तं तारिषू षु ऊतिभिरश्विना गन्तम् ॥११

yābhiḥ sudānū aushijāya vaṇije
dīrghashravase madhu kosho akṣharat
those, generous givers, son of Ushija, trader,
Dīrghashravas, sweet, store, showered,
kakṣhivantam stotāram yābhir āvatam
... as in (1.112.1)

Kakṣhivanta, the singer, with those,
protected, ... as in (1.112.1)

Details: To the sage Kakṣhivanta was revealed
the Rig Vedic verse (1.18.1).

One anecdote is that the poet
Dīrghashravas, son of Ushik, took to trading
during a period of need characterised by
intense draught.

Dīrghashravas: one who hears the Divine
Voice even from a distance.

1.112.12: River Breaks its Banks

With those aids, you made the delectable
river break its banks by filling it with
water; you urged the car to victory even
without a horse.

With your aid, Trishoka raised up the rays
(cows) (above ignorance); with these
aids, come happily here, O Ashvins.

यामी रसां क्षोदसोद्गः पिपिन्वथुरनश्वं यामी
रथमावन्तं जिषे । याभिस्त्रिशोकं उस्त्रिया
उदाजन्तं तारिषू षु ऊतिभिरश्विना गन्तम् ॥१२

yābhī rasām kṣhodas odgah
pipinvathur anashvam yābhī ratham
āvatam jiṣhe

with those, the delectable (river), breaking
the banks, with water, filled, without horse,
with those, the delectable, protected, to
victory,

yābhis trishoka usriyā udājata ... as in
(1.112.1)

with those, Trishoka, rays of knowledge,
raised up or drove up, ... as in (1.112.1)

Details: *trishoka*: one who is luminous or
radiant in three places. Just as the four-legged
cows get lost in darkness, the rays of
knowledge also get lost in ignorance. The
person Trishoka raises up the rays of
knowledge above the ignorance.

The water and the river in the first half
refer to the current of Divine Energies. Hence

the use of the word *rasa*, essence of everything. The idea is that Ashvins pour in so much energy that it spreads everywhere like a river with its banks broken by a flood.

1.112.13: Lord of Several Worlds

With those aids you encompass the Divine Sun even though he is far away; you defended Mandhātā in his functions as the lord of several planes or worlds. You protected very well the sage Bharadvāja; come happily to us with your protections, O Ashvins.

याभिः सूर्यं परियाथः परावर्ति मन्धातारं
क्षेत्रपत्येष्वावतम् । याभिर्विप्रं प्र भरद्वाज-
मावतं ताभिरूषु ऋतिभिरश्विना गतम् ॥ १३

yābhiḥ sūryam pariyāthaḥ parāvati
mandhātāram kṣhaitrapatyeshu āvatam
with those, the Divine Sun, encompass, in a
far-off place or plane, Mandhātā, lord of the
planes, defended,

yābhir vipram pra bharadvājam āvatam
... as in (1.112.1)

with those, sage, well, Bharadvāja,
protected, ... as in (1.112.1)

Details: Mandhātā: he who supports the mind.
The Ashvins protect the sage who does work
in several planes of consciousness *kṣhetra*.

1.112.14: Atithigva

With those aids you defended the mighty Atithigva, Kashojuva and Divodāsa when the titan Shambara was slain.

You protected Trasadasyu when the forts (of foes) were torn down; come happily to us with your protections, O Ashvins.

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं
शम्बरहत्य आवतम् । याभिः पूर्भिद्ये
त्रसदस्युमावतं ताभिरूषु ऋतिभिरश्विना
गतम् ॥ १४

yābhir mahām atithigvam kashojuvam
divodāsam shambara hatya āvatam
with those, the great, Atithigva, Kashojuva,
Divodāsa, Shambara, killing of, protected,
yābhiḥ pūrbhidye trasadasyum āvatam
... as in (1.112.1)

with those, breaking the forts (of titans),
Trasadasyu, protected, ... as in (1.112.1)

Details: *kashojuva*: one who moves with the help the Divine Energies, Waters; *kasha* is a synonym of water or Divine Energies; *juva* is motion.

Atithigva: one who is liked by (his) guests.

Divodāsa: one who serves the Divine.

Trasadasyu: he who harasses the *dasyus*; said to be the son of the Seer Purukutsa.

1.112.15: Vamra and Kali

With those aids, you protected Vamra, the great drinker (of Soma), the Rishi Upastuta, and Kali who was granted a wife.

With those aids, you protected Vyashva and Pṛthi; come happily to us with your protections, O Ashvins.

याभिर्विप्रं विपिपानमुपस्तुतं कलिं याभिर्वित्त-
जानिं दुवस्यथः । याभिर्व्यश्वमुत पृथिमावतं
ताभिरूषु ऋतिभिरश्विना गतम् ॥ १५

yābhir vamram vipipānam upastutam
kalim yābhir vitta jānim duvasyathaḥ
with those, Vamra, the great drinker,
Upastuta, Kali or one who impels (the
yajamāna), with those (aids), obtained, wife,
protected,

yābhir vyashvam uta pṛthim āvatam
... as in (1.112.1)

with those, Vyashva, and, Pṛthi, protected,
... as in (1.112.1)

Details: Giving a wife to Kali means giving him the power of executing actions.

Upastuta: one praised by persons nearby.

Kali: one who impels persons to perform yajña,

Vamra: said to be the son of the Seer Vikhanasa.

Vyashva: one who had lost his horse or the prāṇa,

Pṛthi: the wide one.

1.112.16: Auspicious Path

O Leaders, with those aids you favoured the sages Shayu, Atri, and Manu with an auspicious path in ancient times.

With those aids, you released the arrows sewn with the rays of knowledge (towards the foes of the Divine); come happily to us with your protections, O Ashvins.

यार्भिर्नरा शयवे यार्भिरत्रये यार्भिः पुरा मनवे
गातुमीषथुः । यार्भिः शारीराजतं स्यूमरश्मये
तार्भिरू षु ऊतिभिरश्विना गंतम् ॥ १६

yābhir narā shayave yābhir atraye
yābhiḥ purā manave gātum īshathuḥ
with those, leaders, Shayu, with those, Atri,
of old, Manu, path, favoured, with those,
yābhiḥ shārīr ājatam syūma rashmaye
... as in (1.112.1)

with those, arrows, shot (towards the foes),
joined to, rays of knowledge, ... as in
(1.112.1)

Details: Note that the second half states that the arrows were seen with the rays of knowledge. Clearly the arrows are not physical. Ashvins showed Atri and others a new spiritual path.

Shayu: one who sleeps on the Divine Ground.
sharī: that which is made of shara (bamboo);
arrow.

1.112.17: Strength to Inner Body

With those aids, Paṭharvan, with the strength of the (inner) body, blazed in the battle like Agni kindled by fuel.

With those aids, you illumined the Rishi and defended Sharyāta in the great battle; come happily to us with your protections, O Ashvins.

यार्भिः पठर्वा जठरस्य मज्मनाग्निर्दीदेक्षित
इद्धो अज्मन्ना । यार्भिः शर्यातमवथो
महाधने तार्भिरू षु ऊतिभिरश्विना गंतम् ॥ १७

yābhiḥ paṭharvā jaṭharasya majmana
agnir na adidet chita iddho ajman ā
with those, Paṭharvan, body, strength, Agni,
like, shone, fuel, kindled, in battle,
illumined,

yābhiḥ sharyātam avatho mahādhane
... as in (1.112.1)

with those, Sharyāta, protected, in great
battle, ... as in (1.112.1)

Details: jaṭhara: belly, represents the inner body. The strength of the inner body, mentioned in the first half, is derived from tapas or askesis; without this strength and effort, the foes of the Divine cannot be defeated.

1.112.18: Liberated the Hidden Energies

O Aṅgirasās, come with those aids by which you mentally delight (the singers) continuously, by which you went to the hidden realms (of demons) to liberate the knowledge and the energies, and By which you defended the hero Manu with the force of impulsion; come happily to us with your protections, O Ashvins.

याभि॑रङ्गि॒रो मन॑सा नि॒र॒ण्यथोऽग्रं॑ गच्छ॒थो
वि॒वरे गोअ॑र्णसः । याभि॑र्मनुं शूर॑मिषा स॒माव॑तं
ताभि॑रू षु ऊ॒तिभि॑रश्वि॒ना ग॑तम् ॥१८

yabhir aṅgiro manasā niranyatho agram
gachchhatho vivare goarṇasah
with those, Aṅgirasās, by the mind,
continuously cause delight, towards, went,
hidden, knowledge and energies,
yābhir manum shūram iṣhā samāvatam
. . . as in (1.112.1)
with those, Manu, force, impulsion,
protected, . . . as in (1.112.1)

Details: *goarṇasah*: the rays of knowledge (*go*) and the energies symbolized by waters (*arnasah*).

1.112.19: Free Access to Knowledge

With those aids, you arranged a wife to Vimada; you freely gave access to the rays of consciousness for all. You brought to the royal-seer Sudāsa the God-worthy treasure; come happily to us with your protections, O Ashvins.

याभिः॑ प॒त्नीर्वि॒मदाय॑ न्यू॒हथुरा घं वा
याभि॑ररू॒णीरशि॑क्षतम् । याभिः॑ सु॒दासं ऊ॒हयुः॑
सुदे॒व्यंश् ताभि॑रू षु ऊ॒तिभि॑रश्वि॒ना ग॑तम् ॥१९

yābhiḥ patnīr vimadāya nyūhathur ā gha
vā yābhir aruṇīr ashikṣhatam
with those, wife, Vimada, brought, in front
or directly, ., happily, with those, the
shining rays of consciousness, gave directly,
yābhiḥ sudāsa ūhathuḥ sudevyam . . . as
in (1.112.1)
with those, to Sudāsa, brought, God-worthy
treasure, . . . as in (1.112.1)

Details: *aruṇīḥ*: *aruṇa* refers to the raising Sun; thus it denotes the dawning rays of consciousness, *chit-marīchi*.

Wife: see (1.112.15).

1.112.20: Wealth and the Joy of Protection

With those aids you made the giver happy; you protected Bhujyu and Adrigu. You brought the wealth united with the joy of protection to the Seer Ṛtastubh; come happily to us with your protections, O Ashvins.

याभिः॑ श॒न्ताती॑ भव॒थो ददा॑शुषे भुज्युं याभि॑र-
व॒थो याभि॑रध्रि॒गुम् । ओ॒म्याव॑ती सु॒भरा॑-
मृत॒स्तुभं॑ ताभि॑रू षु ऊ॒तिभि॑रश्वि॒ना ग॑तम् ॥२०

yābhiḥ shantātī bhavatho dadāshuṣhe
bhujyum yābhir avatho yābhir adhrigum
with those, made (him) happy, become, the
giver, Bhujyu, with those, protected, with
those, Adrigu,
omyāvatīm subharām ṛtastubham . . .
as in (1.112.1)
the happiness of protection, wealth which is
easily borne, to Ṛtastubha, . . . as in
(1.112.1)

Details: *omyavatīm*: that which has *omya*, the happiness derived from having protection.

ṛtastubha: name of a Seer, one who chants the hymns of *ṛta*, the Truth in Movement.

Bhujyu: see (1.116.3).

1.112.21: Helped the Youth

With those aids you served the Soma-protecting Agni in releasing the arrows; you helped the youth (to develop) his vital power.

You brought the delicious honey to the yajamāna (who is eager) like a bee; come happily to us with your protections, O Ashvins.

याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो
अर्वन्तमावतम् । मधु प्रियं भरथो यत्सरड्भ्य-
स्ताभिरू षु ऊतिभिरश्विना गतम् ॥२१

yābhiḥ kṛshānum asane duvasyatho
with those, one who protects Soma, in
releasing the arrows, served,
jave yābhir yūno arvantam āvatam
speed, with those (aids), youth, horse (or
prāṇa-force), protecting,
madhu priyam bharatho yat saraḍbhyah
... as in (1.112.1)

honey, delicious, bring, which, (eager like)
bees, ... as in (1.112.1)

Details: Agni protects the yajamāna in his offering the Soma to the Gods by hurling the arrows at the foes, the demonic powers. The second half is interpreted here by regarding 'bees' (*saraḍbhya*) as symbolic. Just as the bees are eager for honey, the yajamāna is eager to have Soma.

kṛshānu: protector of Soma (Agni).

1.112.22: Battle for Knowledge

With those aids you help the hero in his battle for knowledge against the foes; you help him in acquiring a dwelling place and successors.

You guard his powers of subtle movement (cars) and the vital energy; come happily to us with your protections, O Ashvins.

याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता
तनयस्य जिन्वथः । याभी रथो अवथो
याभिरर्वतस्ताभिरू षु ऊतिभिरश्विना गतम्
॥ २२

yābhir naram goṣhu yudham nṛṣāhye
kṣhetrasya sātā tanayasya jinvathah
with those aids, hero, for knowledge,
fighting, in the battle with the foes, dwelling
place, acquiring, successors, help,
yābhī rathām avatho yābhir arvatas
... as in (1.112.1)

with those, cars, protect, with those, horses,
... as in (1.112.1)

Details: *kṣhetra*: the various subtle planes or worlds which are not developed in a person. It is not merely a physical house.

ratha: the subtle power of movement from one plane to another, for instance from the physical plane to the mental plane.

1.112.23: Numerous Deeds

O Doers of numerous deeds, with those aids you protected Kutsa, son of Arjuna, as well as Turvīti and Dabhīti. You also completely protected Dhvasanti and Purushanti; come happily to us with your protections, O Ashvins.

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीतिं प्र च
दभीतिमावतम् । याभिर्ध्वसन्तिं पुरुषन्ति-
मावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥ २३

yābhiḥ kutsam ārjuneyam shatakratū
 pra turvītim pra cha dabhītim āvatam
 with those, Kutsa, son of Arjuna, doers of
 numerous deeds, completely, Turvīti, ., and,
 Dabhīti, (with pra) protect completely,
 yābhir dhvasantim puruṣhantim āvatam
 . . . as in (1.112.1)
 with those, Dhvasanti, Puruṣhanti, protect, .
 . . as in (1.112.1)

Details: Turvīti: one who slays foes.

Arjuna: one who is white, one with pure mind.
 His son or relative is Kutsa. The friendship
 between Kutsa and Indra is similar to that of
 Arjuna and Kṛṣṇa in Mahābhārata.

Dhabīti: subduer of foes.

Dhvasanti: one who routs the foes.

Puruṣhanti: one who gives in plenty, puru.

1.112.24: Effective Thought and Action

O Ashvins, make our speech effective and
 also our thought, O Generous Givers (of
 gifts) and subduers of foes.

We invoke you for protection in all our
 righteous activities. Be for our increase in
 our acquiring many types of felicities.

अप्रस्वतीमश्विना वाचमस्मे कृतं नो दस्रा
 वृषणा मनीषाम् । अद्युत्येऽवसे नि ह्वये वां
 वृधे च नो भवतं वार्जसातौ ॥ २४

apnasvatīm ashvinā vācham asme kṛtam
 no dasrā vṛṣṇāṇā manīṣhām
 make our action (speech) effective, Ashvins,
 words, our, make, us, subduers, showerers
 (of felicities), intelligence (or thought),
 adyūtye avase nihvaye vām vṛdhe cha
 no bhavatam vājasātau
 in straight actions, protection, continuously
 invoke, you, increase, and, us, become, in
 the gain of many types of wealth.

Details: *apna*: a synonym for action.

adyūtye: without wager, i.e., straight-forward
 actions without evil-taint.

1.112.25: Days and Nights

Guard us all-around during nights and
 days, with undiminished blessings,
 O Ashvins.

May Mitra, Varuṇa, Aditi, the Ocean,
 Earth and Heaven grant our prayers.

द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना
 सौभगेभिः । तन्नो मित्रो वरुणो मामहन्ता-
 मदितिः सिन्धुः पृथिवी उत द्यौः ॥ २५

dyubhir aktubhiḥ pari pātam asmān
 ariṣṭebhir ashvinā saubhagebhiḥ
 day, night, all-around, protect, us,
 undiminished, O Ashvins, blessings,
 tan no mitro varuṇo māmahantām
 aditiḥ sindhuḥ pṛthivī uta dyauh
 as in (1.94.16).

Next Hymn to Ashvins: 1.116

Hymn 1.113: Uṣhā: the Soul Emerges

Metre: Triṣṭup

- 1: Birth of Knowledge
- 2: Dawn and Night Alternate
- 3: Neither Clash Nor Tarry
- 4: Doors Opened
- 5: Three Types of Persons
- 6: Different Vocations
- 7: Sovereign of All Riches
- 8: Awakening the Dead
- 9: Work as Service to God
- 10: Ancient Dawns

- 11: Future Dawns
 - 12: Advent of Truth
 - 13: Makes the Days Progress
 - 14: Awakens the World
 - 15: Model of the Dawns
 - 16: Our Soul Has Emerged
 - 17: Shine on Us a Long Life
 - 18: Gives Life-energies
 - 19: Shine the Word on us
 - 20: Capacity for Work
- [Recall the earlier hymn (1.92) in Section X.]

1.113.1: Birth of Knowledge

This excellent Light, fairest of all radiances, has arrived; born is this far-extending and many hued Ray of knowledge.

Even as Uṣhas born (of Night) gives birth to the Sun, the night gives birth to the Dawn.

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकृतो
अजनिष्ट विभ्वा । यथा प्रसूता सवितुः सवायं
एवा रात्र्युषसे योनिमारैक् ॥ १

idam shreshṭham jyotiṣhām jyotir āgāt
chitraḥ praketo ajanishṭa vibhvā
this, excellent, among all radiances, Light,
has arrived, many-hued, rays of perception
of knowledge, manifested, far-extending,
yathā prasūtā savituḥ savāya evā rātrī
uṣhase yonim āraik
even as, born (of night), Sun, giving birth to,
in this way, night, Uṣha, womb, gives birth.

Details: Night is the state of our normal unilluminated consciousness. Uṣhas indicates the onset of Divine Consciousness. All that

manifests is in the womb of the night; discussed earlier in (1.13.7).

The Sun indicates the full Divine Consciousness. This consciousness manifests in our subtle body after the birth of Uṣhas. Hence Uṣha is said to give birth to Sun.

1.113.2: Dawn and Night Alternate

Parent of the Sun, the fair and bright Dawn, has arrived; the dark night has vacated her dwellings.

Akin, immortal, succeeding each other and effacing each other's colour they move in the Heaven.

रुशद्रत्सा रुशती श्वेत्यागादारैगु कृष्णा
सदनान्यस्याः । समानबन्धू अमृतै अनुची
द्यावा वर्णं चरत आमिनाने ॥ २

rushadvatsā rushatī shvetya āgāt āraik ū
kṛṣhṇā sadanāni asyāḥ
parent of the Sun, luminous, fair or white,
arrived, vacated, ., night, dwelling, her,
samānabandhū amṛte anūchī dyāvā
varṇam charata āmināne
akin, immortality, succeeding, Heaven,
colour, move, effacing.

Details: In the ordinary parlance, night is the absence of sun-light. However in the spiritual interpretation, the night holds in its womb the dawn who, in turn, has the Sun in her womb. Dawn and Sun clearly refer to the illumined states of consciousness. Dawn and night alternate in the subtle body.

1.113.3: Neither Clash Nor Tarry

Common and unending is the path of the sisters; guided by the Sun, they travel alternately.

They do not clash, neither do they tarry;
they are well-lighted, of common mind
and different in colour.

समानो अध्वा स्वस्रोरनन्तस्तमन्यान्या चरतो
देवशिष्टे । न मैथेते न तस्थतुः सुमेके
नक्तोषासा समनसा विरूपे ॥३॥

samāno adhvā svasror anantas tam
anyānyā charato devashiṣṭe
common, path, sisters, unending, that
(path), alternately, travel, guided by the
God(Sun),
na methete na tasthatuḥ sumeke
naktoṣhāsā samanasā virūpe
not, clash, not, tarry or stay, well-lighted,
night and dawn, with a common mind, one
having different psychological forms or
colours.

Details: *sumeke*: well-lighted; it clearly
cannot refer to the physical night. In the
spiritual night, light is hidden inside. S gives
several different meanings to this Word.

1.113.4: Doors Opened

Uṣha is known as a brilliant guide for
happy Truths; she of different colours
has opened the doors for us.
Lighting up the entire world, she gives us
luminous riches (or felicities); she issues
forth all the worlds.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरौ
न आवः । प्राप्या जगद्भ्यु नो रायो अख्यदुषा
अजीगर्भुवनानि विश्वा ॥ ४ ॥

bhāsvatī netrī sūnṛtānām acheti chitrā vi
duro na āvaḥ
brilliant, leader or guide, happy Truths,
known, many hues, ., doors, for us, (with vi)
open,

prārpyā jagat vi ū no rāyo akhyat uṣhā
ajīgar bhuvanāni vishvā
illuminating, world, ., happily, us, riches,
(with vi) illuminates abundantly, Uṣha, puts
out of her mouth (gives birth to), worlds, all.

Details: *duro*: doors; those in our subtle
body.

1.113.5: Three Types of Persons

Opulent Uṣha sets even the lazy on the
right course, one for enjoyment, one for
doing yajña, one for getting (creating) the
wealth.

To those having a limited view, she gives a
wide or extended sight; Uṣha issues forth
all the worlds.

जिह्मश्ये चरितवे मघोन्याभोगय इष्टये राय
उ त्वम् । दभ्रं पश्यद्भ्य उर्विया विचक्ष उषा
अजीगर्भुवनानि विश्वा ॥ ५ ॥

jihmashye charitave maghoni ābhogaya
iṣṭāye rāya u tvam
lazy persons, on the right path, opulent
(one), for enjoyment, for doing yajña,
wealth, even, you,
dabhram pashyadbhya urviyā vichakṣha
uṣhā ajīgar bhuvanāni vishvā
little, who see, wide or extended, vision,
Uṣha, ., ., ., as in (1.113.4).

Details: The verse alludes to three types of
persons, the first is the class of artisans and
traders who create the wealth, the second is
the class of those who love enjoyment, third is
the class of persons interested in higher
spiritual pursuits like the subtle yajña.

Everyone has all these features, but one of
them dominates over others.

1.113.6: Different Vocations

She directs one towards acquiring hero-strength, one to Divine Hearing, one to desired objects and one to the great yajña.

All follow their respective vocations in life; Uṣha issues forth all the worlds.

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव
त्वमित्यै । विसदृशा जीविताभिप्रचक्ष उषा
अजीगर्भुवनानि विश्वा ॥ ६

kṣhatrāya tvam sharavase tvam mahīyā
iṣṭaye tvam arthamiva tvam ityai
hero-strength, you, Divine Hearing, you,
great, yajña, you, desired object, you, follow,
visadṛshā jīvitā abhiprachakṣha uṣhā
ajīgar bhuvanāni vishvā
many different, vocations for the living, in
their presence, ., ., ., as in (1.113.4).

Details: Uṣha, the indwelling consciousness, directs every person in the vocation suitable to his/her nature. Note the four types mentioned here are different from the popular four *varṇās* namely brāhmaṇa, kṣatriya, vaiśya, śūdra. The type devoted to acquiring intuitive capacities called Divine Hearing are needed among all the four categories of later times.

1.113.7: Sovereign of All Riches

The daughter of Heaven is seen illuminating all; she is robed with Light, and is youthful.

She is the sovereign of all riches on Earth; shine here full today, O Auspicious Uṣha.

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः
शुक्रवासाः ।

विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह
सुभगे व्युच्छ ॥ ७

eṣhā divo duhitā pratyadarshi
vyuchchhanthī yuvatīḥ shukravāsāḥ
all, Heaven, daughter, seen directly, lighting
up, youthful, with white-robe or a robe of
Light,

vishvasya īshānā pāthivasya vasva
uṣho adyeha subhage vyuchchha
all, sovereign, Earth, riches, Uṣha, now and
here, auspicious, shine completely.

Details: The epithet, 'sovereign of all riches', is usually ascribed to the Goddess Shrī whose verses occur in the *khila* part of Rig Veda. In the Veda the powers are not strictly demarcated among the different Gods or Goddesses.

1.113.8: Awakening the Dead

She follows the path of the Dawns that are past; she is the first of the Eternal Dawns to come.

Uṣha illumines all, impelling the living beings to progress (to perfection); and awakens someone who was dead.

परायतीनामन्वेति पथं आयतीनां प्रथमा
शश्वतीनाम् । व्युच्छन्ती जीवमुदीरयन्त्युषा
मृतं कं च न बोधयन्ती ॥ ८

parāyatīnām anveti pātha āyatīnām
prathamā shashvatīnām
previous dawns, follows, path, yet to come,
first, eternal,
vyuchchhantī jīvam udīrayantī uṣhā
mṛtam kamchana bodhayantī
illumines, living, urging forward, Uṣha,
dead, someone, awakening.

Details: As mentioned earlier, for the persons interested in the internal yajña, there are several dawns before the onset of the Divine Sun.

The last line should be understood symbolically. A person who has no idea of higher ideals like immortality is dead in a spiritual sense, though he is physically living. She awakens some persons in this group also.

1.113.9: Work as Service to God

O Uṣha, you have caused Agni to be kindled (in us); with the Light of the Sun, you have uncovered the darkness and illumined the world.

You have awakened the persons interested in yajña to do the work; thus you have done good service to the Gods.

उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा
सूर्यस्य । यन्मानुषान्यक्ष्यमाणं अजीगस्त-
देवेषु चकृषे भद्रमग्रः ॥ ९

uṣho yat agnim samidhe chakartha vi
yat āvaḥ chakṣhasā sūryasya

Uṣha, which (work), Agni, to be kindled,
done, ., which (work), (with vi) uncovered,
sight, Sun,

yat mānuṣhān yakṣhyamāṇān ajīgas tat
deveṣhu chakṛṣhe bhadram apnaḥ
which, human beings, persons interested in
yajña, awakened, that, for the Gods, done,
auspicious, work.

Details: The pronoun *yat* that occurs in the first three lines refers to the work of illuminating, namely lighting Agni within (us), lighting the world by removing darkness and illuminating the work of yajña to be done by the yajamāna.

Here is the seed of Karma yoga, work as a service to the Divine.

vi + āvaḥ: vyāvaḥ: uncovered (the psychological darkness).

1.113.10: Ancient Dawns

How long a time ago have risen the Dawns? certainly she has risen at ancient times and will certainly dawn in future. Yearning for the earlier (dawns), she becomes capable of dawning; shining bright, she goes forth with the others to follow.

कियात्या यत्समया भवाति या व्युषुर्याश्च नूनं
व्युच्छान् । अनु पूर्वाः कृपते वावशाना
प्रदीध्याना जोषमन्याभिरिति ॥ १०

kiyāti ā yat samayā bhavāti yā vyūṣhur
yāḥ cha nūnam vyuchchhān
how long ago, ., that, time, occurs, she
(Uṣha), risen, she, and, certainly, will dawn
in the future,

anu pūrvāḥ kṛpate vāvashānā
pradīdhyānā joṣham anyābhir eti
. , earlier (dawns), (with anu) becomes
capable, yearning, shining bright, along
with, others, goes.

Details: There is no conflict between the previous dawns and future dawns. They follow each other successively.

1.113.11: Future Dawns

Gone are the mortals who, in ancient times, beheld the ancient dawn rising. She is now being seen directly by us also; they will come who will see her in future.

ईयुष्टे ये पूर्वतरामपश्यन् व्युच्छन्तीमुषसं
मर्त्यासः । अस्माभिरू नु प्रतिचक्ष्याभूदो ते
यन्ति ये अपरीषु पश्यान् ॥ ११

īyuh te ye pūrvatarām apashyan
vyuchchhantīm uṣhasam martyāsaḥ
gone, they, who, ancient times, saw, rising,
Uṣha, mortals,
asmābhir ū nu pratichakṣhya ābhūt o te
yanti ye aparīṣhu pashyān
by us, also, us, beheld directly, become, ..
they, (with o treated as ā) go, who, after-
times, behold.

Details: The Truth-Light of the Dawn will manifest itself at all times.

1.113.12: Advent of Truth

O Scatterer of foes, guardian of Truth, you
manifest for the advent of Truth;
O Happy One, you are the impeller of
true speech.

O Uṣha, Most Auspicious One, who
supports the advent of the Gods, shine
full here today, O Most Excellent One.

यावयद् द्वेषा ऋतपा ऋतेजाः सुम्नावरीं सूनृतां
ईरयन्ती । सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः
श्रेष्ठतमा व्युच्छ ॥ १२

yāvayat dveṣhā ṛtapā ṛtejāḥ sumnāvarī
sūnṛtā īrayantī
scatterer, foes, guardian of Truth, manifest
for the advent of Truth, happy, true words,
impeller,
sumaṅgalīr bibhratī devavītim iha ady
uṣhaḥ shreṣṭhatamā vyuchchha
most auspicious, carrying, advent of Gods,
here, now, Uṣha, most excellent, shine full.

1.113.13: Makes the Days Progress

Divine Uṣha has dawned continuously
from ancient times; endowed with riches
of several kinds, she has manifested this
world.

So will she shine in future to make the
days progress; ageless, immortal, she
moves from her strength arising from her
own nature.

शश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो
मघोनी । अथो व्युच्छादुत्तरां अनु
द्यूनजरामृतां चरति स्वधाभिः ॥ १३

shashvat purā ushāḥ vyuvāsa devī atho
adya idam vyāvo maghoni
continually, from ancient times, Uṣha,
dawned or risen, Goddess, later, now, this
(world), illumines, with several types of
wealth,
atho vyuchchhāt uttarān anu dyūn ajarā
amṛtā charati svadhābhiḥ
later, shines, goes up, towards, Heaven,
ageless, immortal, which moves up, on the
strength arising from her nature.

Details: In the second half the idea is that she
intends that there should be some progress
each day.

1.113.14: Awakens the World

Uṣha lights up with her lustres the vast
space of Heaven; she has thrown off her
dark form.

To awaken the world (with the rays of
consciousness), Uṣha approaches in her
car drawn by purple steeds.

व्य॑ञ्जिभिर्दिव॑ आ॒ता॒स्वद्यौ॒दप॑ कृ॒ष्णां नि॒र्णिजं॑
दे॒व्यावः॑ । प्र॒बो॒धय॑न्त्यरु॒णेभि॒रश्वै॒रोषा॑ या॒ति
सु॒युजा॒ रथे॑न ॥ १४

vi añjibhir diva ātāsu adyaut apa
kṛṣṇām nirṇijam devī ivah
., lustres (or decorations), Heaven, the vast
quarters or space, (with vi) lights up, .,
dark, form, Goddess, (with apa) throws
away,

prabodhayanti aruṇebhir ashvair oṣhā
yāti suyujā rathena
awakening, purple or color of action, steeds,
Uṣha, approaches, yoked, with the car.

Details: The word *prabodhayanti* clearly
indicates that the awakening in the world is
not merely physical. She awakens with the
power of *chit*, consciousness.

1.113.15: Model of the Dawns

Bringing with her life-sustaining energies,
awakening (the yajamāna), Uṣha imparts
wondrous radiance (to him).

Model of the countless dawns that have
come earlier, she appears the first of the
brilliant ones to come.

आ॒वह॑न्ती पो॒ष्या वा॒र्याणि॑ चि॒त्रं के॒तुं कृ॑णुते
चे॒कि॒ताना॑ । ई॒युषी॑णामु॒पमा॑ शश्व॒तीनां॑
वि॒भाती॑नां प्र॒थमो॑षा व्य॒श्चैत् ॥ १५

āvahantī poṣhyā vāryāṇi chitram ketum
kṛṇute chekitānā

brings, life-sustaining, blessings or divine
energies, wondrous, radiance, does or
imparts, awakening (him to the Truth-
Light),

īyushīnām upamā shashvatīnām
vibhātīnām prathamā uṣhā vyashvait
which have gone earlier, model, many or
countless, shining brilliantly, first, Uṣha,
increases with her radiance.

1.113.16: Our Soul has Emerged

Arise and proceed to the higher planes;
our inspired being or soul has emerged;
the darkness has departed; Truth-Light
approaches (us).

It opens the way for the Sun to travel; let
us go (to the higher plane) where life
increases.

उदी॑र्ध्व जी॒वो अ॒सुर्न॒ आगा॑दप॒ प्रागा॑त्तम॒ आ
ज्योति॑रिति । अ॒रैक्प॑न्थां या॒तवे॒ सूर्या॑याग॒न्म
यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥ १६

udīrdhvam jīvo asur na āgāt apaprāgāt
tama ā jyotir eti

arise and proceed to the higher planes, (our)
soul or being, inspired or impelled, us, has
emerged, departed, darkness or ignorance,
., Truth-Light, (with ā) approaches,

āraik panthām yātave sūryāyā aganma
yatra pratiranta āyuh

opens, the path, to travel, to Sūrya, (let us)
go, where, increases, life.

Details: This verse is the root of the famous
verse in Kaṭha U. (3.14) which uses
uttishṭhata instead of *udīrdhvam*.

1.113.17: Shine on Us a Long Life

The singer of the laud, Rebha, utters the
well-connected mantra-words, praising
the refulgent Dawns.

O Queen of Plenty, may that Light shine on the singer who lauds you; shine down on us continuously a (long) life with the successors (for our knowledge).

स्यूमना वाच उदियति वह्निः स्तवानो रेभ
उषसौ विभातीः । अद्या तदुच्छ गृणते
मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥ १७

syūmanā vācha udiyarti vahniḥ stavāno
rebha uṣhaso vibhātīḥ
well-connected, mantra-words, utters,
carrying (the hymns), praising, (the Seer)
Rebha, Uṣha or Dawn, refulgent,
adyā tat uchchha gṛṇate maghoni asme
āyur nididīhī prajāvat
today, that (Light), shine, who lauds you,
queen of plenty, us, life, shine continuously,
with progeny or successors (of our
knowledge).

1.113.18: Gives Life-energies

May she who is united with the Rays and the all-powerful might manifest herself in the mortal giver.

Like the wind she forms gracefully the hymns on auspicious Truths uttered at the end of the yajña. May she give the life-energies to the Soma-preparing yajamāna.

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे
मर्त्याय । वायोरिव सूनृतानामुदके ता
अश्वदा अश्वत्सोमसुत्वा ॥ १८

yā gomatīr uṣhasaḥ sarvavīrā
vyuchchhanti dāśuṣhe martyāya
who, united with Rays, Uṣha, with all-
powerful might, manifesting, in the giver,
mortal,

vāyoriva sūnṛtānām udarke tā ashvadā
ashnavat somasutvā
like wind, hymns on auspicious Truths,
forms at the end of yajña, she, giver of the
life-forces, obtain, Soma-pressing
(yajamāna).

1.113.19: Shine the Word on Us

Mother of the Gods, face of Aditi, the
Great One who reminds us of the yajña,
shine profusely.
Approving us, shine on us the Word;
cherished by all, make us prominent (or
be born) among the God-loving perfect
persons.

माता देवानामदितेरनीकं यज्ञस्य केतुर्वृहती वि
भाहि । प्रशस्तिकृद् ब्रह्मणे नो व्युच्छा नो
जनै जनय विश्ववारे ॥ १९

mātā devānām aditer anīkam yajñasya
ketur bṛhatī vibhāhī
mother, Gods, of Aditi, face, of yajña, sign
or ray, great one, shine profusely,
prashastikṛt brahmaṇe no vyuchchhā no
jane janaya vishvavāre
approving us, Word, us, shine, on us, (midst
of) Gods or persons, make us prominent or
take birth, cherished by all.

1.113.20: Capacity for Work

O Uṣha, may you give the wonderful capacity for work to the yajamāna praising you; you (lead him) to happy good (bhadram).

May Mitra, Varuṇa, Aditi, the Ocean, Earth and Heaven grant our prayers.

यच्चित्रमप्रं उषसो वहन्तीजानाय शशमानाय
भद्रम् । तन्नो मित्रो वरुणो मामहन्तामदितिः
सिन्धुः पृथिवी उत द्यौः ॥२०

yat chitram apna uṣhaso vahantī jānāya
shashamānāya bhadram
whatever, wondrous, work, Uṣha, brings, to
the devoted yajamāna, who praises,
auspicious,
tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauh
... as in (1.94.16).

Details: This verse indicates the vision of the Vedic Seers in connecting ordinary work to the Divine. Uṣha gives the capacity for doing work to the seeker.

Hymn 1.114: Rudra's Force on Man for Progress

Metre: 1-9, Jagatī; 10,11, Triṣṭup

- 1: Let All be Disease-free
- 2: Bring Us the Supreme Bliss
- 3: Rudra Gives Happiness Easily
- 4: The Anger of Gods
- 5: Secure Home
- 6: He is Most Sweet Among All
- 7: May No Harm Come to Us
- 8: Your Wrath
- 9: Auspicious Intelligence
- 10: Happiness in Two States
- 11: Rudra Listens to Our Call

[Mantrās 1, 2, 7, 8, 10 are in TS (4.5.10).]

Previous hymn to Rudra-Shiva: 1.43

1.114.1: Let All Be Disease-free

To the mighty Rudra with braided hair, who destroys the foes, we offer these songs of praise.

In this way may both the two-stationed and four-stationed persons be happy; may all the members of this community be well-nourished and free from disease.

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र
भरामहे मतीः । यथा शमसद् द्विपदे चतुष्पदे
विश्वं पुष्टं ग्रामे अस्मिन्नानातुरम् ॥ १

imā rudrāya tavase kapardine kṣhayat
vīrāya pra bharāmahe matiḥ
these, to Rudra, mighty, one with braided
hair, destroyer, (heroic) foes, offer, mindful
songs,

yathā sham asat dvipade chatuṣpade
vishvam puṣṭam grāme asmin
anāturam

in this way, happiness, happen, two-stationed, four-stationed, all (living beings), nourish, community, this (our), free of disease.

Details: Dvipade and Chatuṣpade: Two-stationed; Four-stationed, see (1.49.3).

kapardine: one with braided hair or one having fear-causing appearance; Rudra is the father of the Maruts who are capable of terrific work but also have a fear-causing appearance.

kṣhayat vīrāya: destruction of the psychological foes who are always strong.

1.114.2: Bring Us the Supreme Bliss

O Rudra, be gracious to us and bring us the Supreme Bliss (ānanda); O Destroyer of foes, may we serve you with surrender (*namasā*).

The well-being (*sham*) and the capacity for perfect work (*yoh*) won by yajña by our father Manu, may we obtain these two benefits under your guidance, O Rudra.

मृळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय
नमसा विधेम ते । यच्छं च योश्च मनुराये जे
पिता तदश्याम तव रुद्र प्रणीतिषु ॥ २

mṛlā no rudra uta no mayah kṛdhi
kṣhyat vīrāya namasā vidhema te
gracious, us, Rudra, and, us, bliss, do or
bring, destroy, the foes, with surrender,
serve, you,

yat sham cha yoh cha manu āyeje pitā
tat ashyāma tava rudra praṇītiṣhu
which, well-being, and, warding-off evil,
and, Manu, won by yajña, father, that,
obtain, your, Rudra, your guidance.

Details: *yoh*: doing actions well, ability to ward-off or remove evil or other bad tendencies.

1.114.3: Rudra Gives Happiness Easily

By the worship of the Gods, may we obtain your grace, O Rudra, one who showers gifts of energies, destroyer of foes;

You grant happiness to all persons who (merely) wish for it; may we with uninjured heroes bring you offerings.

अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव
रुद्र मीध्वः । सुमयन्निद् विशो अस्माकमा
चरारिष्टवीरा जुह्वाम ते हविः ॥ ३

ashyāma te sumatim devayajyayā
kṣhayat vīrasya tava rudra mīdhvah
obtain, your, gracious mind, the worship of
the Gods, destroyer, of foes, your, Rudra,
one who showers (gifts),

sumnāyannit visho asmākam āchara
ariṣṭa vīrā juhavāma te haviḥ
by merely wishing for happiness, all persons,
our, bring or grant, uninjured, heroes, give
or bring, you, offerings.

Details: The idea is that Rudra offers happiness for devotees who merely wish for it. The devotee feels he is getting the gift without any self-effort.

1.114.4: The Anger of Gods

The luminous Rudra, the Seer who performs yajña, him we incessantly invoke for protection.

He throws far away those who show anger or disregard for him; we pray for his grace.

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि
ह्वयामहे । आरे अस्मद् दैव्यं हेळो अस्यतु
सुमतिमिद् वयमस्या वृणीमहे ॥ ४

tveṣham vayam rudram yajñasādham
vaṅgkum kavim avase nihvayāmahe
luminous, we, Rudra, performer of yajña,
cunning person, Seer, protection, invoke
incessantly,

āre asmat daivyam heḷo asyātu
sumatimit vayam asya āvṛṇīmahe
far, our, of Gods, anger, remove or throw,
grace, we, his, seek or pray for.

Details: An ordinary person does so many actions unconsciously and thus indirectly shows disrespect to the cosmic forces. Any unconscious act has a reaction, termed here as the anger of the cosmic power or God. Rudra, by his pressure, makes the human being learn his mistakes and thus minimises the effects of man's unconscious acts.

vaṅgkum: one who shows round-about or superficially clever paths. The idea is that he destroys the demonic foes who follow crooked paths by their clever ways.

1.114.5: Secure Home

We invoke incessantly with surrender him from Heaven who is with brilliant light, braided hair, and luminous form.

Bearing in his hands excellent medicaments, may he grant us a secure home and an armour of health and happiness.

दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि
ह्वयामहे । हस्ते बिभ्रद् भेषजा वार्याणि शर्म
वर्मं च्छर्दिस्मभ्यं यंसत् ॥ ५

divo varāham aruṣham kapardinam tveṣham rūpam namasā nihvayāmahe
Heaven, one with brilliant light, shining, one with braided hair, luminous, form, with obeisance, invoke incessantly,
haste bibhrat bheṣajā vāryāṇi sharma varma chhardiḥ asmabhyam yamsat
in the hands, bearing, medicaments, excellent, health and happiness, armour, secure home, us, grant or vouch safe.

Details: *varāham*: *varam* + *aham*, supreme + day or light. No need to bring in the Purāṇa story of the boar incarnation.

chhardiḥ: secure home; a psychological shelter which provides protection from the psychological foes or demons.

1.114.6: He is Most Sweet Among All

To Rudra, the father of Maruts, are these hymns sung; he is most sweet among all sweet persons, and increases (his power) in the seeker.

O Immortal One, grant enjoyment to us, mortals; be gracious to me, to children and grand-children (successors).

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो
रुद्राय वर्धनम् । रास्वा च नो अमृत
मर्तभोजनं तमने तोकाय तनयाय मृळ ॥ ६

idam pitre marutām uchyate vachah svādoḥ svādiyo rudrāya vardhanam
this, father, Maruts, sang, hymns, sweeter, among the sweet, for Rudra, increaser,
rāsvā cha no amṛta marta bhojanam tmane tokāya tanayāya mṛḷa
give, and, to us, immortal, mortal, food or enjoyment, to me, to sons, grand-children, give happiness.

Details: *toka, tanaya*: progeny or successors. This is important for the Rishi for preserving the wisdom given by his teachers.

1.114.7: May No Harm Come to Us

Protect the great ones or the little ones amongst us; protect the begetting ones or the begotten ones.

Protect our father or mother; protect the bodies of persons dear to us, O Rudra.

मा नो महान्तमुत मा नो अर्भकं मा न
उक्षन्तमुत मा न उक्षितम् । मा नो वधीः पितरं
मोत मातरं मा नः प्रियास्तन्वौ रुद्र रीरिषः ॥ ७

mā no mahāntam uta mā no arbhakam mā na ukṣhantam uta mā na ukṣhitam
not, us, great, or, not, us, small or children, not, us, begotten, or, not, us, begetting,
mā no vadhīḥ pitaram mā uta mātaram mā naḥ priyās tanvo rudra rīriṣah
not, us, harm, father, not, also, mother, not, us, dear, bodies, Rudra, harm.

Details: *mā no vadhiḥ*: May no harm come to us; protect us. This phrase is usually mistranslated as, 'harm us not' as if the aim of Rudra is to harm us. Harm comes to us because of our carelessness. Rudra helps us appropriately in minimizing or avoiding the harm.

Rudra is the force behind evolution. He wants all beings to progress in all ways and applies the necessary force on individuals. For persons steeped in *tamas* or ignorance and persons in their inner circle this force necessarily causes pain. Hence the *tamasic* seeker prays, 'Do not harm my dear ones'.

1.114.8: Your Wrath

Protect our children and grandchildren (successors), our men, our cows or steeds.

Slay not our heroes in your wrath,
O Rudra; we invoke you ever more with offerings.

मा नस्तोके तनये मा न आयौ मा नो गोषु मा
नो अश्वेषु रीरिषः । वीरान् मा नो रुद्र भामितो
वधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥ ८

mā naḥ toke tanaye mā na āyau mā no goṣhu mā no ashveṣhu rīriṣaḥ
not, our, sons, progeny, not, our, men, not,
our, cows, not, our, steeds, harm,
vīrān mā no rudra bhāmito vadhīr
haviṣmantāḥ sadamit tvā havāmahe
(our) heroes, not, us, Rudra, wrath, slay,
offerings, all the time, you, invoke.

Details: Rudra's wrath (*bhāmita*) is his reaction to the actions of persons who actively oppose his goals of all-round progress. These persons unconsciously become allied with the forces of falsehood, under some euphemism such as preserving the tradition or they are

steeped in laziness. The seeker in this verse realises his mistakes and prays for Rudra's grace.

1.114.9: Auspicious Intelligence

I offer you respectfully these hymns like a herdsman. O Father of Maruts, bestow happiness on us.

Your intelligence gives us the happy good (*bhadra*) and intense bliss; it is also auspicious; later we solicit your protection.

उप ते स्तोमान् पशुपा इवाकरं रास्वा
पितर्मरुतां सुममस्मे । भद्रा हि ते सुमति-
र्मृळयत्तमार्था वयमव इत् ते वृणीमहे ॥ ९

upa te stomān pashupā iva akaram
rāsvā pitar marutām sumnam asme
., to you, hymns, herdsman, like, (with upa)
offer respectfully, give, father, Maruts,
happiness, to us,
bhadrā hi te sumatiḥ mṛṇayat tama athā
vayam avaḥ it te vṛṇīmahe
the happily good, ., your, intelligence, gives
bliss, exceedingly, later, we, protection, .,
your, grant (us).

Details: Just as a herdsman takes the cows out of their stall, uses them or grazes them and returns them to the stall, the seeker takes the hymns from their abode, chants them and returns them to their abode. The idea is all human beings are only care-takers and cannot create anything really new. All things are already there. For *bhadra*, see (1.1.6).

upa + akaram: respectfully offer

1.114.10: Happiness in Two States

Far be you (dart) which kills our cows and persons. Destroyer of foes, let thy felicity be ours.

Make us happy and give us your (blessed) message; grant us happiness in two stations.

आरे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुममस्मे ते
अस्तु । मृळा च नो अधि च ब्रूहि देवाधा च
नः शर्म यच्छ द्विवर्हाः ॥ १०

āre te goghnam uta pūruṣagham
kṣhayat vīra sumnam asme te astu
far be, your, killing of cows, or, death of
persons, destroyer, enemy horses, felicity,
ours, yours, be,
mṛlā cha no adhi cha brūhi deva adhā
cha naḥ sharma yachchha dvibarhāḥ
(make us) happy, and, us, ., and, (with adhi)
speak the blessed words, God, then, and, us,
happiness, grant, two stations,

Details: It has been mentioned earlier that Rudra is the leader of evolution who pressures all persons to progress. For making an immature person mature, Rudra hammers him like a sculptor hammering the block of stone to yield the required shape. The harm to his near relatives and the possessions like cows wakes up the seeker to walk on the right path.

dvibarha: two-stations; the status here and the status after death.

1.114.11: Rudra Listens to Our Call

Seeking protection, we have uttered this hymn of surrender to him; may Rudra, along with the Maruts, listen to our call. May Mitra, Varuṇa, Aditi, Sindhu, Earth and Heaven grant our prayer.

अवौचाम नमो अस्मा अवस्यवः शुणोतु नो
हव रुद्रो मरुत्वान् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ११

avochāma namo asmā avasyavaḥ
shṛṇotu no havam rudro marutvān
uttered, this surrender, our, desirous of
protections, listen, our, call, Rudra, Maruts,
tan no mitro varuṇo māmahantām
aditiḥ sindhuḥ pṛthivī uta dyauḥ
same as in (1.94.16).

[The mantrās 1,2,7,8,10 of this Sūkta (1.114) are also in Kṛishṇa Yajur Veda Taittirīya Samhitā (TS) (4.5.10) and the Shukla Yajur Veda Vājasaneyā Samhitā, ch. 16. See the Concordance in Part V for details.]

Hymn 1.115: Sūrya, the Soul of All

Metre: Triṣṭup

- 1: Sūrya has Filled All the Worlds
- 2: Seekers Extend the Yajña to Reach the Truth
- 3: Steeds Lead the Devotee to Svar
- 4: Active Spiritual Experience and the Period of Absorption
- 5: The States of Day and Night
- 6: Free Us from Doing Wrong Actions

The entire Sūkta is used in the *sandhya* worship in the Rig Vedic tradition (*khanda-rāja-dikṣhita-virachita-sandhya mantrārtha dīpika*), in [40, vol.3]. Some mantrās from this Sūkta are used in the *sandhya* worship in all traditions.

1.115.1: Sūrya has Filled all the Worlds

The wonderful face of the Gods has risen, the eyes of Mitra, Varuṇa and Agni. The Heaven, Earth and the Midworld have been filled by the Sun, the soul of all that moves and moves not.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य
वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं
सूर्य आत्मा जगतस्तस्थुषश्च ॥ १

chitram devānām udagāt anīkam
chakṣuḥ mitrasya varuṇasya agneḥ
wonderful, of the Gods, has risen, face, eye,
of Mitra, of Varuṇa, of Agni,
āprā dyāvā pṛthivī antarikṣham sūrya
ātmā jagataḥ tasthuṣhaḥ cha
filled, Heaven, Earth, midworld, Sūrya,
soul, of mobile, immobile, and.

Details: Outwardly this verse is a description of the sun-rise. In the esoteric sense, it is the manifestation of Truth-Light in the subtle body. The second verse confirms the esoteric view while it does not support the purely physical interpretation. The second half of this verse declares the existence of a single soul *ātma* which pervades everything. This verse is in TS (1.4.43), VS (7.42) etc.

anīkam: face or Rays of Truth-Light.

1.115.2: Seekers Extend the Yajña to Reach the Truth

The Sun follows the divine resplendent Uṣhas as a man does a woman. Then do seekers of God extend (the sacrifice) over ages to the auspicious (truth) for happiness and welfare.

सूर्यो देवीमुषसं रोचमानां मर्यो न
योषामभ्येति पश्चात् । यत्रा नरो देवयन्तो
युगानि वितन्वते प्रति भद्राय भद्रम् ॥ २

sūryo devīm uṣhsam rochamānām
maryo na yoṣhām abhyeti pashchāt
Sūrya, divine, Uṣhas, resplendent, man, as,
woman, follows, after (the manifestation),

yatrā naro devayanto yugāni vitanvate
prati bhadṛāya bhadram
where, men, seekers of God, ages, extend,
towards, for happy state, to the auspicious
(truth).

Details: Uṣha: dawn indicates the onset or the first glimpse of the spiritual experience. After the experience of dawn, the manifestation of the highest Light of the Truth symbolized by Sun is sure to follow.

After the onset of dawn, the seekers of God intensify their inner yajña-journey which may span over ages so as to reach the auspicious Truth which leads to a happy state, full of felicities.

1.115.3: Steeds Lead the Devotee to Svar

The auspicious steeds of Sūrya, lustrous, many-hued, leading to the goal, duly praiseworthy,
Have ascended to the summit of the Heaven and they speed round Earth and Heaven instantly.

भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा
अनुमाद्यासः । नमस्यन्तो दिव आ पृष्ठमस्थुः
परि द्यावापृथिवी यन्ति सद्यः ॥ ३

bhadṛā ashvā haritaḥ sūryasya chitrā
etagvā anumādyāsaḥ
happy Good, steeds or life-energies,
lustrous, of Sūrya, many-hued, leading to
the goal, duly praiseworthy,
namasyanto diva ā pṛṣṭham asthuḥ
pari dyāvā pṛthivī yanti sadyaḥ
worshipful, Heaven, ., summit, (with ā) duly
ascend, around, Heaven, Earth, speed,
instantly.

Details: *ashvaḥ*: the steeds indicate not only life-energies, but also the Rays of Consciousness of the Sun carrying out the actions of the Sun.

The mere sight of the symbolic steeds on the worlds endows the worlds with their luminous power. The worlds include the Earth, the world of life-energies and the mental world.

1.115.4: Active Spiritual Experience and the Period of Absorption

Such is the Divinity, such is the greatness of the Sun that he withdraws the rays spread over, with the task unfinished. When he has unyoked his steeds from their station, then does the night spread the veil over all the world.

तत्सूर्यस्य देवत्वं तन्महत्त्वं मध्या कर्तोर्विततं
सं जभार । यदेदयुक्त हरितः सधस्थादाद्रात्री
वासस्तनुते सिमस्मै ॥ ४

tat sūryasya devatvam tan mahitvam
madhyā kartoḥ vitatam samjabhāra
that, of Sūrya, divinity of lordship, that,
greatness, middle of a task, of action, rays
spread over, withdraws,
yadet ayukta haritaḥ sadhasthāt āt ratri
vāsaḥ tanute simasmai
at this time, unyoked, the lustrous (steeds),
from their station, later, night, veil, spreads,
all over the world.

Details: The verse can be interpreted as the description of the physical sunset; then the phrase, 'with the task unfinished', would have no meaning. The verse has a deep meaning in the esoteric interpretation.

The Divine Sun pours his Grace on the yajamāna resulting in his spiritual experience. But time is needed so that his being can take full advantage of the grace and climb higher in the ladder of consciousness. Hence the Sun stops the flow of the rays and allows the state of night to come over, during which state the seeker can fully absorb the experience. Clearly, Night here is not physical but a passive state of consciousness.

1.115.5: The States of Day and Night

Through the sight of Mitra and Varuṇa the Sun displays his form in the Heaven *dyu*. His steeds well maintain his eternal power, bright (at one time) and dark (at another).

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते
द्योरुपस्थे । अनन्तमन्यद् रुशदस्य पाजः
कृष्णमन्यद्हरितः सं भरन्ति ॥ ५

tat mitrasya varuṇasya abhichakṣhe
sūryo rūpam kṛṇute dyauḥ upasthe
at that time, of Mitra, of Varuṇa, fronting or
sight of, Sūrya, form, displays, the world
dyu, stays near,
anantam anyat rushat asya pājaḥ
kṛṣṇam anyat haritaḥ sambharanti
eternal, other, luminous, his, might, dark
(night), other, bright (day), maintains.

Details: Varuṇa's power frees the Rishi of the bondage. The steeds symbolize the rays of consciousness of the Divine Sun who alternately gives the state of Light and the passive state or Night. The state of Light destroys the inconscience. In the passive state referred to as dark, he allows the experience to be spread over the being, allowing for the

experience to be digested after which the Day or the flow of the Sun's rays start. Night or the passive state in the Veda refers to the state of consciousness, referred to in the later literature as dream and sleep, when the being fully utilizes the spiritual experience obtained in the active or waking state.

tat: at that time; the time of manifestation of Truth-Light.

1.115.6: Deliver Us from the Tendency for Wrong Actions

This day, O Gods, with the rising of the sun, protect us completely from the tendency for doing wrong actions.

And may Mitra, and Varuṇa, Aditi, ocean, Earth and Heaven grant it.

अद्या देवा उदिता सूर्यस्य निरहंसः पिपृता
निरवद्यात् । तन्नो मित्रो वरुणो
मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥६

adyā devā uditā sūryasya niḥ amhasaḥ
pipṛtā niravadyāt

this day, O Gods, rising, of the sun, ., sin,
(with ni)protect us completely, wrong action,
tat no mitro varuṇo māmahantām aditiḥ
sindhuḥ pṛthivī uta dyauḥ
same as in (1.94.16).

Details: Note the mention of the phrase, “deliver us from both wrong action and sin”. Clearly sin is something not rigidly connected to the idea of action. Sin in Veda is more psychological than a result of physical action. Wrong action means an action which is not harmonious or one in which the components do not cohere properly. For a discussion of the concept of sin in Rig Veda see the hymn (1.97) to Agni in this volume.

udita: It is the manifestation of the Rays of Truth, not mere light of the physical Sun.

Section XII: Sūktās (1.116-1.121)

Riṣhi: Kakṣhīvān Dairghatamasah Aushijah

Sūкта	Hymn title	Page
Ashvins (1.116-1.120)		
1.116	Doctrine of the Mystic Honey (25)	577
1.117	Sight, Hearing and Release from Bonds (25)	587
1.118	Complete our Knowledge (11)	597
1.119	Car and the Seer Vāmadeva (10)	600
1.120	Secret Knowledge (12)	604
1.121	Indra or the All-Gods (15)	608

Kakṣhīvān means one who knows the secret or mystery (*kakṣhi*). As the name implies, this Riṣhi has firsthand knowledge of certain aspects of esoteric knowledge including the doctrine of Madhu Vidya as stated in these mantrās. He is said to be the descendent or disciple of the famous Riṣhi Dīrghatamas, known for his highly symbolic hymns like RV (1.164). The name of the Riṣhi first appears in RV (1.18.1) with the phrase '*kakṣhīvantam auṣhijah*'. These two words have been translated as, 'one who knows the secret' and 'one born of lustre'. This Seer belongs to the Āṅgīrasa or Pajra lineage as mentioned in (1.117.6). In these verses, the lady Seer Ghoshā, the daughter of Kakṣhīvān is mentioned. To her, Ghoshā Kākṣhīvātī, was revealed two Sūktās RV (10.39) and RV (10.40) dedicated to the deities Ashvins. This

Riṣhi had two sons or disciples, Shabara and Sukīrti, who are also among the Riṣhīs of the Rig Veda. The help given to the famous Riṣhi Vāmadeva who is known for his hymns with a high degree of symbolism is mentioned here in (1.119.7). Riṣhi Vāmadeva (4.26.1) identifies himself with the Riṣhi Kakṣhīvān. The Riṣhi has several other hymns to his credit such as (1.125) dealing symbolic *dakṣhiṇa*. It can be regarded as the symbolism of gifts as well as the power of discernment.

Unlike many other Riṣhīs, Kakṣhīvān does not begin with a hymn to Agni. Among his 5 hymns here, 4 are for Ashvins, his favourite deities and the other one is for Indra.

In (1.119.9), the Riṣhi explicitly mentions the doctrine of the Mystic Honey along with the anecdote of its revelation. The Seer refers to himself as *makṣhi* (honey-bee) which is eager for honey. We give a brief account of the legend and the knowledge.

Legend of Madhu Vidya: The Riṣhi Dadhyaṅg Atharvan and Ashvins

This legend is mentioned both in Rig Veda (RV, 1.84.13, 14; 1.116.12, 1.117.22, 1.119.9) and also in the Brh. U. (II.5) as part of the doctrine of Delight, Madhu Vidyā. This doctrine states that the whole universe is permeated by bliss, which can be felt by anyone who is receptive. The doctrine itself is stated in RV (I.90.6-8). The legend is as follows: Indra teaches this doctrine to the Sage

Atharvan with the warning that his head would be cut off if he gave the knowledge to anyone else. The celestial physicians Ashvins approached the sage Atharvan and wanted to learn this secret so that they can distribute the Delight to all beings. On being informed of Indra's threat, they suggested that the sage's head could be cutout and replaced by a horse's head with which the sage could convey the secret knowledge. As warned earlier, Indra would cut-off the current (horse's) head of the sage. Then the Ashvins would endow the sage with his old head. Of course the sage agreed and what was expected happened, Ashvins got the knowledge, Indra kept his word and the sage was the same as before. On the surface, the legend is silly. But on second thoughts, we should understand that the episode of cutting off a head and replacing it is a standard motif in Indian mythology and this feature itself should make us ask, "What is the deeper meaning?"

To understand the legend, let us recall the Brh. U. passage (4.4.2), which declares that, "the Gods love only the indirect or symbolic presentation, *parokshapriyaḥ devāḥ*." We should consider the significance of a horse's head. The Bṛhadāraṇyaka Upanishad begins with the symbolic representation of the Supreme Spirit as a horse. Now the sage Dadhyañg Atharvan, being a human being, cannot pass on the knowledge to all and sundry, even if there were no threat of Indra's curse. Veda itself declares that the knowledge delivered without appropriate preparation of the instrument will break the recipient, as an unbaked jar, to use a simile of the ninth book of Rig Veda (9.83.1). So Ashvins replace the sage's head with a special head made up of

the universal energy, signified by the horse. This head can deliver safely the knowledge to the Ashvins without any danger to the giver. Then after the event is over, the Ashvins give back the sage his normal head. The curse of Indra is designed to ensure that only Ashvins can get the new knowledge; only they have the power of bestowing the horse's head since they are Divine Physicians.

Often the Brh. U. is quoted by some monists to demonstrate that this world to be an "utter illusion" and that world is irrelevant to the attainment of the highest spiritual experience called as *nirguṇa brahman*. Such passages upholding "the lofty illusionism" are found in the Maitreyi Brāhmaṇa of the same Upanishad which precedes the Madhu Vidya chapter (II.5). Madhu Vidya provides the required corrective and teaches us that the, "diversity in creation is the result of the manifestation of a Secret Delight; each form in nature associated with its function manifests the Delight in a unique way; that all things, however heterogeneous and warring they may appear, are held together by a secret harmony effected in them by the hidden creative Self-Delight of the Supreme who is the effulgent Self, Immortal."

The legend in the Brh. U. ends with the famous verse, which is taken from the Rig Veda (6.47.18):

"To every form, he has become the counter form;

This is his form for us to face and see . . ."

This and other verses completely support the symbolism discussed here. It is discussed in detail in Sri Kapāli Sāstry's book "Light on the Upanishads" [17, Volume 1].

Hymn 116: Doctrine of the Mystic Honey**Metre: Trishṭup**

- 1: Spouse or Shakti to Vimada
- 2: The Controller Yama
- 3: Carried Tugra in Boats
- 4: Bhujyu and His Journey
- 5: Bhujyu in a Ship
- 6: White Steed to Aghāshva
- 7: Intoxicating Knowledge
- 8: Relief from the Psychological Afflictions
- 9: Energy at the Bottom of Subtle Body
- 10: New Life and Body
- 11: Freed from a Hidden Place
- 12: Doctrine of Mystic Honey
- 13: Son for Vadrimatī
- 14: Freed the Soul
- 15: Feet for Vishpalā
- 16: Restored Vision
- 17: Uṣhā and Ashvins
- 18: Harmony Established
- 19: Light of Consciousness
- 20: Mountains Beyond
- 21: Ever-increasing Riches
- 22: Barren Knowledge (cow)
- 23: Restored Missing Knowledge (son)
- 24: Rebha Bound in Waters
- 25: Master of the Body and Old Age

1.116.1: Spouse or Shakti to Vimada

I compose compactly the hymns to Ashvins just like trimming the grass (in the ritual); I urge the hymns (to the Gods) just as the wind does the (water in the) clouds.

To the youthful Vimada they (Ashvins) brought a spouse in their speeding car.

नासत्याभ्यां बर्हिर्वि प्र वृञ्जे स्तोमौ
इयम्यभ्रियैव वातः । यावर्भगाय विमदाय
जायां सैनाजुवा न्यूहतू रथेन ॥ १

nāsatyābhyām barhir iva pravṛñje
stomān iyarmi abhriyeva vātaḥ
O Ashvins, grass, as if, trim, hymns,
compose or impel, like clouds, wind,
yau arbhaḡāya vimadāya jāyām
senājuvā nyūhatū rathena
who, youthful, Vimada, spouse, speeding,
brought, by the car.

Details: This verse, as many others, clearly states that the Rishi gives the final shape to hymns (*stoma*) just as one trims the grass. The hymn is revealed by the higher powers just as grass naturally grows; Rishi only trims it.

nāsatyā: those of rapid movement, Ashvins; derived from *nās*, to move.

jāya: spouse or the complimentary psychic energy of dynamism. Ashvins endow the Rishi Vimada with this energy so that he can be ecstatic as Vimada implies.

1.116.2: The Controller Yama

You were borne by the strong, galloping and rapid steeds, urged excellently by the incitement of the Gods.

You, with your swift carrier, won the vast treasure in the battle (with the demons) of Yama, (the Universal Controller).

वीलुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः
शाशदाना । तद् रासभो नासत्या
सहस्रमाजा यमस्य प्रधने जिगाय ॥ २

vīlu patmabhir āshuhemabhir vā
devānām vā jūtibhiḥ shāshadānā
strong, galloping, rapid, those (steeds),
Gods, ., urging of, superior,
tat rāsabho nāsatyā sahasram ājā
yamasya pradhane jigāya
that, speedy carrier, Ashvins, thousand or
vast, in the battle, of Yama, wealth, won.

Details: The word *rāsabha* is important; Sāyaṇa (and Wilson) give to it two meanings. The first meaning is ass, which is given to Ashvins by Prajāpati in the Purāṇa stories. Then the meaning of the stanza, 'the ass was victorious in the battle', is clearly vague. The second meaning for *rāsabha* is one who is rapid. This is the meaning used here.

It should be understood that in the Veda, Yama always stands for the Controller or the Supreme God. The idea of Yama as the God of Death is a later notion. The battle between Yama and the forces of evil is in the microcosm, i.e., the subtle bodies of the human. In this battle Ashvins, recover the spiritual wealth stolen and hidden by the forces of evil like Vṛtra etc. Yama is in (1.66.8) and (1.73.10).

1.116.3: Bhujyu and Tugra

O Ashvins, Tugra left Bhujyu in the ocean (unwillingly), just as a dying person gives up his wealth.

But you carried him in boats made of your own nature, floating over the waters and traversing the midregion.

तुग्रो ह भुज्युमश्चिनोदमेधे रयिं न
कश्चिन्मृवाँ अवाहाः । तमूह्युनोभिरात्म-
न्वतीभिरन्तरिक्षप्रुद्भिरपौदकाभिः ॥ ३

tugro ha bhujyum ashvinā udameghe
rayim na kashchit mamṛvān avāhāḥ
Tugra, ., Bhujyu, Ashvins, ocean, wealth,
like, some (miser), dying person, leaves or
gives up,
tam ūhathur naubhir ātmanvatībhir
antarikṣhaprudbhir apodakābhiḥ
that (Bhujyu), carried, in boats, your own
self or nature, midregion, floating over the
water.

Details: The Tugra-Bhujyu incident is mentioned in verses 3-5 of this hymn, 1.112.6, 1.112.20, 1.117.14, 1.119.4 and others. On the surface it describes one of the 'miracles' of Ashvins. The spiritual meaning of this incident is interesting. The next two verses clearly support this interpretation. We have to enquire into the significance of names like Tugra, Bhujyu and other words. Tugra is derived from *tuj* indicating protection. It is the physical-body sheath (*annamaya kosha*) of a human. Bhujyu indicates one who enjoys *bhuj*; thus it indicates the sheath of vital-energies, the *prāṇa-kosha*, i.e., the Puruṣha who enjoys *bhuj*. As the verse indicates, the physical sheath regards the *prāṇa-sheath* as its son. As the human being ages, the physical body cannot keep up with the demands of the vital body for all sorts of enjoyment. At the time of the so-called death, the *anna-kosha* becomes separated from the *prāṇa-kosha*. This is the symbolism of the incident of Tugra giving up Bhujyu. The *prāṇakosha* goes to its own plane called here ocean (*udamege*).

The Ashvins carry this vital-body or vital-Puruṣha in symbolic boats made of their own nature, and traverse the midregion, the plane of life. They do not sink in the waters but float over them. The Ashvins take the vital-body to the higher plane for refashioning it. This is the

true function of the Ashvins as healers. They repair all the damaged aspects of the vital-body or vital Puruṣha.

The next verse describes some related steps.

1.116.4: Bhujyu and His Journey

O Ashvins, for three nights and three days, you carried Bhujyu and reached him to the shore like the birds.

You went along the dry bed of the ocean in three rapid cars of hundred wheels and six steeds.

तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या
भुज्युर्मूहथुः पतङ्गैः । समुद्रस्य धन्वन्नाद्रस्य
पारे त्रिभी रथैः शतपद्भिः षळश्चैः ॥ ४

tisraḥ kṣhapas trir ahā ativrajadbhir
nāsatyā bhujyum ūhathuḥ pataṅgaiḥ
three, nights, three, days, go after crossing
(waters), Ashvins, Bhujyu, reach him (to the
shore), like birds,

samudrasya dhanvan ādrasya pāre
tribhī rathaiḥ shatapadbhiḥ śaḷashvaiḥ
of the ocean, dry bed, shore, beyond, three,
cars, hundred steps, six steeds.

Details: This verse is a continuation of the earlier one. The three nights refer to the three lower planes of ignorance namely matter, life and mind; the three days refers to corresponding the three worlds of illumination. Ashvins carry Bhujyu across all these planes to the station of rest and illumination. The dry bed of ocean refers to the plane devoid of the aspects of physical life. The six steeds symbolise the different energies needed to traverse the six planes.

1.116.5: Bhujyu in a Ship

O Ashvins, you performed this hero-exploit without support, without a place to hold or to land in the ocean.

You reached Bhujyu to his (subtle) home by carrying him in ships with a thousand oars.

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे
समुद्रे । यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां
नावमातस्थिवांसम् ॥ ५

anārambhaṇe tat avīrayethām anāsthāne
agrabhaṇe samudre

without support, that, hero-exploit, without
the space for landing, without hold, ocean,

yad ashvinā ūhathur bhujyum astam
shatāritrām nāvam ātasthivāmsam.

that work, Ashvins, reached, Bhujyu, to his
home, with hundred oars, ships, borne.

Details: This verse details the difficult and occult nature of the task done by Ashvins. The journey is in the ocean of prāṇic energies which do not provide a place to hold or to stop. The phrase, 'hundred oars', implies that the boat is wide and the journey is rapid.

1.116.6: White Steed to Aghāshva

O Ashvins, the white steed you gave to the Seer Aghāshva brings him auspiciousness in all ways.

That great gift of yours is praiseworthy;
the brave steed of Pedu is always to be
invoked.

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्
स्वस्ति । तद्वा दात्रं महि कीर्तेन्यं भूत् पैद्रो
वाजी सदमिद्वयौ अर्यः ॥ ६

yam ashvinā dadathuḥ shvetam
ashvam aghāshvāya shashvadit svasti
that, Ashvins, gave, white (or full of Truth),
horse, to Aghāshva, that steed, auspicious or
victory sign,
tad vām dātram mahi kīrtenyam bhūt
paidvo vājī sadamid havyo aryaḥ
that, you, gift, great, praiseworthy, becomes,
related to Pedu, horse, always, invoked,
(which opposes) the foes (in battle).

Details: Aghāshva: one whose life-energy cannot be destroyed.

Pedu: one who hymns (*padyat*) his surrender to the Gods; same as Aghāshva.

1.116.7: Intoxicating Knowledge

O Leaders, to the praising Seer Kakṣhīvan of the lineage of Pajri, you gave various types of knowledge for dissemination.

From the hoof of your powerful steed, as from a cask (of wine), you, the one who showers (gifts), poured a hundred jars of wine.

युवं नरा स्तुवते पञ्जियाय कक्षीवते अरदतं
पुरंधिम् । कारोतराच्छफादश्वस्य वृष्णः शतं
कुम्भाँ असिञ्चतं सुरायाः ॥ ७

yuvām narā stuvate pajriyāya
kakṣhīvate aradatam purandhim
you both, leaders, praising, a Seer in the line
of Pajri, Kakṣhīvan, spread or disseminate,
the knowledge,
kārotarāt shaphāt ashvasya vṛṣṇaḥ
shatam kumbhān asinchatam surāyāḥ
cask, hoof, horse, one who showers (gifts),
hundred, jars, poured, the wine or
intoxicating drink.

Details: The incident in this verse is repeated in (1.117.6). The idea is that even the product coming out of the hoof (an insignificant part) of the steed of the Ashvins has the ability to intoxicate. This gives a clue to the power of the Ashvins in causing bliss both in microcosm and macrocosm.

Pajri: One of the family of Aṅgīrasa (Pajra)

1.116.8: Relief from the Psychological Afflictions

O Ashvins, you quenched with cold the fires burning (in the subtle body); you gave Atri the nourishing stuff full of *rasa*. You raised Atri and restored him to Light who was cast downward in a dark cavern along with the hosts and made him indestructible.

हिमेनाग्निं घ्नंसमवारयेथां पितुमतीमूर्जमस्मा
अधत्तम् । ऋबीसे अत्रिमश्विनावनीत-
मुन्निन्यथुः सर्वगणं स्वस्ति ॥ ८

himena agnim ghramsam avārayethām
pitumatīm ūrjam asmā adhattam
that which causes cold, (non-physical) fires,
burning, quenched, full of *rasa*, nourishing,
to him (Atri), gave,
ṛbīse atrim ashvinā avanītam ut
ninyathuḥ sarvagaṇam svasti
in the cavern without Light, the sage Atri,
Ashvins, cast downward, raised (him),
restored, along with all the hosts, well-being
or indestructible.

Details: There are many evil forces causing afflictions to the Rishīs doing the practice of Vedic yoga. This burning affliction is called here as Agni, one such Rishi is Atri. The favours of Ashvins to him are described here.

1.116.9: Energy at the Bottom of Subtle Body

O Nāsatyās, you raised the energy lying below and made a curved door to the source above.

Thus the abundant riches flowed like water (to quench) the thirst of Gotama and gave him the strength of knowledge and work.

परावतं नासत्यानुदेथामुच्चाबुधं चक्रथुर्जिह्म-
बारम् । क्षरन्नापो न पायनाय राये सहस्राय
तृष्यते गोतमस्य ॥ ९

parā avatam nāsatyā anudethām
uchchabudhnam chakrathur
jihmabāram

beyond, well or that which is spread below,
Ashvins, raised up beyond the current state,
source above, did, curved door,
kṣharan āpo na pāyanāya rāye
sahasrāya tṛṣhyate gotamasya
flow, waters, like, for drinking, wealth,
thousand or abundant, thirst (for the riches
of work and knowledge), of Gotama.

Details: The energy lying at the bottom in the subtle body (*mūlādhāra*) is transferred to the centre at the top. The source at the top is the fount of all spiritual energy, the (*sahasrāra*) lotus in the *tantrik* books. The energy comes through the subtle passage or channel which is curved and energizes the psychic centers associated with work and knowledge. The energy or wealth flows out of the Rishi Gotama and quenches the thirst of the Rishi for these riches. The subtle passage is located near the spine of the gross body.

1.116.10: New Life and Body

O Ashvins, you stripped the covering of old age from the Seer Chyavana as if it were an armour.

O Skilful Persons, you prolonged the life of the person who was abandoned (as old) and later made him the husband of youthful maidens.

जुजुरुषौ नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव
च्यवानात् । प्रातिरतं जहितस्यायुर्दस्रादित्
पतिमकृणुतं कनीनाम् ॥ १०

jujurusho nāsatyā uta vavrim
prāmunchatam drāpim iva chyavānāt
old (age), Ashvins, also, covering, stripped,
mail, as if, Seer Chyavana,
prātiratam jahitasya āyur dasrā ādit
patim akr̥ṇutam kanīnām
prolonged, helpless or abandoned, life,
skilful persons, later, husband, made, of
youthful maidens.

Details: In the spiritual sense, old age stands for the condition when everything seems rigid and there is no scope for new experiences. Youthful maidens or virgins symbolise new and fresh experiences. They are the unmanifested powers waiting for manifestation. Ashvins make the subtle body of the Rishi pliant and allow him to get new experiences. The Chyavana incident is also mentioned in (1.117.13).

1.116.11: Freed from a Hidden Place

O Leaders, that (act of yours) is worthy of praise, celebrated, adored and desired by us, O Ashvins,

In which you, knowers, like a hidden treasure, raised up and freed the Seer Vandana from the hidden place (well) beyond visibility.

तद्वाँ नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या
वरूथम् । यद्विद्वांसा निधिमिवापगूळहमुद्
दर्शितादूपथुर्वन्दनाय ॥ ११

tat vām narā shamsyam rādhyam cha
abhiṣṭīman nāsatyā varūtham
that (work of yours), you, leaders, worthy of
praise, celebrated, and, desired by us,
Ashvins, adored,
yat vidvāmsā nidhim iva apagūḷham ut
darśatād ūpathur vandanāya
that, (you) knowers, wealth, as if, hidden
place, up, beyond visibility, (with ut) raised
up (from well), Vandana.

1.116.12: Doctrine of Mystic Honey

O Leaders, for my spiritual gain I proclaim
the mighty deed of yours as the thunder
announces rain.

Dadhyaṅg, the son of Seer Atharvan,
disclosed to you the doctrine of the
mystic honey; (then you performed the
deed involving) the horse's head.

तद्वाँ नरा सनये दंसं उग्रमाविष्कृणोमि
तन्यतुर्न वृष्टिम् । दध्यङ् ह यन्मध्वाथर्वणो
वामश्वस्य शीर्ष्णां प्र यदीमुवाच ॥ १२

tat vām narā sanaye damsā ugram
āviṣṭkṛṇomi tanyatur na vṛṣṭīm
that, you, leaders, for gain or progress,
deed, mighty, proclaim, thunder, like, rain,
dadhyaṅg ha yan madhu ātharvaṇo vām
ashvasya shīrṣhṇā pra yat im uvācha
Seer Dadhyaṅg, ., who, the doctrine of
honey, son of Seer Atharvan, you, of the
horse, head (of the horse), ., when, ., (with
pra + im) spoke.

Details: Atharvan: see the note at the end of
the hymn.

The outline of the doctrine of Mystic honey
and its legend are given earlier.

1.116.13: Son for Vadrīmatī

O Nāsatyās, who perform the great rite
and get the appropriate results, guardians
of the many, the wise Vadrīmatī invoked
you repeatedly.

You heard it as if it were an order (from
the teacher) and gave her a son,
Hiraṇyahasta, O Ashvins.

अजोहवीन्नासत्या करा वाँ महे यामन्
पुरुभुजा पुरंधिः । श्रुतं तच्छासुरिव वध्रिमत्या
हिरण्यहस्तमश्विनावदत्तम् ॥ १३

ajohavīn nāsatyā karā vām mahe yāman
purubhujā purandhiḥ

again and again invoked, Ashvins, who get
the appropriate results, you, great,
movement or rite, guardian of the many,
wise,

shrutam tat shāsuriva vadrīmatyā
hiraṇyahastam ashvinau adattam
heard, that, as if it were order (from the
teacher), Vadrīmatī, Hiraṇyahasta (son),
Ashvins, gave.

1.116.14: Freed the Soul

In the struggle of the soul (bird) with the
evil force (wolf), you set the soul free,
O Leaders, Nāsatyas.

O Guardians of the many, to the devoted
Seer you gave him a special vision.

आस्नो वृकस्य वर्तिकामभीकै युवं नरा
नासत्यामुमुक्तम् । उतो कविं पुरुभुजा युवं
ह कृपमाणमकृणुतं विचक्षे ॥ १४

āsno vṛkasya vartikām abhike yuvam
narā nāsatyā amumuktam
mouth, of the wolf (evil power), bird (soul),
struggle or fight, you, leaders, Nāsatyās, set
free,
uto kavim purubhujā yuvam ha
kṛpamāṇam akr̥ṇutam vichakṣhe
and, to the Seer, guardians of the many,
you, only, praising (you) or devoted to you,
gave, special vision.

Details: A she-bird (*vartika*), is a standard symbol representing the individual soul (*jīvātma*) in a human. It is struggling with the forces of ignorance and falsehood typified by wolf (*vṛka*). This feature has been mentioned earlier in the verse (1.113.16) in the hymn to Uṣhā. Ashvins free the soul from the grip of evil forces.

After freeing the soul, they endow the Seer with a special vision to develop discrimination between Truth and Falsehood.

The spiritual interpretation of the first half makes it consistent with the rest of the verse. Otherwise they are disjoint.

The giving of vision is similar to that in (1.112.8).

1.116.15: Feet for Vishpalā

The feet of Vishpalā, wife of Khala, was cutoff like the wing of a bird in the battle. Immediately at night you gave her sturdy legs so that she could travel and recover the hidden treasure.

चरित्रं हि वेरिवाच्छैदि पर्णमाजा खेलस्य
परितक्म्यायाम् । सद्यो जङ्घामायसी
विशपालायै धनै हिते सत्तवे प्रत्यधत्तम् ॥ १५

charitram hi veriva achchhedi parṇam
ājā khelasya paritakmyāyām
feet, ., bird, cut off, wing, in a battle, of
Khela, in the night,
sadyo jañghām āyasīm vishpalāyai
dhane hite sartave pratyadhattam
at once, feet, iron, for Vishpalā, treasure,
hidden, go, joined (the iron leg).

Details: The Vishpala incident has been mentioned earlier in RV (1.112.10). Vishpala is one who protects the people. The wealth she is recovering is for all.

1.116.16: Restored Vision

When Rjṛāshva gave the special power of sight to the she-wolf (demonic forces), his father (Varshagira) blinded him. To him, who was immobile, the power of sight was given by Ashvins, the Divine Physicians, who are also skilful.

शतं मेषान् वृक्यै चक्षदानमृज्राश्वं तं पितान्धं
चकार। तस्मा अक्षी नासत्या विचक्ष आधत्तं
दस्त्रा भिषजावनर्बन् ॥ १६

shatam meṣhān vṛkye chakṣhadānam
rjṛāshvam tam pitā andham chakāra
hundred, capable of seeing continuously, to
the she-wolf (demonic powers), to kill or
cover, Rjṛāshva, him, his father, blind,
made,
tasmā akṣhī nāsatyā vichakṣha
ādhattam dasrā bhiṣhajau anarvan
his, eyes, Ashvins, to see clearly, gave,
skilful, physicians, one who is immobile.

Details: Rjṛāshva means one who is straightforward (*rju*) in his dealings. He was tricked by the demonic forces symbolized by wolf (*vṛka*) to give them the special power of

sight. The power of the Word, termed here as the father, makes Rjashva blind for consorting with evil. Ashvins gave back the sight to Rjashva.

The story given by S is that the father blinded his son for killing a hundred sheep and giving them to the wolf.

mesha: denotes the power of sight; it is translated as "goat" by most indologists. The opening and closing of the eyelids is often expressed in Sanskrit verses such as:

"*unmeshanimishotpanna (Lalita Sahasra Nāma)*"

vṛshāgīḥ: One who showers the Word.

chakṣhadānam: one who kills or covers, derived from *kshad*, to kill or cover.

1.116.17: Uṣhā and Ashvins

The daughter of the Sun ascended your car swiftly as if she wanted to be victorious reaching the goal.

All the Gods assented with their hearts; then you, Ashvins, were covered with glory.

आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठद्वता
जयन्ती । विश्वे देवा अन्वमन्यन्त हृद्भिः
समु श्रिया नासत्या सचेथे ॥ १७

ā vām ratham duhitā sūryasya
kāṛṣhmeva atiṣṭhat arvatā jayanti

., you, car, daughter, of the sun, goal as it were, (with ā) ascended, speedy, winning or reaching,

vishve devā anvamanyanta hṛdbhiḥ
samu shriyā nāsatyā sachethe
all, Gods, assented, with their hearts, .,
happily, glory, Ashvins, (with sam) covered.

Details: Uṣhā is also known as Sūryā, the daughter of Sun. Uṣhā represents the

beginnings of a spiritual experience. Such an experience also leads to bliss. Hence Uṣhā is said to be attached to the Ashvins, the lords of Bliss. She quickly mounts the car of Ashvins. All the Gods are pleased to see Uṣhā and Ashvins together.

Uṣhā is called as the parent of Sun in (1.113.2) because she, the dawn, releases the raising Sun from her womb every morn.

1.116.18: Harmony Established

On being invoked, you came to the dwelling of Divodāsa who had abundant riches, O Ashvins.

Your car in service brought opulent riches; the bull and the porpoise were yoked together.

यद्यातं दिवोदासाय वर्तिर्भरद्वाजायाश्चिना
हयन्ता । रेवदुवाह सचनो रथो वां वृषभश्च
शिंशुमारश्च युक्ता ॥ १८

yat ayātam divodāsāya vartir
bharadvājāya ashvinā hayantā

when, (you) came, of Divodāsa, home of, one who bears abundant riches, Ashvins, invoked,

revat uvāha sachano ratho vām
vṛṣhabhaḥ cha shimshumāraḥ cha yuktā
opulent, brought, in service, car, you, bull,
and, porpoise, and, yoked.

Details: The last line indicates that complete harmony reigned there since the two traditional enemies were harmoniously yoked.

1.116.19: Light of Consciousness

Bearing wealth with auspicious strength and life-power with happy progeny and happy prowess, O Ashvins, who are one-minded,

You came to the associates of the Seer
Jahnu carrying plenitude and the Light of
Consciousness appropriate to the three
states or bodies (of matter, life and mind
in each person).

रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या
वहन्ता । आ जह्नावीं समनसोप
वाजैस्त्रिरहो भागं दधतीमयातम् ॥ १९

rayim sukṣhatram svapatyam āyuh
suvīryam nāsatyā vahantā
wealth, auspicious strength, happy progeny,
life, happy prowess, Ashvins, bearing,
ā jahnāvīm samanasa upa vājaiḥ trir
ahno bhāgam dadhatīm ayātam
., of the Seer Jahnu, one minded, ., with
plenitude, three (states), with the light (of
consciousness), parts, carrying, (with upa
and ā) came in front.

Details: *Jahnu*: one who destroys all sins.

1.116.20: Mountains Beyond

Jāhuṣha, who was surrounded (by foes) all
around, was carried away by you at night
by easy pathways in the midworld.
O Ashvins, (carrying him) in your car
which destroys all obstacles, you went to
the mountains (beyond the range of
foes), O Ageless Ones.

परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहयू
रजोभिः । विभिन्दुना नासत्या रथेन वि
पर्वतां अजरयू अयातम् ॥ २०

pariviṣṭam jāhuṣham vishvataḥ sīm
sugebhir naktam ūhathū rajobhiḥ
surrounded (by foes), the Seer Jāhuṣha, all
around, ., easy pathways, at night, carried,
the path in the sky or midworld,

vibhindunā nāsatyā rathena vi parvatān
ajarayū ayātam
that which destroys all obstacles, Ashvins,
car, ., mountains, ageless ones (you), (with
vi) went.

1.116.21: Ever-increasing Riches

On a certain day you gave the Seer Vasha
the charming and thousand-fold wealth,
ever increasing, O Ashvins.

You, along with Indra, destroyed the foes
of Prṥhushravas, who were gloating in
evil ways, O Generous Givers.

एकस्या वस्तोरावतं रणाय वशमश्विना सनयै
सहस्रा । निरहतं दुच्छुना इन्द्रवन्ता
पृथुश्रवसो वृषणावरातीः ॥ २१

ekasya vastor āvatam raṇāya vasham
ashvinā sanaye sahasrā
one, day, protected, the beauteous, for the
Seer Vasha, Ashvins, eternal, thousandfold,
nirahatam duchchhunā indravantā
prṥhushravaso vṛṣṇanau arātiḥ
destroyed, gloating in evil, along with Indra,
the Seer Prṥhushravas, the mighty ones or
those who shower the gifts, the foes.

1.116.22: Barren Knowledge (Cow)

For Shara, son of Rchatka, you raised the
water (energies) from the bottom of the
well (inaccessible subtle depths) for his
drink.

O Ashvins, by your powers you filled the
barren cow (with milk) for the sake of
weary Shayu.

शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा
चक्रथुः पातवे वाः । शयवे चिन्नासत्या
शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥ २२

sharasya chit ārchatkasya avatāt ā
nīchāt uchcha chakrathuḥ pātave vāḥ
for Shara, ., Ārchatka (son of Rchatka),
from the well, ., bottom, raised up, (with ā)
did, to drink, water,
shayave chit nāsatyā shachībhir
jasuraye staryam pipyathur gām
for Shayu, ., Ashvins, your powers, weary,
barren, filled, cow.

Details: Any person can raise the water from an ordinary well. Clearly Ashvins' help is needed because the water and the well are not physical. The coiled energy of Kundalini, as it is now called, is raised by Ashvins in the person Shara.

Similarly, in the second part, the cow is not the four-legged animal. It is a body of knowledge which has lost its essence. Ashvins empower this knowledge for the sake of Shayu, which means one who is sleeping i.e., the knowledge in him had lost its potency by his laziness. Ashvins restore its power. Recall a similar incident in (1.112.3).

Ārchatka: son of Rchatka.

1.116.23: Restored Missing Knowledge (Son)

To the sincere Vishvaka, son of Kriṣṇa,
seeking your protection and praising you,
you, Ashvins, with your powers,
Restored to his sight his son Vishnapu who
was missing (or dead) as if (recovering) a
lost animal.

अवस्यते स्तुवते कृष्ण्याय ऋजूयते नासत्या
शर्चीभिः । पशुं न नष्टमिव दर्शनाय विष्णाज्वं
ददधुर्विश्वकाय ॥ २३

avasyate stuvate kṛṣṇīyāya ṛjūyate
nāsatyā shachībhiḥ
seeking protection, praising you, son of
Kriṣṇa, sincere, Ashvins, with your powers,
pashum na naṣṭamiva darshanāya
viṣṇāpvam dadathur vishvakāya
animal, like, as if lost, to his sight, Viṣṇāpu
(a missing son), restored, to Vishvaka.

Details: In the Veda, son or progeny symbolises the knowledge passed on to the successors. The name Viṣṇāpu suggests that the knowledge was related to its all-pervading aspect, Viṣṇu. This knowledge was recovered.

1.116.24: Rebha Bound in Waters

For ten nights and nine days the Seer
Rebha had lain hurt, bound in the cruel
bonds (of evil forces), inside the flood of
the life-forces.
This distressed Seer who was completely
immersed in the waters was raised up by
you just as the Soma juice in a ritual is
raised in a ladle.

दश रात्रीरशिवेना नव द्यूनवनद्धं
श्रथितमप्स्वन्तः । विप्रुतं रेभमुदनि
प्रवृक्तमुन्निन्यथुः सोममिव सुवेण ॥ २४
dasha rātrīr ashivenā nava dyūn
avanaddham shnathitam apsu antaḥ
ten, nights, cruel or sinful (bonds), nine,
days, bound, hurt, waters or flood of life-
energy, inside,
viprutam rebham udani pravṛktam
unninyathuḥ somam iva sruveṇa
all his limbs immersed, the Seer Rebha, in
the waters, distressed, raised up, Soma, like,
in a ladle.

Details: All the epithets indicate that Rebha was not physically drowned in (ordinary) water. This incident is mentioned in (1.112.5) and (1.117.4).

1.116.25: Master of the Body and Old Age

O Ashvins, I have declared your deeds; may I be the master of this (triple body or world) having auspicious knowledge and power.

May I enjoy a long life with all senses (in good shape). May I attain old age gracefully (as a preparation for the next stage) just as a master prepares to enter his own house.

प्र वां दंसांस्यश्विनावोचमस्य पतिः स्यां
सुगवः सुवीरः । उत पश्यन्नश्ववन्
दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥ २५

pra vām damsāmsi ashvinau avocham
asya patiḥ syām sugavaḥ suvīrah
, you, deeds, Ashvins, (with pra) declared,
this (triple), lord, become, auspicious
knowledge, auspicious power,
uta pashyan ashnuvan dīrgham āyur
astamivet jarimāṇam jagamyām
and, with sight (all senses), enjoy, long, life,
like a master of a house, old age, attain.

Details: The Seer realizes that old age and death are simply a preparation for the next stage of life; thus death is like preparing to leave an old house to enter a new one.

The Seer Atharvan: He is a great devotee of Agni. By his dint of tapas, he became a God. He is also the compiler of the mantrās in the Atharva Veda mantrās. He is greatly praised in several mantrās such as RV (1.83.5) (in this book), (6.15.17) and (6.16.13). The latter

mantra RV (6.16.13) is quoted twice in the Taittirīya Samhitā of Kṛiṣṇa Yajur Veda in TS (4.1.3) and TS (4.1.5) and other Veda Samhitās.

(6.16.13): O Fire, Atharvan (sage) churned you out from the Lotus, from the head of every chanting sage. (SA)

(6.15.17): “This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky nights.”

Atharva means one who is firm, derived from *tharva*, the act of motion. S, peculiarly, renders Atharva as one unable to move.

Hymn 1.117: Sight, Hearing and Release from Bonds

Metre: Triṣṭup

- 1: Well-knit Hymns
- 2: Car Faster than Thought
- 3: Freed Atri from the Evil Snares
- 4: Restored the Wounded Sage Rebha
- 5: Vandana Hidden in the Depths of Evil
- 6: Honey from the Steed
- 7: Restored the Lost Son to Vishvaka
- 8: Gave Power of Hearing
- 9: Power of Speedy Movement
- 10: Mantra is Your Abode
- 11: Seer Agastya and Vishpala
- 12: Rishi Rebha
- 13: Youth to Chyavana
- 14: Carried Bhujyu from the Sea
- 15: Well-harnessed Car
- 16: Freed the Soul and killed Vishvāch
- 17: Restored Vision to Rjṛāshva
- 18: Rjṛāshva Giving to Wolf

- 19: You Made Whole the Maimed Body
 20: Filling the Barren Cow with Milk
 21: Preparing the Gross and Subtle Bodies
 22: The Doctrine of Madhu or Honey
 23: Guard Our Thoughts
 24: Restored the Triply-mutilated Body
 25: Celebrate the Advent of Knowledge

1.117.1: Well-knit Hymns

O Ashvins, for your happiness, sweet Soma is being offered by the ancient worshipper to serve you.

Spread over the inner altar is the offering and the hymns are well-knit; O Nāsatyās, come here with your will-power and other plenitudes.

मध्वः सोमस्याश्विना मदाय प्रतो होता
 विवासते वाम् । बर्हिष्मती रातिर्विश्रिता
 गीरिषा यातं नासत्योप वाजैः ॥ १

madhvaḥ somasya ashvinā madāya
 pratno hotā vivāsatē vām
 sweet, Soma, Ashvins, happiness, ancient,
 worshipper, serves, you,
 barhiṣmatī rātir vishritā gīḥ iṣhā yātam
 nāsatyā upa vājaiḥ
 with grass spread (or the inner altar), (that
 is) offered, well-knit, hymns, will-power,
 (with upa) come here, Nāsatyās, ., with
 felicities of strength etc.

Details: Note that the verse mentions that the hymns are knit or crafted by the Seers. Even though the Rishīs receive the content of the mantras from the high source by intuition, they supply the words and metre.

1.117.2: Car Faster than Thought

O Ashvins, your car, which is faster than thought and drawn by graceful steeds, comes to the (good) persons.

You go with your car to the houses (subtle bodies) of the persons doing good works; come to our abode (with the car),
 O Leaders.

यो वामश्विना मनसो जवीयान् रथः स्वश्वो
 विशं आजिगाति । येन गच्छथः सुकृतो
 दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥ २

yo vām ashvinā manaso javīyān rathaḥ
 svashvo visha ājigāti
 which, you, Ashvins, mind or thought, faster
 than, car, graceful steed, persons, comes,
 yena gachchhathaḥ sukrto duroṇam
 tena narā vartir asmabhyam yātam
 which, go, persons who do good deeds,
 house, them, leaders, abode, our, come.

1.117.3: Freed Atri from the Evil Snares

O Leaders, O Generous Givers, from the dark prison of evil, you freed the sage Atri of the five-fold birth along with the host of his followers,

By baffling the cunning wiles of the harming demons and drawing out in succession (their evil magical devices).

ऋषिं नराबंहसः पाञ्चजन्यमृबीसादत्रिं मुञ्चथो
 गणेन । मिनन्ता दस्योरशिवस्य माया अनुपूर्वं
 वृषणा चोदयन्ता ॥ ३

ṛṣhim narau amhasaḥ pāñchajanyam
 ṛbīsāt atrim munchatho gaṇena
 Seer, leaders, from sin, five-fold birth, dark
 prison, Atri, freed, along with the host of his
 followers,

minantā dasyor ashivasya māyā
anupūrvam vṛṣhaṇā chodayantā
hurling, the titans, inauspicious or evil, dark
magic or wiles, in succession, those who
shower (energies), forcing out.

Details: The idea is that one ends up in the
evil ways led, willingly or unwillingly, by the
sense-organs. Any liberation must involve the
sense organs also.

The five-fold birth refers to the births in
the five planes of matter (*anna*), life-energies
(*prāṇa*), mind (*manas*), supermind (*vijñāna*),
and bliss (*ānanda*).

gaṇa: host of the followers; the inner and
outer sense organs.

1.117.4: Restored the Wounded Sage Rebha

O Ashvins, you rescued the sage Rebha
cast amidst unassailable life-energies,
O leaders and generous givers.
With your healing powers you completely
restored the sage, who was like a
wounded steed; your past deeds do not
fade (in glory).

अश्वं न गुल्हमश्विना दुरेवैर्ऋषिं नरा वृषणा
रेभमप्सु । सं तं रिणीथो विप्रुतं दंसौभिर्न वां
जूर्यन्ति पूर्व्या कृतानि ॥ ४

ashvam na gūlham ashvinā durevair
ṛṣhim narā vṛṣhaṇā rebham apsu
horse, like, hidden, Ashvins, unassailable,
Seer, leaders, those who shower, (the sage)
Rebha, in the waters,

sam tam riṇītho viprutam damsobhir na
vām jūryanti pūrvyā kṛtāni
, that, (with sam) made whole, wounded,
(your) healing powers, like, you, fade or age,
past, deeds.

Details: This incident of sage Rebha was
mentioned earlier in (1.116.24).

sam + riṇīthaḥ: render complete, restore a
person to his previous shape and powers.

1.117.5: Vandana Hidden in the Depths of Evil

Asleep in the bosom of evil, like the sun
dwelling in darkness, was the sage
Vandana. You raised him up, O Wonder-
Workers,

Just as the buried and shining gold is
raised up for display, O Ashvins.

सुषुप्वांसं न निर्ऋतेरुपस्थे सूर्यं न दस्रा तमसि
क्षियन्तम् । शुभे रुक्मं न दर्शितं
निखातमुदूपथुरश्विना वन्दनाय ॥ ५

sushupvāmsam na nirṛter upasthe
sūryam na dasrā tamasi kṣhiyantam
asleep, like, in the bosom of evil, raised up,
Sun, like, workers, in the ignorance
(darkness), dwelling,
shubhe rukmam na darshatam nikhātam
udūpathur ashvinā vandanāya
auspicious, gold, like, to display, buried,
raising up, Ashvins, Vandana.

Details: The sage was completely hidden in
the depths by the forces of evil like the all-
powerful Sun dwelling in darkness. Ashvins
raise him up psychologically.

Nirṛti in the Veda is the name for the
source of all evil-forces. For S it is a synonym
of Earth.

1.117.6: Honey from the Steed

O Leaders, I, Kakṣhivān, of the family of
Aṅgīrasa, celebrate your great deed
fulfilling my desire, O Ashvins.

From the hoof of your fast steed you filled a hundred jars with honey (the delight of existence) for your dependants.

तद्वा॑ नरा॒ शंस्यं॑ पज्रियेण॑ क॒क्षीव॑ता नासत्या॒
परि॑ज्मन् । श॒फाद॑श्चस्य वा॒जिनो॒ जना॑य श॒तं
कुम्भा॑ अ॒सिञ्च॑तं म॒धूना॑म् ॥ ६

tad vām narā shamsyam pajriyeṇa
kakṣhīvātā nāsatyā parijman
that deed, yours, leaders, celebrated, of
Aṅgīrasa lineage, Kakṣhīvata, Ashvins,
fulfilment of the desire,
shaphāt ashvasya vājino janāya shatam
kumbhān asinchatam madhūnām
hoof, of steed, fast, for dependent persons,
hundred, jars, filled, honey.

Details: Ashvins are the lords of bliss. The bliss oozes out even from the hoofs of their horses. Kakṣhi means secret. Kakṣhīvān is one having the secret knowledge of the honey or the Delight of Existence. At his prayer, Ashvins poured the bliss into a hundred jars for distribution to the various dependants. This incident is mentioned in (1.116.7).

Kakṣhīvān belongs to the lineage of the Aṅgīrasās, the family associated with the knowledge of the honey.

Pajra: See (1.116.7)

1.117.7: Restored the Lost Son to Vishvaka

O Leaders, to Vishvaka, the son of Kṛṣṇa, who praises you, you restored his (lost) son Viṣṇapu.

To the aging Ghōṣha (or one who praises the Gods) staying in her father's house you gave her a husband.

यु॒वं न॑रा स्तु॒वते कृ॑ष्णि॒याय॑ वि॒ष्णा॒प्वा
द॒दधु॑र्वि॒श्वका॑य । घो॒षायै॑ चि॒त् पितृ॑ष॒दै दुरो॑णे
पतिं॑ जू॒र्यन्त्या॑ अ॒श्विना॑वदत्तम् ॥ ७

yuvam narā stuvate kṛṣṇniyāya
viṣṇāpvam dadathur vishvakāya
you, leaders, praised, for the son of Kṛṣṇa,
Viṣṇāpu, gave, to Vishvaka,
ghoṣhāyai chitpitṛṣhade duroṇe patim
jūryantyā ashvinau adattam
to Ghōṣhā or one who praises the Gods, near
the father, house, husband, aging, Ashvins,
gave.

Details: The incident in the first half is also in (1.116.23). The second half refers to any devotee of Ashvins. In particular it refers to Goṣhā, the daughter of Kakṣhīvān, who was seriously ill when she was young and stayed unmarried in her father's house. Ashvins gave her a youthful and healthy husband even though she was old.

1.117.8: Gave Power of Hearing

You gave lustre to Shyāva; you gave
brilliance to Kaṇva living somewhere,
O Ashvins.
O Generous Givers, that deed of yours is
to be celebrated, your giving the power
of hearing to the son of Nṛṣhad.

यु॒वं श्या॒वाय॑ रु॒शती॑मदत्तं म॒हः क्षो॒णस्या॑श्विना॒
क॒ण्वाय॑ । प्र॒वाच्यं॑ तद्वृ॒षणा॑ कृतं वा॒
यन्ना॑र्ष॒दाय॑ श्रवो॒ अ॒ध्यध॑त्तम् ॥ ८

yuvam shyāvāya rushatīm adattam
mahāḥ kṣhoṇasya ashvinā kaṇvāya
you, Shyāva, lustre, gave, brilliance, living
somewhere, Ashvins, Kaṇva,

pravāchyam tat vr̥ṣaṇā kṛtam vām yan
nārṣhadāya shravo adhyadhattam
celebrated, that (deed), showerers, deed,
yours, when, son of Nṛṣhad, hearing, gave.

Details: In the last line, the hearing could be physical or some revelation also.

1.117.9: Power of Speedy Movement

O Ashvins, wearing many forms you gave
the power of speedy movement (swift
steed) to Pedu.

O Bringer of a thousand treasures,
irresistible and endowed with opulent
strengths, manifest in us on hearing (the
Word), O Killer of the Ahi foes and the
carrier (of devotees across dangers).

पुरु वरपाम्सी अश्विना दधाना नि पेदव
ऊहथुराशुमश्वम् । सहस्रसां वाजिनमप्रतीत-
महिहने श्रवस्यं तरुत्रम् ॥ ९

purū varpāmsi ashvinā dadhānā ni
pedava ūhathur āshum ashvam
many, forms, Ashvins, wearing, completely,
to Pedu, (with ni) reached or brought, swift,
steed,

sahasrasām vājinam apratītam
ahihanam shravasyam tarutram
giver of a thousand, opulence of strengths,
irresistible, killer of the Ahi foes, born of
hearing, carrier (across dangers).

Details: *purū varpāmsi*: many forms; Ashvins wear appropriate forms to help their devotees. For instance, they may appear like human beings.

shravasyam: they who take birth in a person on hearing his/her prayer or Word.

The Pedu gift has been mentioned earlier in (1.116.6).

1.117.10: Mantra is Your Abode

Liberal Donors, your deeds are worth-
hearing; for you, who are in the form of
the Earth and Heaven, the resounding
mantra-prayer is the habitation.

O Ashvins, when the descendent of
Aṅgirasās invoke you, you go with the
power which impels and give plenitude to
him who knows.

एतानि वां श्रवस्या सुदानू ब्रह्माङ्गुषं सदनं
रोदस्योः । यद्वा पज्रासौ अश्विना हवन्ते
यातमिषा च विदुषे च वाजम् ॥ १०

etāni vām shravasyā sudānū brahma
āṅgūṣham sadanam rodasyoḥ
these (deeds), yours, worth-hearing,
auspicious donors, mantra-prayer,
resounding, habitation, Heaven and Earth,
yat vām pajrāso ashvinā havante yātam
ishā cha viduṣhe cha vājam
when, you, Aṅgirasās, Ashvins, invoke, go,
impelling power, and, he who knows, and,
plenitude.

Details: Brahma in the Veda always means the mantra, the potent Word or verse. The mantra itself is the dwelling of the Ashvins. The Heaven and Earth are their forms.

viduṣhe: he or she who knows the greatness of Ashvins; to that person the Ashvins bring their opulence.

1.117.11: Seer Agastya and Vishpalā

O Ashvins, when you are lauded with firm
faith as that of children, you grant
plenitude to the wise one, O Nourishers.
You (your power) increased in the Seer
Agastya by the hymn; O Ashvins, you
rendered (the maimed) Vishpalā whole.

सूनोर्मनैनाश्विना गृणाना वाजं विप्राय भुरणा
रदन्ता। अगस्त्ये ब्रह्मणा वावृधाना सं
विशपालं नासत्यारिणीतम् ॥ ११

sūnor mānena ashvinā grṇānā vājam
viprāya bhuraṇā radantā

children, with the intense faith, Ashvins,
lauded, opulence, to the wise one, one who
nourishes, grant,

agastye brahmaṇā vāvṛdhānā sam
vishpalām nāsatya arinītam

Agastya, hymn, increasing, ., Vishpalā,
Ashvins, (with sam) rendered whole.

Details: The gift to Vishpalā is in (1.116.15).

1.117.12: Rishi Rebha

O Sons of Heaven, generous givers, and
saviors of the Seer Shayu, on receiving
the auspicious hymn of the Seer Kāvya,
You raised up the Rishi Rebha on the
tenth day, like a buried jar full of gold,

कुह यान्तां सुष्टुतिं काव्यस्य दिवौ नपाता
वृषणा शयुत्रा । हिरण्यस्येव कलशं
निखातमुदूपथुर्दशमे अश्विनाहन् ॥ १२

kuha yāntā suṣṭutim kāvyasya divo
napātā vṛṣhaṇā shayutrā

where, receiving, the auspicious hymn, of
Kāvya (Ushanas), Heaven, sons, showerers,
saviors of the Seer Shayu,

hiranyasyeva kalasham nikhātam
udūpathur dashame ashvina ahan
full of gold, jar, buried, raised up, tenth, O
Ashvins, day.

Details: The name Rebha is implied here.
Rebha incident is also in (1.112.5).

1.117.13: Youth to Chyavana

O Ashvins, to the ageing Chyavana you
two restored the youth with your powers.
The daughter of the Sun (Sūryā) endowed
your car with glory, O Nāsatyās.

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः
शचीभिः । युवो रथं दुहिता सूर्यस्य सह श्रिया
नासत्यावृणीत ॥ १३

yuvam chyavānam ashvinā jarantam
punar yuvānam chakrathuḥ shachībhiḥ
you two, Chyavana, Ashvins, ageing, again,
youth, did, with your powers,
yuvo ratham duhitā sūryasya saha
shriyā nāsatyā avṛṇīta
you, car, daughter, of Sun, along with,
glory, Ashvins, favoured.

Details: Chyavana: One who helps in the
proper recitation of mantrās; name of a
physician sage.

Sūryā, the daughter of Sun, is close to
Ashvins. See the hymn (10.85), the so-called
marriage hymn. See also (1.116.7) where
Uṣhā is identified with Sūryā.

1.117.14: Carried Bhujyu from the Sea

In your ancient manner of helping, you
two became again praise-worthy to
Tugra, O removers of distress.

From the sea of billows, you two carried
safely Bhujyu with the aid of swift steeds
having straight gait.

युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवं
युवाना । युवं भुज्युमर्णसो निः समुद्राद्
विभिरूहथुर्कृजेभिरश्वैः ॥ १४

yuvam tugrāya pūrveyebhir evaiḥ punar
manyāv abhavatam yuvānā
you two, to Tugra, ancient manner, helping
or advancing, again, praise-worthy, became,
removers of distress,
yuvam bhujuum arṇaso niḥ samudrād
vibhir ūhathur rjrebhir ashvaiḥ
you two, Bhuju, of billows, ., the sea, swift,
(with niḥ) carried (away from danger),
straight gait, steeds.

Details: Tugra is the father of Bhuju. For saving Bhuju, his father Tugra hymned the Ashvins.

Bhuju is mentioned in (1.116.3) discussed earlier and in (1.119.4).

1.117.15: Well-harnessed Car

O Ashvins, you two, invoked by Bhuju,
son of Tugra, brought him safely back
from being drowned in the sea.
You carried him away safely in your well-
harnessed car, O generous givers who are
swift as thought.

अजौहवीदश्विना तौग्यो वां प्रोळ्हः
समुद्रमव्यथिर्जगन्वान्। निष्टमूहयुः सुयुजा
रथेन मनोजवसा वृषणा स्वस्ति ॥ १५

ajohavīt ashvinā taugryo vām proḷhaḥ
samudram avyathir jaganvān
invoked, Ashvins, son of Tugra (Bhuju),
you two, brought back, from the sea,
uninjured, from immersion,
niḥ ṭam ūhathuḥ suyujā rathena
manojavasā vṛṣhaṇā svasti
., him, (with niḥ) carried him away safely,
harnessed (with good horses), in the car,
swift as thought, those who shower (gifts),
safely.

1.117.16: Freed the Soul and Killed Vishvāch

O Ashvins, the soul (bird) invoked you
when you freed her from the mouth of
evil-forces (wolf).

You reached the peak of the mountain (of
existence) in your victorious car; you
killed the descendants of Vishvācha with
poison.

अजौहवीदश्विना वर्तिका वामास्रो यत्
सीममुञ्चतं वृकस्य। वि जयुषा ययथुः
सान्वद्रेर्जातं विष्वाचौ अहतं विषेण ॥ १६

ajohavīt ashvinā vartikā vām āsno yat
sīm amunchatam vṛkasya
invoked, Ashvins, bird (soul), you two, from
them, when, certainly, freed, of the wolf,
vi jayushā yayathuḥ sānu adrer jātam
viṣhvācho ahatam viṣheṇa
., victorious (car), (with vi) reached, peak,
of the mountain, born of, Vishvāch, killed,
with poison.

Details: This verse can be explained as dealing with several separate miracles such as freeing a bird from the mouth of a wolf. However this verse has a unifying meaning in the spiritual sense if we can recognize the symbolism behind both the common nouns and proper nouns. The freeing of the bird (soul) is also in (1.116.14).

In the first half, Ashvins free the soul gripped by the evil forces *vṛka*. In the second half, the Ashvins scale the peak of the mountain of existence in their victorious car and take the soul also there. In the fourth line, they kill all the descendants of the evil forces who pervert the meanings of spiritual truths.

varṭika: bird which is a standard symbol of soul.

vishvāch: one who has a devious mind giving completely different accounts of the same speech; an evil force of that name.

1.117.17: Restored Vision to Rjṛāshva

For offering a hundred sheep to the she-wolf, Rjṛāshva was blinded by his own father in an inauspicious mood.

O Ashvins, you restored the eyes to Rjṛāshva and gave Light to the blind for perfect vision.

शतं मेषान्वृक्यै मामहानं तमः प्रणीतमशिवेन
पित्रा । आक्षी ऋज्राश्वे अश्विनावधत्तं
ज्योतिरन्ध्याय चक्रथुर्विचक्षे ॥ १७

shatam meṣhān vṛkṛye māmahānam
tamaḥ praṇītam ashivena pitrā
hundred, sheep, to the she-wolf, worshipful,
darkness or being blinded, gave, in an
inauspicious mood, father,
ā akṣhī rjṛāshve ashvinau adhattam
jyotir andhāya chakrathur vichakṣhe
., eyes, to Rjṛāshva, Ashvins, (with ā)
restored (the vision), light, to the blind, did,
for perfect vision.

Details: Rjṛāshva incident is also in (1.116.16).

1.117.18: Rjṛāshva Giving to Wolf

Wishing invigorating joy to the blinded Rjṛāshva, the she-wolf shouted at you Ashvins, donors and leaders, (stating), “Just as a youthful paramour freely gives to his lover, Rjṛāshva gave me a hundred sheep.”

शुनमन्धाय भरमह्वयत् सा वृकीरश्विना वृषणा
नरेति । जारः कनीन इव चक्षदान ऋज्राश्वः
शतमेकं च मेषान् ॥ १८

shunam andhāya bharam ahvayat sā
vṛkīr ashvinā vṛṣhaṇā nar eti
happiness, to the blind (Rjṛāshva),
nourishing, called out, she, she-wolf,
Ashvins, showerers (of desire), leaders,
(stating) thus,
jārah kanīnaiva chakṣhadāna rjṛāshvaḥ
shatam ekam cha meṣhān
one with a concubine, like a youthful
paramour, cut up or slaughtered, Rjṛāshva,
hundred, one, and, sheep.

Details: The she-wolf or evil-force is stating that sheep was given freely by Rjṛāshva just as a person gives freely to his paramour. He did not deserve the punishment.

1.117.19: You Made Whole the Maimed Body

O Ashvins, your mighty protection is the fount of bliss; your act of making whole the maimed body is worthy of praise. Therefore the wise sage Ghoshā has invoked you; O generous givers, come to us with your help.

मही वामूतिरश्विना मयोभूरुत स्रामं धिष्ण्या
सं रिणीथः । अथा युवामिदह्वयत्
पुरंधिरागच्छतं सी वृषणावबोभिः ॥ १९

mahī vām ūtir ashvinā mayobhūr uta
srāmam dhiṣṇyā samrīṇīthaḥ
mighty, your, protection, O Ashvins, fount of
bliss, and, maimed, worthy of praise (or the
Goddess Dhiṣhaṇa), making the body whole
(with all limbs),

athā yuvāmit ahvayat purandhir
āgachchhatam sīm vṛṣṇanau avobhiḥ
thus, you two only, called, very wise (the
sage Ghoshā), come (to our presence), .,
those who shower, with your succour.

1.117.20: Filling the Barren Cow with Milk

O Skilled Workers, O Ashvins, the barren,
emaciated and milkless cow was filled
with milk by you for the sake of sage
Shayu.

With your powers, you found a spouse for
Vimada, the daughter of Purumitra.

अधेनुं दस्रा स्तर्यं विषक्तामपिन्वतं शयवे
अश्विना गाम् । युवं शचीभिर्विमदाय जायां
न्यूहथुः पुरुमित्रस्य योषाम् ॥ २०

adhenum dasrā staryam viṣaktām
apinvatam shayave ashvinā gām
milkless, Skilled workers, barren,
emaciated, filled with milk, for the sage
Shayu, Ashvins, cow,
yuvam shachībhir vimadāya jāyām
nyūhathuḥ purumitrasya yōṣhām
you two, powers, for Vimada, spouse,
brought, Purumitra, daughter.

Details: Barren cow is mentioned in (1.112.3)
and the episode in (1.116.22).

1.117.21: Preparing the Gross and Subtle Bodies

O Ashvins, skilful workers, by preparing
the gross body of human beings through
pouring the force of impulsion into their
(subtle) bodies,

And by striking at the evil-force, Dasyu,
with the shining Vajra (the potent sound),
you have created the vast Light for the
striving human.

यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय
दस्रा । अभि दस्युं वकुरेणा धर्मन्तोरु
ज्योतिश्चक्रथुरार्याय ॥ २१

yavam vṛkeṇa ashvinā vapantā iṣham
duhantā manuṣhāya dasrā
grain (gross body), ploughing, Ashvins,
sowing, will-power, pouring, for human
beings, skilful workers,
abhi dasyum bakureṇā dhamantā uru
jyotiḥ chakrathur āryāya
., Dasyu, shining (Vajra weapon), striking,
wide, light, created, for the strivers.

Details: The Ashvins do three tasks for the
striving human beings (ārya). First they
develop their gross bodies by treating them
appropriately. Then they prepare their subtle
bodies by pouring in the force of impulsion.
Third, they ward off the obstacles caused by
the titans with the power of Vajra.

The ordinary or gross interpretation of the
first line is, "ploughing and sowing the grain"
makes the three tasks in this verse unrelated.
The words *vṛkena* (ploughing) and (*vapana*)
sowing refer symbolically to the steps in the
preparation of the gross body.

1.117.22: The Doctrine of Madhu (or Honey)

O Ashvins, the head of Dadhyaṅg, son of
the Seer Atharvaṇa, was replaced with a
horse's head by you.

Truthful, he (Dadhyaṅg) revealed to you
the doctrine of Madhu, the deep secret of
Tvaṣṭṛ, O Skilled workers.

आथर्वणायाश्विना दधीचेऽश्व्यं शिरः
प्रत्यैरयतम् । स वां मधु प्र वोचदतायन्
त्वाष्ट्रं यद् दस्रावपिकक्ष्यं वाम् ॥ २२

ātharvaṇāya ashvinā dadhīche shvayam
shiraḥ prati airayatam
the son of the Seer Atharvaṇa, Ashvins,
(Seer) Dadhyaṅg, horses, head, ., (with
prati) replaced,
sa vām madhu pravochat ṛtayan
tvāṣṭram yad dasrau apikakṣhyam vām
he, you, the doctrine of Madhu, revealed,
truthful, Tvāṣṭṛ, that, skilled workers, the
deep secret, you two.

Details: The incident has been discussed in (1.116.12) and others earlier. See the essay at the beginning of Section XII.

1.117.23: Guard Our Thoughts

O Seers, I ever solicit your auspicious
intelligence; O Ashvins, guard carefully
my prayerful thoughts.

O Nāsatyās, grant us vast felicities which
are laudable and (powerful enough) to
last for our successors also.

सदा कवी सुमतिमा चके वां विश्वा धियो
अश्विना प्रावतं मे । अस्मे रयिं नासत्या
बृहन्तमपत्यसाचं श्रुत्यं रराथाम् ॥ २३

sadā kavī sumatim āchake vām vishvā
dhiyo ashvinā prāvataṁ me
always, Seers, your auspicious intelligence,
solicit, your, all, (prayerful) thoughts,
Ashvins, guard carefully, my,
asme rayim nāsatyā bṛhantam
apatyasācham shrutyam rarāthām
us, felicities, Ashvins, vast, lasting for
successors, laudable, grant (us).

Details: The Vedic Seers realised that a
human being is primarily a thinker,
secondarily a doer or worker. Our current
thoughts impel our subsequent actions. Hence
the prayer to guard our thoughts.

The psychological powers like
contentment or fortitude must be strong
enough to withstand the ravages of time.

1.117.24: Restored the Triply-mutilated Body

O Rejoicing Ashvins, you gave a son
Hiranyahasta to the sage Vadrimatī,
O Leaders.

O Ashvins, the triply-mutilated sage
Shyāva was restored to life by you,
bounteous givers.

हिरण्यहस्तमश्विना रराणा पुत्रं नरा वध्रिमत्या
अदत्तम् । त्रिधा ह श्यावमश्विना
विकस्तमुज्जीवसं ऐरयतं सुदानू ॥ २४

hiranyahastam ashvinā rarāṇā putram
narā vadhrimatyā adattam
Hiranyahasta, Ashvins, rejoicing, son,
leaders, to Vadhrimatī, gave,
tridhā ha shyāvam ashvinā vikastam ut
jīvase airayatam sudānū
triply, ., sage Shyāva, Ashvins, mutilated, .,
to live, (with ut) restored, O Bounteous
givers.

Details: The sage Shyāva was mutilated in all
his three bodies, namely physical, emotional
and mental. Vadrimatī episode is in
(1.116.13).

1.117.25: Celebrate the Advent of Knowledge

O Ashvins, your ancient heroic deeds have
been declared by our forefathers.

O Generous Givers, we too, hymning your
praises full of auspicious heroism,
celebrate the dawn of the Superb
Knowledge.

एतानि वामश्विना वीर्याणि प्र
पूर्वाण्यायवोऽवोचन् । ब्रह्म कृण्वन्तो वृषणा
युवभ्यां सुवीरांसो विदथमा वदेम ॥२५॥

etāni vām ashvinā vīryāṇi pra pūrvyāṇi
āyavo avochan

these, you two, Ashvins, heroic deeds, ..
ancient, humans or our forefathers, (with
pra) declared,

brahmā kṛṇvanto vṛṣhaṇā yuvabhyām
suvīrāso vidatham āvadema
hymning the praises, make, showerers, you
two, full of auspicious heroism, the advent of
superb knowledge, celebrate.

Details: Only a mind imbibed with heroic
qualities can appreciate the greatness of the
actions of Ashvins. These tales indicate the
type of superb knowledge behind them.

āyavaḥ: humans or forefathers

Hymn 1.118: Complete Our Knowledge

Metre: Triṣṭup

- 1: Car Faster than Mind
- 2: Our Knowledge and Vital Force
- 3: Take Us to the High State
- 4: Your Car Comes Here
- 5: Daughter of Sun
- 6: Vandana, Rebha and Chyavana
- 7: Atri and the Blind Kaṇva
- 8: Shayu and Vishpala
- 9: Steed for Pedu
- 10: Protection and Well-being
- 11: Eternal Dawn

1.118.1: Car Faster than Mind

O Ashvins, who fly fast like a falcon, who
are felicitous and self-controlled, please
come here in your car.

O Generous Givers, your car is faster than
the human mind, three-seated and
irresistible as wind.

आ वां रथौ अश्विना श्येनपत्वा सुमृलीकः
स्ववौ यात्वर्वाङ् । यो मर्त्यस्य मनसो
जवीयान् त्रिवन्धुरो वृषणा वातरंहाः ॥ १ ॥

ā vām ratho ashvinā shyenapatvā
sumṛlikah svavām yātu arvāṅ
., your, car, Ashvins, flying fast like a falcon,
felicitous, self-controlled, (with ā) come,
near (us),

yo martyasya manaso javīyān
trivandhuro vṛṣhaṇā vātaramhāḥ
your (car), human, like mind, speeding,
three-seated, those who shower (gifts), swift
as wind.

Details: See the hymn (1.34) (especially
(1.34.1)) to Ashvins for the repeated
reference to three. Three-seated means
capable of being driven in the three planes
namely physical (*anna*), emotional and vital
(*prāṇa*) and mental (*mana*). The epithet,
'faster than mind', indicates all-pervasion,
i.e., the car can go anywhere like the mind.
'Swift as wind' means that its direction of
motion is irresistible like that of wind.

1.118.2: Our Knowledge and Vital Force

In your three-seated and three-wheeled
car with triple form which rolls smoothly
come near to us.

Complete our knowledge, invigorate our
vital energies and increase our hero-
strength, O Ashvins.

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता
यातमर्वाङ् । पिन्वतं गा जिन्वतमर्वतो नो
वर्धयतमश्विना वीरमस्मे ॥ २ ॥

trivandhureṇa trivṛtā rathena
trichakreṇa suvṛtā yātam arvāk
three-seated, triple-form, car, three-
wheeled, rolling smoothly, come, near (us),
pinvatam gā jinvatam arvato no
vardhayatam ashvinā vīram asme
fill, cows or rays, invigorate, steeds or vital
energies, our, increase, Ashvins, hero-
strength, our.

1.118.3: Take Us to the High State

○ Ashvins, coming in your well-directed
and easy-rolling car, listen to this prayer
of ours made with adoration.

○ Ashvins, you are most prompt in
averting our absence from the high
station; so declare the ancients.

प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं
श्लोकमद्रेः । किमङ्ग वां प्रत्यवर्ति
गमिष्ठाहुर्विप्रांसो अश्विना पुराजाः ॥ ३

pravadyāmanā suvṛtā rathena dasrau
imam śrṇutam shlokaṁ adreḥ
well-directed, easy-rolling, car, Ashvins or
skilled workers, my, listen, prayer, made
with adoration,

kim aṅga vām prati avartim gamiṣṭhā
āhur viprāso ashvinā purājāḥ
why, ., you, averting, absence, most prompt,
speak, wise, (with aṅga) Ashvins, the
ancients.

Details: The idea is that Ashvins are eager to
take the aspirant to the high station, i.e., they
want to avert his/her absence from the high
station.

1.118.4: Your Car Comes Here

○ Ashvins, may your winging steeds,
flying fast like a falcon and yoked to the
car, bear you here.

May your car, moving smoothly as flowing
water and swift like the divine hawk,
bring us the cherished objects,
O Nāsatyās.

आ वां श्येनासौ अश्विना वहन्तु रथे युक्तासं
आशवः पतङ्गाः । ये अमुरो दिव्यासो न गृध्रा
अभि प्रयो नासत्या वहन्ति ॥ ४

ā vām shyenāso ashvinā vahantu rathe
yuktāsa āshavaḥ pataṅgāḥ

., you, flying fast like a falcon, Ashvins,
(with ā) bear or bring, in the car, yoked (to
the car), the steeds, winging,

ye apturo divyāso na gṛdhrā abhi prayo
nāsatyā vahanti

you, quick as flowing water, divine, like,
hawks, towards (us), cherished objects,
Nāsatyās, carry.

1.118.5: Daughter of Sun

○ Leaders, this car was ascended by the
youthful daughter of the Sun, full of
delight.

May your strong-bodied and winging
steeds, which are luminous, bring you to
us.

आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता
सूर्यस्य । परि वामश्वा वपुषः पतङ्गा वयो
वहन्त्वरुषा अभीके ॥ ५

ā vām ratham yuvatiḥ tiṣṭhat atra
juṣṭvī narā duhitā sūryasya

., you, car, youthful, (with ā) ascended,
there, delighted, leaders, daughter, of Sun,

pari vām ashvā vapuṣaḥ pataṅgā vayo
vahantu aruṣhā abhīke

., you, steeds, strong-bodied, winging,
travelling, (with pari) carry, shining, near
us.

Details: “Sūryā, the daughter of Sun mounting Ashvins’ car”, is in (1.34.5) also. Note Uṣhā is identified with Sūryā in some verses.

1.118.6: Vandana, Rebha and Chyavana

By your deeds and powers you raised up
Vandana and Rebha from darkness,
O Generous Givers and skilled workers.
You did reach the son of Tugra across the
sea (to the shore); you made Chyavana
youthful again.

उद्धन्दनमैरतं दंसनाभिरुद्रेभं दस्रा वृषणा
शचीभिः । निष्टौग्रं पारयथः समुद्रात्
पुनश्च्यवानं चक्रथुर्यवानम् ॥ ६

ut vandanam airatam damsanābhir ud
rebham dasrā vṛṣhaṇā shachībhiḥ
up, Vandana, (with ut) raised, your deeds,
up, Rebha, skilled workers, showerers,
powers,
niḥ ṭaugryam pārayathaḥ samudrāt
punaḥ chyavānam chakrathur yuvānam
., son of Tugra, (with niḥ) go beyond and
reach (the shore), sea, again, Chyavana,
made, youthful.

Details: The anecdotes associated with Vandana, Rebha and Chyavana have been mentioned earlier. Both the Rishis Vandana and Rebha had fallen to the depths of ignorance denoted by well; Ashvins raised them up to the realms of knowledge.

1.118.7: Atri and the Blind Kaṇva

To the Seer Atri, cast down (in ignorance)
and scorched, you gave protective food
and strength, O Ashvins.
You gave sight to the blinded Kaṇva
accepting his beautiful hymn given with
love.

युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विना-
वधत्तम् । युवं कण्वायापिरिप्ताय चक्षुः
प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥ ७

yuvam atraye avanītāya taptam ūrjam
omānam ashvinā avadhattam
you, to Atri, cast down, scorched, strength,
protective, Ashvins, gave,
yuvam kaṇvāya apiriptāya chakṣuḥ
pratyadhattam suṣṭutim jujuṣhāṇā
you, for Kaṇva, blinded, eyes, restored,
beautiful hymn, loving.

1.118.8: Shayu and Vishpala

O Ashvins, for the ancient Shayu, you
filled his cow with milk.
You freed the bird from danger; you
restored the leg for Vishpala.

युवं धेनुं शयवे नाधितायापिन्वतमश्विना
पूर्व्याय । अमुञ्चतं वर्तिकांमहंसो निः प्रति
जङ्घां विष्पलाया अधत्तम् ॥ ८

yuvam dhenum shayave nādhitāya
apinvatam ashvinā pūrvyāya
you, cow, for the person Shayu (or Shayāna),
for the yajamāna, filled with milk, Ashvins,
ancient,
amunchatam vartikām amhaso niḥ prati
jaṅghām vishpalāyā adhattam
(with niḥ) freed, bird, danger or sin, ., .,
leg, to Vishpala, (with prati) restore,

1.118.9: Steed for Pedu

O Ashvins, you gave Pedu a white horse,
provided by Indra, which helped in killing
Vṛtra.
This is sought after in battles; the horse
overcomes the foe, is high spirited,
showers a thousand riches and is firm-
limbed.

युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विना-
दत्तमश्वम् । जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां
वृषणं वीड्वङ्गम् ॥ ९

yuvam shvetam pedava indrajūtam
ahihanam ashvinā dattam ashvam
you, white, to Pedu, provided by Indra,
slayer of Vṛtra, Ashvins, gave, steed,
johūtram aryo abhibhūtim ugram
sahasrasām vṛṣhaṇam vīdvaṅgam
one which is eagerly called (in the battle),
foe, overcoming, high-spirited, giver of a
thousand riches, one who showerers (gifts),
firm-limbed.

Details: Clearly what is described is not a mere four-legged animal, but a form of life-force capable of skill in action.

johūtram: loud-neighing (alternate).

1.118.10: Protection and Well-being

O Leaders of Perfect-birth, we invoke you
for protection and for wealth, O Ashvins.
Accepting with love our hymn of praise,
come to us in your car along with the
felicities (riches) for our well-being.

ता वां नरा स्ववसे सुजाता हवामहे अश्विना
नार्धमानाः । आ न उप वसुमता रथेन गिरौ
जुषाणा सुविताय यातम् ॥ १०

tāvām narā syavase sujātā havāmahe
ashvinā nādhāmānāḥ
you two, leaders, for protection, of noble
birth, call, Ashvins, soliciting (wealth),
ā na upa vasumatā rathena giro juṣhāṇā
suvitāya yātam
., us, ., along with wealth, car, hymn of
praise, accepting with love, for (our) well-
being, (with upa and ā) come.

Details: *sujātā*: perfect birth (of Ashvins in their devotees).

1.118.11: Eternal Dawn

With the great speed of the untiring falcon,
come to us, Nāsatyās, who delight in
common.

I invoke you, O Ashvins, bearing the
offering at the onset of the Eternal Dawn.

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या
सजोषाः । हवे हि वामश्विना रातहव्यः
शश्वत्तमाया उषसो व्युष्टौ ॥ ११

ā shyenasya javasā nūtanena asme
yātam nāsatyā sajoṣhāḥ

., bird, speedy, fresh or untiring, to us, (with
ā) come, Nāsatyās, with common delight,
have hi vām ashvinā rātahavyaḥ
shashvattamayā uṣhaso vyuṣṭau
call, ., you, Ashvins, bearing offering,
eternal, dawn, beginning of the light.

Details: At the onset of the dawn, Ashvins
arrive. The prayer is for their mounting the
chariot.

Hymn 1.119: Car and the Seer Vāmadeva

Metre: Jagatī

- 1: Car of Ashvins
- 2: Mind is One-pointed
- 3: Car Carries Gifts
- 4: Bhujyu
- 5: Sūryā Chooses Ashvins
- 6: Rebha, Atri and Vandana
- 7: Vāmadeva and Vandana
- 8: Bhujyu
- 9: Doctrine of Mystic Honey
- 10: Steed for Pedu

1.119.1: Car of Ashvins

I call your car which does wondrous acts
and is speedy as mind; it has swift-horses
and is invocable in yajña.

Its presence recalls thousand-fold
felicities; it is endowed with bliss and
varieties of riches; it is endowed with
high hearing and felicities; the car leads
us to the enjoyable objects (needed for a
Divine Life).

आ वां रथं पुरुमायं मनोजुवं जीराश्वं यज्ञियं
जीवसे हुवे । सहस्रकेतुं वनिनं शतद्रुसुं
श्रुष्टीवानं वरिवोधामभि प्रयः ॥ १

ā vām ratham purumāyam manojuvam
jīrāshvam yajñiyam jīvase huve
., your, car, wondrous acts, speedy as mind,
one with a swift horse, invocable in yajña,
(Divine) Life, (with ā) call,
sahasraketum vaninam shatadvasum
shruṣṭīvānam varivodhām abhi prayah
recalling thousand-fold riches, endowed with
bliss, along with a thousand types of wealth,
with high hearing, bearing felicity or
happiness, towards, enjoyable objects

Details: The reason for the poet's calling the
car is in the last line of the translation, i.e., the
car provides the felicities needed for leading a
Divine Life.

1.119.2: Mind is One-pointed

As the car moves up (to the higher
planes), his mind for praising the deities
is also raised up; and all the directions
join together (in the direction of Truth).
I sweeten the body (fit for enjoyment by
the Gods) and the helping Gods come
here; O Ashvins, great energy (or ūrjanī)
has climbed into your car.

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि
शस्मन्त्समयन्त आ दिशः । स्वदामि घर्मं प्रति
यन्त्यूतय आ वामूर्जानी रथमश्विनारुहत् ॥ २

ūrdhvā dhītiḥ prati asya prayāmani
adhāyi shasman samayanta ā dishaḥ
(moves) up to higher planes, intelligence, ..
of that (car), journey, (with prati) lifted up
or established, praise, gather together,
everywhere or all, the quarters,
svadāmi gharmam prati yanti ūtaya ā
vām ūrjanī ratham ashvinā aruhat
sweeten, the heated (body), towards, come,
protecting Gods, .., you, Urjani or the great
energy, car, Ashvins, (with ā) has ascended.

Details: The mind of the Rishi has become
one pointed and is ready to travel to the high
plane of Truth.

ūrjanī: great energy or one endowed with it.
According to S, it is the name of the daughter
of the Sun.

1.119.3: Car Carries Gifts

The numerous sacrificers, who are
mutually contending for glory, come
together in the auspicious task of the
battle with the foes (of the Gods); they
are also victorious.

Then on the Earth is perceived your car; it
brings choice boons to the illumined
Seer.

सं यन्मिथः पस्पृधानासो अगमत शुभे मखा
अमिता जायवो रणे । युवोरहं प्रवर्णे चैकिते
रथो यदश्विना वहथः सूरिमा वरम् ॥ ३

sam yan mithaḥ pasprdhānāso agmata
shubhe makhā amitā jāyavo raṇe
together, when, mutual, contending for
glory, (with sam) come, auspicious,
sacrificers, numerous, victorious, battle,

yuvoraha pravaṇe chekite ratho yat
ashvinā vahathaḥ sūrim āvaram
your, in the slope or Earth, knows, car,
when, Ashvins, bring, to the Seers, choice
boon.

1.119.4: Bhujyu

With your winging steeds the dying
Bhujyu, immersed in the waters, was
carried by you by special methods
To the dwelling of his revered ancestors
which was highly secluded; O Generous
givers, famed is your great aid given to
Divodāsa.

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभि-
निवहन्ता पितृभ्य आ । यासिष्टं वर्तिर्वृषणा
विजेन्यं दिवोदासाय महि चेति वामवः ॥ ४

yuvam bhujyum bhuramāṇam vibhir
gatam svayuktibhir nivahantā pitṛbhya ā
you, Bhujyu, dying, winging steeds,
immersed (in the waters), by special efforts
devised by you, carried, (with ā) his revered
ancestors, .,

yāsiṣṭam vartir vṛṣhaṇā vijenyaṁ
divodāsāya mahi cheti vām avaḥ
came, house, those who shower, free of
people or secluded, Divodasa, great, famed,
your, aid.

1.119.5: Sūryā Chooses Ashvins

O Ashvins, you made the car reach the
goal of Solar Light by yoking it with your
admirable speech.

The conquering lady Sūryā who came for
your companionship chose you for
husbands declaring, 'you are my lords.'

युवोरश्विना वपुषे युवायुजं रथं वाणीं
येमतुरस्य शर्ध्यम् । आ वां पतित्वं सख्याय
जग्मुषी योषावृणीत जेन्या युवां पती ॥ ५

yuvor ashvinā vapuṣhe yuvāyujam
ratham vāṇī yematur asya shardhyam

your, Ashvins, handsome form, yoked by
you, car, admirable speech, bore or
reached, its (car), goal (solar light),

ā vām patitvam sakhyāya jagmuṣhī
yoṣhā vṛṇīta jenyā yuvām patī

., you, status of husband, companionship,
came, woman (Sūryā), (with ā) chose,
conquering, you, husbands or lords.

Details: The car is steedless as stated in
(1.120.10). It is powered by the potent Word,
mantra or vāṇī.

The relation between Sūryā and Ashvins is
mentioned in (1.34.5). The hymn (10.85)
describes in great detail the symbolic marriage
of Sūryā.

1.119.6: Rebha, Atri and Vandana

You released Rebha from confinement;
you quenched with cold the scorching
heat suffered by Atri.

In Shayu's cow you increased the milk
which offers protection; you increased
further the life-span of Vandana.

युवं रेभं परिषूतेरुष्यथो हिमेन घर्मं
परितप्तमत्रये । युवं शयोरवसं पिप्यथुर्गवि प्र
दीर्घेण बन्दनस्तार्यायुषा ॥ ६

yuvam rebham pariṣhuter uruṣhyatho
himena gharmam paritaptam atraye
you, Rebha, confinement, released, with
cold, scorching heat, quenched, Seer Atri,

yuvam shayor avasam pipyathur gavi
pra dīrghena vandanah tāri āyushā
you, Seer Shaya, protecting milk or
knowledge, increased, cow, ., long,
Vandana, (with pra) increased, life.

1.119.7: Vāmadeva and Vandana

You restored (youth) to Vandana suffering
from old age, as if you were
(refurbishing) a car, O Skilled workers
and doers of (great) deeds.

On (hearing) the lauds (of the sage
Vāmadeva) you brought him forth from
the (Divine Womb); may you do the
(wondrous) deeds for him who serves
you.

युवं वन्दनं निरुतं जरण्यया रथं न दस्रा
करणा समिन्वथः । क्षेत्रादा विप्रं जनथो
विपन्यया प्र वामत्र विधते दंसना भुवत् ॥ ७

yuvam vandanam nirṛtam jaranyayā
ratham na dasrā karaṇā saminvathah
you, Vandana, suffering, old age, car, like,
skilled workers, doers of (great) deeds,
restored,

kṣhetrāt ā vipram janatho vipanyayā pra
vām atra vidhate damsanā bhuvat
(divine) womb, ., sage (Vāmadeva), brought
forth, by the lauds, ., you, here, who serves
you, deeds, (with pra) done.

Details: In the second half, we are dealing
neither with a human birth nor a human
womb. To enter the Divine Life, the Rishi is
entering the Divine Womb in the inner body.
Sage Vāmadeva explicitly mentions it in RV
(4.27.1). In (4.26.1) the Seer Vāmadeva
identifies himself with the Seer Kakṣhīvān,
'kakṣhīvān ṛshirasmi'. In (4.27.1), the Seer

Vāmadeva declares, 'a hundred bodies of iron
confined me, but I came out swiftly as a hawk
(shyena)'.

Ashvins can remove the effects of old age
as easily and systematically as refurbishing an
old car.

ā: filler word

1.119.8: Bhujyu

You went to him who was praying from
afar distressed at being abandoned by his
own father (Tugra).

Hence your luminous and wondrous
protections are desired by all.

अगच्छतुं कृपमाणं परावति पितुः स्वस्य
त्यजसा निबाधितम् । स्वर्वतीरित
ऊतीर्युवोरहं चित्रा अभीकै अभवन्नभिष्टयः ॥ ८

agachchhatam kṛpamāṇam parāvati
pituḥ svasya tyajāsā nibādhitam
went, praying, afar, father, his, abandoned,
distressed,

svarvatīr ita ūtīr yuvoraha chitrā abhīke
abhavan abhiṣṭayah
luminous, our, protections, only your,
wondrous, near, is, desired.

1.119.9: Doctrine of Mystic Honey

That honey-bee praised you; Aushija calls
you in the ecstasy of Soma.

You illumined the mind of the Seer
Dadhyang; and with the head of horse,
he spoke to you (the Madhu Vidya).

उत स्या वां मधुमन्मक्षिकारपन्मदे
सोमस्यौशिजो हुवन्यति । युवं दधीचो मन आ
विवासथोऽथा शिरः प्रति वामश्र्यं वदत् ॥ ९

uta syā vām madhuman makṣhikā
arapan made somasyo aushijo
huvanyati

also, that, your, honied, bees, praised,
ecstasy, of Soma, of Aushija, calls (you),
yuvam dadhīcho mana āvivāsatho athā
shiraḥ prati vām ashvyam vadat
your, Seer Dadhyaṅg, mind, illumined, thus,
head, separated, by you, related to a horse,
spoke.

Details: Kakṣhivān, the Seer of the Honey-
knowledge, is symbolised by the honey-bee
and he praises Ashvins.

The symbolism of the anecdote of
Dadhichi or Dadhyaṅg has been mentioned
earlier in the introduction to this Section XII.

1.119.10: Steed for Pedu

O Ashvins, for his service, (you) gave
the king Pedu the white horse desired by
many; it carries across the contestants.
Its light is invincible in battles among
warriors; it is repeatedly usable and it
overcomes the foes like Indra.

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं
दुवस्यथः । शर्यैरभिद्युं पृतनासु दुष्टरं
चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥ १०

yuvam pedave puruvāram ashvinā
sprdhām shvetam tarutāram
duvasyathāḥ

you, to the King Pedu, desired by many,
Ashvins, contestants, white (horse), carrying
across, gave for service,

sharyair abhidyum pṛtanāsu duṣṭaram
charkṛtyam indram iva charṣhaṇīśaham
warriors, luminous, in battles, invincible,
repeatedly usable, Indra, like, overcomer of
strivers (foes).

Details: All the epithets in the verse can be
understood in the symbolic sense. The battle
is of course, not physical, but symbolic.

sprdhām: contestants or persons involved in
the inner yajña who are all eager to help in the
march to the Divine Life. They are not
participants in an ordinary tournament.

Hymn 1.120: Secret Knowledge

Metre: 1, 10-12, Gāyatrī ; 2, Kakup ; 3, Kāvīrāt;
4, Naṣṭarūpī ; 5, Tanushirāḥ ; 6, Uṣṇīk ;
7, Viṣṭāra Brhatī ; 8, Kṛti ; 9, Virāt

- 1: How to Worship You?
- 2: Only Ashvins Know
- 3: Secret Knowledge
- 4: The Chant of Vaṣaṭ
- 5: The Hymn of Ghoṣha
- 6: Give Me Your Attention
- 7: Make Us Progress
- 8: Cows and Calves
- 9: Friendship of Gods
- 10: Steedless Car
- 11: Widen Me
- 12: Dream and Miser

1.120.1: How to Worship You?

O Ashvins, which invocation pleases you?
who is capable of satisfying you?
In what way can the ignorant persons
worship you?

का राधद्वोत्राश्विना वां को वां जोष उभयोः ।
कथा विधात्यप्रचेताः ॥ १

kā rādhat hotra ashvinā vām ko vām
joṣha ubhayoḥ
which, pleases (you), invocation, Ashvins,
you, who, you, satisfying, to both of you,

kathā vidhati aprachetāḥ
how, worship (you), the ignorant.

Details: This verse and the next clearly indicate that Rig Veda is directed to a variety of persons with varying spiritual backgrounds. The popular belief is that each deity can be invoked instantaneously by a particular mantra. It is not the case often. The first line suggests that the invocation is not known to the Seer; hence the prayer. The verses in this Sūkta suggest that our aim should be to become companions of Gods, not just ask Gods for favours.

1.120.2: Only Ashvins Know

Thus the ignorant ask the persons who know about the means of attaining the Divine Life.

None other than Ashvins know this; unconquered, they (Ashvins) favour the mortal at once (with the answers).

विद्वांसाविद् दुरः पृच्छेदविद्वानित्थापरो
अचेताः । नू चिन्नु मर्ते अक्रौ ॥ २

vidvāmsāvit durāḥ prchchhet avidvān
ittha aparo achetāḥ
knowers (Ashvins), the door or the means,
ask, ignorant, thus, persons other than
(Ashvins), do not know,
nūchin nu marte akrau
at once, ., (favour) the mortal, unconquered
(by foes).

Details: *duvah*: literally doors; symbolically, they are the means of getting the higher knowledge. The prayers, 'may the divine doors open' is common in all the *apri* hymns such as (1.13).

nu: filler

1.120.3: Secret Knowledge

We invoke you who know (the path); since you know, reveal to us this day the secret knowledge (or mantra).

Desiring you, I completely surrender to you and laud you excellently.

ता विद्वांसां हवामहे वां ता नो विद्वांसा मन्म
बोचेतमद्य । प्रार्चद् दयमानो युवाकुः ॥ ३

tā vidvāmsā havāmahe vām tā no
vidvāmsā manma vochetam adya
(with vām) you two, those who know, (we)
call, ., you, us, knowers, the secret mantra,
this day,

prārchat dayamāno yuvākuḥ

(I) laud excellently, completely offering myself, desiring you.

Details: We see here the seeds of both the *yoga* of devotion (*bhakti yoga*) and the ancient mode of teaching. No learning is possible till the student completely surrenders to the teacher and dutifully follows the suggested path.

yuvākuḥ: desiring you;

1.120.4: The Chant of Vashat

Earnestly I ask you, Gods, about the wonderful chant of *vashat*.

O Skilled Workers, who are wise, protect us from the strong and fierce (evil forces).

वि पृच्छामि पाक्यां न देवान्
वषट्कृतस्याद्भुतस्य दस्रा । पातं च सहासो
युवं च रभ्यसो नः ॥ ४

viprchchhāmi pākyā na devān
vaṣatḥkṛtasya adbhutasya dasrā

(I) ask you earnestly, mature persons or knowers, us, Gods, the invocation of vashatī, wonderful, skilled workers,

pātam cha sahyaso yuvam cha rabhyaso
naḥ

protect, and, from what is strong, you, and,
what is fierce, us.

Details: In the outward rituals, uttering the phrase *Vaṣaṭ* is considered potent; it is also widely used. This phrase plays a key role in the inner yajña also. Note the use of the epithet “wonderful” to indicate its importance.

1.120.5: The Hymn of Ghoshā

The hymn shines splendidly in the Seer
Ghoshā just like the one of Bhrigu; with
this hymn, the son of Pajra worships you.
May the aspiring and wise Rishi
(Kakṣhivān) obtain the hymn.

प्र या घोषे भृगवाणे न शोभे यया वाचा
यजति पज्रियो वाम् । प्रैषयुर्न विद्वान् ॥ ५

pra yā ghoṣhe bhr̥gavāṇe na shobhe
yayā vāchā yajati pajriyo vām
splendidly, that (mantra), to Ghosha, that of
Bhrigu, similar to, shines, which, Word,
worships, the son of Pajra, you,
pra iṣhayurna vidvān
may it happen, aspiring, wise.

Details: This hymn was revealed to the lady Seer. Ghoshā Kākṣhivātī (daughter of Kakṣhivān) to whom the Sūktās RV (1.39) and RV (10.40) dedicated to Ashvins were also revealed. S states that Ghoshā is the daughter of the Rishi Suhastya. The prayer is, “reveal the potent hymn to me in the same way you did for the wise Rishi Kakṣhivān.”

1.120.6: Give Me Your Attention

Hear the Gāyatri prayer of the hastening
(sage); O Ashvins, I alone chanted it.

O Lords of splendour, give me your
attention.

श्रुतं गायत्रं तक्वानस्याहं चिद्धि ररेभाश्विना
वाम् । आक्षी शुभस्पती दन् ॥ ६

shrutam gāyatram takavānasya āham
chit hi rirebha ashvinā vām
hear, the Gāyatri, prayer, hastening, I,
alone, chanted, Ashvins, you,
ā akṣhī shubhaspatī dan
., eyes or attention, lord of splendour, (with
ā) give me.

Details: The sage is eager for the progress in his inner life. Hence he is called, ‘hastening’ (*takavāna*).

1.120.7: Make Us Progress

You have been givers of great glory; you
have also rendered it (later) somewhat
sapless (or incomplete).

O Givers of Dwelling, guard us well and
protect us from the wicked foes (wolf).

युवं ह्यास्तं महो रन् युवं वा यन्निरततंसतम् ।
ता नौ वसू सुगोपा स्यातं पातं नो
वृकादघायोः ॥ ७

yuvam hi āstam maho ran yuvam vā yat
niratatamsatam

you, ., become, great (glory), donors, you,
also, which, make it lacking in glory or its
essence,

tā no vasū sugopā syātam pātam no
vṛkāṭ aghāyoh

you, us, dwelling, guard, become, protect,
us, wolf, wicked.

Details: Ashvins not only give great glory, but also render some of our earlier achievements

sapless or unattractive at a later time so that we do not rest satisfied with the status quo, but proceed higher.

maho: great glory; great wealth or food according to ritualists.

1.120.8: Cows and Calves

Deliver us not to enemies; never may our cows which nourish us with milk stray far from our homes
Bereft of their calves.

मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो
गृहेभ्यो धेनवो गुः । स्तनाभुजो अशिश्वीः॥८
mā kasmai dhātam abhi amitriṇe no
mākuṭrā no gr̥hebh̥yo dhenavo guḥ
not, whosoever, (with mā and abhi) deliver
(us) not, ., among foes, us, not far (from us),
us, dwellings, cows, (with mā) not go,
stanābhujō ashishvīḥ
nourishing with their milk, bereft of calves.

Details: The prayers are that both the original knowledge and its successors (cows and calves) should not be lost and the cows should be accompanied by their successors.

1.120.9: Friendship of Gods

Those who desire you become your companions to gain your friendship ultimately; prepare us for opulent felicities.

Prepare us for the power of impulsion united with knowledge.

दुहीयन् मित्रधितये युवाकु राये च नो मिमीतं
वाजवत्यै । इषे च नो मिमीतं धेनुमत्यै ॥ ९

duhīyan mitradhitaye yuvāku rāye cha
no mimītam vājavatyai

become companions, to gain your friendship,
desire (you), wealth, and, us, prepare (us),
plenitude,

iṣhe cha no mimītam dhenumatyai
power of impulsion, and, we, prepare (us),
united with knowledge (cow).

Details: The last line is translated by ritualists as, “prepare us for the food given by cow” translating *dhenā* as cow and *iṣha* as food.

1.120.10: Steedless Car

I share the steedless car with the plentiful
Ashvins.

I desire to travel to a high state of
consciousness with it.

अश्विनौरसनं रथमनश्च वाजिनीवतोः ।
तेनाहं भूरि चाकन ॥ १०

ashvinor asanam ratham anashvam
vājīnīvatoh

Ashvins, share, car, steedless, united with
opulence,

tena aham bhūri chākana
from it, I, high (state of consciousness), I
desire.

Details: The car is steedless i.e., it is not physical; it is a subtle vehicle. It is empowered by the Word or mantra as mentioned in RV (1.119.5). Using this car, the Rishi hopes to climb to the high states of consciousness.

1.120.11: Widen Me

O Car of Glory, widen me who am close
by; the devotee is carried

By the delightful car to the drink of Soma.

अयं समह मा तनूह्याते जनों अनु ।
सोमपेयं सुखो रथः ॥ ११

ayam samaha mā tanu ūhyāte janām
anu

one who is close to you, car of glory, me,
widen (me), carries, devotees, towards,
somaapeyam sukho rathah
the drink of Soma, the delightful, car.

Details: *ūhyāte*: widen me; it means
overcoming the limitations caused by the
physical body so that the subtle body can
travel freely to the higher planes.

1.120.12: Dream and Miser

Now I am disdainful of dream and of the
wealthy man who is not generous.
Both perish soon.

अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः ।
उभा ता बस्रि नश्यतः ॥ १२

adha svapnasya nirvede abhuñjataḥ cha
revataḥ

now, of dream, disdainful, one who is not
generous, and, a wealthy person,
ubhā tā basri nashyataḥ
both, they, quickly, perish.

Details: The dream vanishes quickly; the
wealth of a person who is miserly and has no
gratitude also perishes quickly.

Hymn 1.121: Indra or The All-gods

Metre: Trishṭup

[Previous hymn to Indra: 1.104]

- 1: Guardian
- 2: Four Deeds of Indra
- 3: Two and Four-stationed Persons

4: Restored Hidden Knowledge

5: Delightful Rays

6: Full Manifestation

7: Active and Inactive Persons

8: Words

9: Shushṇa

10: Veiling Weapon

11: Without Wheels

12: Uṣhānas Gives Vajra

13: Etasha

14: Sin and Misery

15: Unfailing Grace

1.121.1: Guardian

When will Indra, the guardian of aspirants
and impeller of the seekers of Gods,
listen to these prayers of the Aṅgīrasa
Seers?

When he comes to the persons (his
dependents) in the mansion, then he has
to be worshipped in the yajña; he
becomes wide and greatly exults.

कदि॒त्था नूँः पात्रं दे॒वय॒तां श्रव॑द् गि॒रो
अङ्गि॑रसां तुर॒ण्यन् । प्र य॒दान॒इ॒वि॒श आ
ह॒र्म्यस्यो॒रु क्र॑सते अध्व॒रे यज॑त्रः ॥ १

kad itthā nūn pātram devayatām shravat
giro aṅgīrasām turāṇyan

when, thus, leaders or yajamāna, guardian,
seekers of Gods, hear, prayers, of Aṅgīrasa
Seers, impelling,

pra yat ānaṭ visha ā harmyasya uru
kramsate adhware yajatraḥ

., when, (with pra and ā) comes in front,
people dependants of the Rishi, ., mansion,
wide, exults, in the journey-yajña, has to be
worshipped.

1.121.2: Four Deeds of Indra

He upholds the Heaven; he, as the deity Ṛbhu, profusely showers the flowing Divine energies (waters) for the manifestation of plenitude (on Earth); he is the leader of the Rays.

The mighty One beholds his daughter (Earth) covered by *tamas* to Light her up; he has made the spouse of the pranic-energy (horse) give birth to the herd of the Rays (of knowledge).

स्तम्भीद्ध द्यां स धरुणं पुषायद्भुर्वाजाय
द्रविणं नरो गोः । अनु स्वजां महिषश्चक्षत ब्रां
मेनामश्वस्य परि मातरं गोः ॥ २

stambhīt ha dyām sa dharuṇam
pruṣhāyat ṛbhur vājāya draviṇam nara
goḥ

make it firm, .., Heaven, he, waters, showers profusely, the deity Ṛbhu, for plenitude, flowing energies, leaders, rays of knowledge, anu svajām mahiṣhaḥ chakṣhata vrām menām ashvasya pari mātaram goḥ following, born of him, the mighty one (Indra), beholds, covered(by), lady who gives birth to the Rays, of the horse, has made, mother, cow.

Details: This verse highlights the four deeds of Indra; he upholds the Heaven, the third station (first line); he as the deity Ṛbhu, the Divine artisan, showers profusely the Divine Energies which are in the middle world or second station (second line); he Lights up his daughter Earth covered by ignorance in the first plane (third line).

After this preliminary work he proceeds to manifest the host of the Rays of consciousness

(*chit*) through the medium of the Life-energies; this is his fourth deed.

dharuṇam: that which holds, the Divine Waters.

1.121.3: Two and Four-stationed Persons

May he listen to this invocation as of old, illuminating the red Rays of Dawn, he the impeller of the race of Aṅgirasās everyday.

He has sharpened his Vajra-bolt ready for use; he has upheld the Heaven for men who are two-stationed and four-stationed.

नक्षद्वमरुणीः पूर्य राट् तुरो
विशामङ्गिरसामनु द्यून् तक्षद् वज्रं नियुतं
तस्तम्भद् द्यां चतुष्पदे नर्याय द्विपादे ॥ ३

nakṣhat havam aruṇiḥ pūrvyam rāṭ turo
vishām aṅgirasām anudyūn

hear, invocation, Red Rays of Dawn, as of old, illuminating, impelling, people, Aṅgirasa Seers, everyday,

takṣhat vajram niyutam tastambhat dyām chatuṣhpade naryāya dvipāde sharpened, Vajra-weapon, ready, uphold, Heaven, four-stationed, for men and Gods, two-stationed.

Details: *dvipāde chatuṣhpade*: see (1.49.3).

1.121.4: Restored Hidden Knowledge

In the exhilaration of Soma for the (attainment) of the Truth, you have restored the Rays of knowledge, born of the Heavenly Light, hidden (in the cave). When he stands up in the combat in the three stations, he opens the doors (to the Rays) closed by the foes inimical to men.

अस्य मदे स्वयं दा ऋतायापी-
वृत्मुस्त्रियाणामनीकम् । यद्ध प्रसर्गे
त्रिकुम्भिवर्तदपद्रुहो मानुषस्य दुरो वः ॥ ४

asya made svaryam dā ṛtāya apīvṛtam
usriyāṇām anīkam

for, exhilaration of Soma, born of Light,
restored, Truth, hidden, Rays of
consciousness, host,

yat ha prasarge trikakup nivartat apa
druho mānuṣhasya duro vaḥ

when, ., combat, three stations, stands up, .,
inimical, to men, doors, (with apa) open,

Details: When Indra fights and becomes
victorious in the combat with the foes of
ignorance, he opens the doors to the rays of
Truth-Light for access to men. These doors
have been shut by the dasyus who do not want
the knowledge to come to human beings.

1.121.5: Delightful Rays

The nourishing and swift parents brought
to you the nectar of knowledge which is
both enriching and potent.

Then the yajamāna offered you the pure,
most rich and delightful Milk of the Rays
which yields the stream of nectar.

तुभ्यं पयो यत् पितरावनीतां राधः सुरेतस्तुरणै
भुरण्यू शुचि यत् ते रेक्ण आयजन्त
सबर्द्धायाः पर्य उस्त्रियायाः ॥ ५

tubhyām payo yat pitarau ānītām
rādhāḥ suretas turāṇe bhuraṇyū

to you, delight, when, parents, brought,
enriching, potent, quick to act, nourishing,
shuchi yat te rekṇa āyajanta
sabardughāyāḥ paya usriyāyāḥ

pure, when, they (yajamāna), delightful like
the dearest wealth, offered, streaming with
chit-rays, the nectar, rays (cows).

Details: *pitarau*: parents, are the Heaven and
Earth. They nourish all the beings of the
Earth. They offer to Indra the delight resulting
in all the actions on Earth. Indra fights the foes
and releases the Rays of knowledge. These
Rays mixed with the Delight stream to the
yajamāna and other beings on Earth.

usriya: Rays

1.121.6: Full Manifestation

Then he manifested in full; may he, who
overcomes ignorance, give us joy; he
shines excellently (next to us) like the
Sun does at the approaching Dawn.

We, carrying the rich offerings, imbibe the
Soma who is in the high station, who is
laudable and is sprinkled with our
aspiration.

अध प्र जज्ञे तरणिर्ममत्तु प्र रौच्यस्या उषसो न
सूरः । इन्दुर्येभिराष्ट स्वेदुहव्यैः सुवेण
सिञ्चञ्जराभि धाम ॥ ६

adha prajajñe taranir mamattu prarochi
asyā uṣhaso na sūrah

then, manifested in full, crossing (the
ignorance), delights (us), shines excellently,
approaching, Dawn, like, the Sun,

indur yebhir āṣṭa sveduhavyaiḥ
sruveṇa siñchan jaraṇā abhi dhāma

Soma, us, imbibed (by us), rich offerings,
with aspiration, sprinkling, laudable,
towards, the high station.

Details: In the translation of S and Wilson the
first half and the second half are disjointed. In
our translation, they cohere. Indra's
manifestation is in the first half. As is well-
known, Indra releases the hidden Delight. The
second half declares that the yajamāna
carrying the rich offerings imbibes the Soma

released. It describes the Soma which comes to us because it is invoked by our aspiration. Note the connection to the next verse also.

1.121.7: Active and Inactive Persons

When the brightly shining stream of Delight (Soma) seeks to flow, the impeller Indra removes the covering on the (hidden) knowledge during the yajña. When you shine forth through the days of action then you impel the (five) senses for both active and inactive persons.

स्विध्मा यद्वनधितिरपस्यात् सूरौ अध्वरे परि
रोधना गोः । यद्ध प्रभासि कृत्व्या अनु
द्यूननर्विशे पश्विषे तुराय ॥ ७

svidhmā yat vanadhitir apasyāt sūro
adhvare pari rodhanā goḥ
brightly shining, when, the flowing Delight,
seeks to flow, impeller Indra, in the yajña,
removes, the coverings, knowledge,
yat ha prabhāsi kṛtvām anu dyūn
anarvishe pashviṣhe turāya
when, (you) shine, (divine) works, following,
days, motionless, impel the senses (animals),
swift (persons).

Details: Indra impels the human beings to act appropriate to their nature such as passive or active. He specifically impels the five senses of action.

1.121.8: Words

You have brought here the nectar-imbibing steeds from the great Heaven; O Warrior, overcome the foes who cover the Light.

Then for your increase, sprinkled are the Words (mantra) which are pleasing, intoxicating, mighty like the bulls, speedy and hard like hills.

अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि
योधान उत्सम् । हरिं यत्ते मन्दिनं दुक्षन् वृधे
गोरभसमद्रिभिर्वाताप्यम् ॥ ८

aṣṭā maho diva ādo harī iha
dyumnāsāham abhi yodhāna utsam
eaters (of nectar), great, Heaven, brought,
steeds, here (in this yajña), those who cover
the Light, overcomer, warrior (yourself),
foes,
harim yat te mandinam dukṣhan vṛdhe
gorabhasam adribhiḥ vātāpyam
pleasing, when, your, intoxicating, poured or
sprinkled, for increase, mighty like the bulls,
hard or stone-like things, speedy.

Details: After the arrival of Indra, the potent mantrās are recited so that Indra's power can increase in the yajamāna. The last line describes the power of the Word.

1.121.9: Shushṇa

You did hurl the mighty Vajra-bolt brought from Heaven by the Ṛbhūs for releasing the Rays.

O Much-invoked One, for the sake of the (Riṣhi) Kutsa, you attacked (the foe) Shushṇa with countless weapons and encompassed him (finally).

त्वमायसं प्रति वर्तयो गोर्दिवो
अश्मानमुपनीतमृभ्वा । कुत्साय यत्र पुरुहूत
वन्वञ्छुष्णमनन्तैः परियासि वधैः ॥ ९

tvam āyasam prativartayo gor divo
ashmānam upanītam ṛbhvā
you, iron or strong, hurl, knowledge,
Heaven, the weapon Vajra, brought by,
Ṛbhu,

kutsāya yatra puruhūta vanvan
chhuṣṇam anantaiḥ pariyāsi vadhaiḥ
for Kutsa, where, much-invoked, attacked,
(foe) Shuṣṇa, countless (endless),
encompassed, weapons.

1.121.10: Veiling Weapon

Formerly when the awakener Sun emerged
from the covering darkness, you broke
the veiling weapon of Vṛtra, O One with
Vajra.

The well-knotted might of Shuṣṇa
covering the Sun was loosened by you.

पुरा यत्सूरस्तमसो अपीतेस्तमद्रिवः फलिगं
हेतिमस्य । शुष्णस्य चित्परिहितं यदोजो
दिवस्परि सुग्रथितं तदादः ॥ १०

purā yat sūras tamaso apītes tam
adrivaḥ phaligam hetim asya
formerly, when, the awakener Sun,
darkness, covering, you, one with Vajra,
veiling (Vṛtra), weapon (of Vṛtra), his,
shuṣṇasya chit parihitam yat ojo divas
pari sugrathitam tat ādah
of Shuṣṇa, ., covering, when, might,
Heaven or Light, above, well-knotted, that,
loosen.

Details: *sugrathim*: Well-knotted; the might
of Shuṣṇa has been vastly strengthened by
various types of subtle knots.

1.121.11: Without Wheels

O Indra, who is vast, powerful and wheel-
less, Earth and Heaven rejoiced in your
deed following you.

Vṛtra, who was spreading everywhere and
who has killed several great and good
persons, was hurled by you into the
waters with your mighty Vajra-bolt.

अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा
मदतामिन्द्र कर्मन् । त्वं वृत्रमाशयानं सिरासु
महो वज्रेण सिष्वपो वराहुम् ॥ ११

anu tvā mahī pājasī achakre
dyāvākshāmā madatām indra karman
following, you, great, might, wheel-less,
Heaven and Earth, rejoiced, Indra, deeds,
tvam vṛtram āshayānam sirāsu maho
vajreṇa siṣhvapo varāhum
you, Vṛtra, spreading everywhere, into the
waters, the great, Vajra, hurl, killer of the
great adversaries.

Details: The discussion regarding the battle
between Indra and Vṛtra in hymns 1.32 and
1.33 may be recalled.

achakre: without wheels; Indra is fighting the
battle in an immobile mode.

1.121.12: Ushanas Gives Vajra

O Indra, friend of men, mount the strong
steeds which are well-yoked, are fast as
wind and carry (you) excellently.

(The Rishi) Ushanas, son of Kavya, gave
you the gladdening, foe-destroying and
Vṛtra-killing Vajra which you sharpened.

त्वमिन्द्र नर्यो याँ अवो नृन् तिष्ठा वातस्य
सुयुजो वहिष्ठान् । यं तै काव्य उशना मन्दिनं
दाद् वृत्रहणं पार्यं ततक्ष वज्रम् ॥ १२

tvam indra naryo yān avo nṛn tiṣṭhā
vātasya suyujo vahishṭhān
you, Indra, friend of men, steeds, guard, the
leaders, mount, (fast) as wind, well-yoked,
(with steeds) which bear (the car)
excellently,

yam te kāvya ushanā mandinam dād
vṛtrahaṇam pāryam tatakṣha vajram
which, to you, son of Kavya, Ushānas,
gladdening, gave, Vṛtra-killer, foe-
destroying, built or crafted, Vajra.

1.121.13: Etasha

You rested the powerful bay-coloured
steeds of the Sun; hence Etasha, the
steeds of Sun, did not push the wheels.
By throwing the non-givers across the
ninety nine rivers you completed what
has to be done.

त्वं सूरौ हरितौ रामयो नृन् भरच्चक्रमेतंशो
नायमिन्द्र । प्रास्यं पारं नवतिं नाव्यानामपि
कर्तमवर्तयोऽयज्युन् ॥ १३

tvam sūro harito rāmayo nṛṇ bharat
chakram etasho na ayam indra
you, Sun, bay-coloured steeds, controlled or
rested, strong, move, wheel, Etasha, not,
these, Indra,
prāsya pāram navatim nāvyaṇām api
kartam avartayo ayajyūn
casting or throwing, banks, ninety, navigable
rivers, ., (with api) even though (you) did,
complete, non-givers or haters of yajña.

Details: The reference to Etasha is also in
(1.61.15). The idea is that Sun by his
movement empowers all, both the yajña-
lovers and the yajña-haters or non-givers. So
Indra temporarily rests the steeds of the Sun
halting the empowerment of all momentarily.
Then he destroys the non-givers or the yajña-
haters who are the source of the forces of
falsehood. Thus he completes what has to be
done and then the steeds of Sun move as
usual, i.e., the Sun functions in his usual
manner.

1.121.14: Sin and Misery

O Indra, save us from the affliction, from
the sin and from the (misery) near us,
O Thunderer.

Grant us the plenitude along with cars and
which is knowable by the life-forces
(steeds) for obtaining the forces of
impulsion (in all activities), the Divine
Hearing and the Truth-speech.

त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो
दुरितादभीके । प्र नो वाजान् रथ्योऽं
अश्वबुध्यानिषे यन्धि श्रवसे सूनृतयै ॥ १४

tvam no asyā indra durhaṇāyāḥ pāhi
vajrivo duritād abhike
you, us, those (in pain), Indra, those
afflicted with misery, save, one with Vajra,
sin, near,
pra no vājān rathyo ashvabudhyān iṣhe
yandhi shravase sūnṛtāyai
. , us, plenitude, cars, knowable by the life-
forces (steeds), impulsion, (with pra) obtain,
hearing, for Truth-Speech.

Details: Clearly *vājān* does not denote merely
physical wealth like gold or cattle. The Rishi
prays for felicities like happy speech which
can be transferred to others. It is clearly stated
that the felicities are needed for developing
the power of impulsion needed for completing
all actions.

1.121.15: Unfailing Grace

Never may your grace fail us; O Adorable
in Plenitude, may the impulsions be
around us (all the time).

O Lord Maghavan, grant us the Rays of
knowledge; may we, who are very
assiduous in your worship, rejoice
together with you.

मा सा ते अस्मत्सुमतिर्वि दसद्वाजप्रमहः
समिषो वरन्त । आ नो भज मघवन्
गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥१५॥

mā sā te asmat sumatir vīdasat
vājāpramahaḥ sam iṣho varanta
no, famous, your, our, grace, (with mā) not
fail (us), adorable in plenitude, ..
impulsions, (with sam) enclose (us),

ā no bhaja maghavan goṣhu aryo
mamhiṣṭhās te sadhamādaḥ syāma
., us, (with ā) bring (us), Maghavan, rays (of
knowledge), Lord, most assiduous in your
worship, your, rejoice together, be.

Details: *mamhiṣṭha*: worship (occurs 33
times in RV).

"Men set up an authority and put it between themselves and knowledge. The orthodox are indignant that a mere modern should presume to differ from Shankara in interpreting the Vedānta or from Sayana in interpreting the Veda. They forget that Shankara and Sayana are themselves moderns, separated from ourselves by some hundreds of years only, but the Vedas are many thousands of years old. The commentator ought to be studied, but instead we put him in place of the text. Good commentaries are always helpful even when they are wrong, but the best cannot be allowed to fetter inquiry. Sayana's commentary on the Veda helps me by showing what a man of great erudition some hundreds of years ago thought to be the sense of the Scripture. But I cannot forget that even at the time of the Brahmanas the meaning of the Veda had become dark to the men of that prehistoric age.... I find that Shankara had grasped much of Vedāntic truth, but that much was dark to him. I am bound to admit what he realised; I am not bound to exclude what he failed to realise. Aptavakyam, authority, is one kind of proof; it is not the only kind: pratyakṣa [direct knowledge] is more important.

The heterodox on the other hand swear by Max Muller and the Europeans.... The Europeans have seen in our Veda only the rude chants of an antique and primitive pastoral race sung in honour of the forces of Nature, and for many their opinion is conclusive of the significance of the mantras. All other interpretation is to them superstitious. But to me the ingenious guesses of foreign grammarians are of no more authority than the ingenious guesses of Sayana. It is irrelevant to me what Max Muller thinks of the Veda or what Sayana thinks of the Veda. I should prefer to know what the Veda has to say for itself and, if there is any light there on the unknown or on the infinite, to follow the ray till I come face to face with that which it illumines."

(Sri Aurobindo)

Part V

Appendices

1. References	616
2. Index to Parts I, II and III	619
3. Index to Part IV	620
4. Index of Sanskrit Words	633
5. Concordance with Other Veda Samhitās	638
6. Translations of the Other RV Sūktās	639

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2. Index to Parts I, II and III

- Aditi**, *gau* and, 68
 goddess, 64
adri, 66, 68
 meaning of, 67
Agni, 14, 16
 and *gau*, 72
Artisans, Divine, 33
Ashvins, 25
 and *gau*, 64, 73
Assigning meanings, 55-58
Atharva Veda, 4
Atharvan, path of, 70
Aurobindo Sri, 7, 47, 49, 51, 55
Axioms, 52-53
Battle, 13, 24
 symbolic, 24, 25
Beetles, prolific, 56
Bharati, 36
Bliss, 25
 Lord of, 37
Bondage, cords of, 41, 44
Bose, 48
Brahma, 10
Brahmaṇaspati, 10, 11
chakrās, 44
Commentaries, 48
Coomaraswamy, 48
Cowell, view of, 48
Daityās, 21
Dawn, Divine, 38
Dayananda, 49
Demons, 20-23
Deva, 2, 3
dhi, meaning of, 50
Diti, 25, 41
Donors of Light, 71
Earth, brother of, 33
Equinoxes, 47
Esoteric meanings, list of
 words with, 76
- Events**, 23
Fire, Mystic, 14
Gaṇapati Muni, 48
gau,
 meanings of, 50, 60-74
 verses with, 60, 64
ghṛta, meaning of, 52, 53, 58
Goddesses, three, 36
Gods of Veda, 2, 8, 20
Gonda, 48
Hanumān, 32
Healing, 25
Īā, 36
Ignorance, destroying, 64
Ignorance, *gau*, and, 66
Indologists, 50
Indra, 17, 65
Infinity, Goddess of, 68
Inspiration, Goddess of, 35
Journey, leaders of, 28
Ketu, 18
Keywords, 55-57
Kindling, Agni, 14
Kindling, metaphor, 63
Life, new, 18
Light, Ray of, and *gau*, 65
Māruti, 32
Māya powers, 19
Mīmāṃsakās, 46
Madhvāchārya, 48, 50
Mantra, 1, 5, 6, 7
Maruts, 28-32
 benefits of, 30
Meaning,
 deep, 47, 48
 surface, 47, 48
Message of RV, 3
Metre, 6, 7, 8
Mind, Divine, 17
Nema, seer, 19
- Night**, 40
Nourisher, 33
Oceans, three, 42
Old age, 27
Overview of RV, 1
Pūshan, 33
Pandit, M.P., 48
Physicians, Divine, 26
Power of mantra, 6
Priests, four, 13
Purāṇi, 48, 50, 51
Raghavendra-tīrtha, 48, 50
Ramachandra Rao, 48
rasa, 30
Rays, recovery, 23
Recovery of *gau*, 69
Rishi, 2, 4
River Sarasvati, 34, 35
Rudra, 29
 Shiva, 10, 11, 12
rtam, meaning of, 51
Rbhūs, 33
gau and, 64, 74
Sāyana, 46
Santillana, 47
Sarama, 24
Sarasvati, 34, 35, 36
Satyananda, 49
Sceptic, 19
Semantics of Rig Veda, 45-75
Sharyanāvāt, 66
Shortcomings, 43
Simile, *gau*, 75
Sins, release from, 43
Soma, 37-38
Soul, emerges, 39
Source, of mantra, 6
Sudhanva, 33
svarāt, 42
Symbolic deeds, 73

Symbolism, 20, 21-24, 63
 need for, 47
Thought Substance, 6
Thought-Gods, 28
Translations, limitations of, 48
Truth, Uṣha and, 39
Uṣha, 38
 and *gau*, 64, 73
Universal Person, 16
Vṛtra, 22, 24
vāja, meaning of, 50, 54
Vāk, 7
Vaishvānara, Agni, 16

Vala, 22
Varuṇa, 41, 42
Veda,
 interpretation of, 45-47
 Yajur, 46
Verbal form, 6
Viṣṇu, 10, 11
Vision, of mantra, 6
Von Dechend, 47
Vrata, 43
Waters,
gau and, 64, 74
 recovery, 23

Wide, 41
Word-clan, 57
Word-groups, 53
Words,
 meanings and, 51-53
 tree of, 57
 with multiple meanings, 54
World, beginning of, 46
Yāska, 48
Yajña, 12
 rites, 46

3. Index to Part IV

[The references are to the mantrās of RVS. (1.6.3) means, 'mantra 3 of sūkta 6 of Maṇḍala 1'. 'int. sec X', means, 'introduction to section X'.]

Actions,
 proficiency in all, 1.64.14
 sinless, 1.94.11
Activity, joy and, 1.92.15
Aditi, 1.14.3, 1.20.2, 1.24.1, 2,
 1.37.9, 1.43.2, 1.72.9,
 1.89.10, 1.94.16, 1.103.8
 Dakṣha and, 1.89.3
 law of, 1.24.15
Agastya, 1.117.11
Aghashva, steed to, 1.116.6
Agnāyi, 1.22.12
Agni,
 a chariot for seekers, 1.58.3
 adoration of, 1.1
 all riches in, 1.59.3
 all-knower, 1.12.1
 arranges our happiness, 1.66.3
 as creator, 1.69.3
 as father, 1.1.9
 as friendship of, 1.26.3, 5,
 1.71.10, 1.94.1-14,
 as guest, 1.31.5, 1.44.3

as Indra, 1.59.6
 as infant, 1.95.1
 as kinsman, 1.75.4
 as messenger, 1.12.1, 1.44.9
 as son, 1.68.9, 1.69.2
 as summoning priest, 1.1.1, 5,
 1.13.1,
 awakens us, 1.76.4
 awakes by hymns, 1.27.10
 beloved of many, 1.12.2
 birth of mankind and, 1.70.1
 born in heart, 1.12.3, 1.13.2,
 1.60.1, 1.95.2
 born in the home of Truth,
 1.65.4, 10
 brings Gods into us, 1.1.2,
 1.12.10, 1.44.8, 1.77.2
 brings supreme good, 1.59.5
 carrier, 1.12.2
 chants like ṛishi, 1.59.4, 1.66.4
 charioteer, 1.1.4
 clings to world, 1.73.8
 comes here, 1.71.5, 1.93.11

dawn and, 1.73.7
 destroyer of affliction, 1.12.7
 dwells in stone, 1.70.4
 endures burden, 1.31.3
 enjoys, 1.44.5, 1.65.5
 established within, 1.44.11,
 1.60.6
 excellent teacher, 1.94.6
 fashions wisdom, 1.72.1
 ferries people, 1.69.5
 ferries plenitude, 1.27.9
 flows to the giver, 1.27.6
 gentle, 1.31.13
 gives hearing, 1.44.2
 Gods obey, 1.60.2
 guards the world, 1.70.6
 happy mind and, 1.36.6
 hears us, 1.26.5, 1.44.13
 help within of, 1.66.1-10,
 1.67.1-10, 1.69.1-10,
 1.70.1-11, 1.72.1-10,
 hews a new path, 1.58.4,
 1.96.4

- hiding in caves, 1.65.1, 1.67.6
 home of, 1.1.8
 house-master, 1.15.12
 how to give to, 1.77.1
 impels us to understanding, 1.27.11
 in motion or rest, 1.66.9
 in the supreme planes, 1.72.4
 increases in us, 1.1.3, 1.12.8, 1.36.2
 inner plenitude and, 1.1.3
 inspired knowledge of, 1.73.10
 intimacy with, 1.26.9, 1.31.13
 kindled by gods, 1.36.4
 kindled with words, 1.36.7
 learn from, 1.68.6
 master of intelligence, 1.70.1
 perfects thoughts and, 1.14.2, 1.94.3,4
 performs the yajña, 1.1.1, 1.12.1, 1.13.1, 1.44.5,11
 pervades within us, 1.44.12
 powers of, 1.65.1-10, 1.68.1-10, 1.74.1-9, 1.75.1-5, 1.79.1-12
 protection of, 1.73.2
 purifier, 1.12.9
 raiments of, 1.95.7
 recites, 1.76.5
 relations of, 1.31.10
 riches of, 1.60.5, 1.73.1
 seated in man, 1.58.3
 secrecy of, 1.95.4
 shares riches, 1.58.7
 showers the Light, 1.27.2
 silent action of, 1.74.7
 Soma and, 1.93.1-12
 speak to, 1.38.13
 supports earth, 1.67.5
 the first, 1.24.2
 thousand-eyed, 1.79.12
 threefold movement of, 1.79.1,2
- truth of, 1.1.6
 universal in vision, 1.44.10, 1.79.12
 waters and, 1.23.23
 what approach for you, 1.76.1
 who are you, 1.75.3
 who can sacrifice to you, 1.75.3
 will in action, 1.1.5, 1.66.5
 with perfect energy, 1.36.17
 within man, 1.74.4
 worships for us, 1.76.2
 worships gods, 1.31.3, 1.45.1
 worships men, 1.45.1
 youthful, 1.12.6
Agnistoma, 1.13
Ahi, 1.32.1,13, 1.80.1, 1.103.1
 roar of, 1.52.10
 slumbering, 1.103.7
Aitareya
 Āraṇyaka, 1.89.8
 Upanishat, 1.2.4
All that has been, 1.96.7
All that will be, 1.96.7
All-form, cow of, 4.33.8
All-Gods, help of, 1.3.7-9, 1.14.10, 1.89.1-10, 1.90.1-9, 1.105.1-19
All-knowledge, welcome for, 1.89.1
Ambariṣha, 1.100.17
Anger of Rudra, 1.114.4,8
Aṅgirasās, 1.31.1,2, 1.33.6, 1.62.1, 1.71.2, 1.78.3, 1.83.4, 1.100.4, 1.107.2, 1.121.1
Apaurusheya, doctrine of, 1.41.7, 1.78.5, 1.109.1
Arbuda foe, 1.51.6
Artisans, Divine, see Rbhus
Aryamā, 1.41.1,7, 1.44.13, 1.79.3, 1.90.1
Aryās, 1.51.8
Ascent, 1.59.2, 1.108.9
- of consciousness, 1.9.5
 descent and, 1.28.3, 1.35.3, 1.103.1
Ashvins, 1.15.11, 1.22.1-4, 1.30.17-19, 1.34.1-12, 1.44.2,8,14, 1.46.9, 1.92.16-18
 car, 1.30.18,19, 1.47.2,3, 1.119.1,3
 come now, 1.47.7
 Dadhyaṅg and, 1.84.13
 enjoyers, 1.3.2
 increasers of truth, 1.47.1
 leaders of journey, 1.46.1
 oversee body, 1.46.4
 protection of, 1.112.2
 sharpen mind, 1.46.5
 travel of, 1.34.2
 wondrous deeds of, 1.112.1-25, 1.116.1-25, 1.117.1-25, 1.118.1-11
Aspirant, two types of, 1.31.13
Aspiration, need for, 1.10.2
Ass, carrier, 1.34.9
Asura, 1.54.3
Atharva Veda, 1.31.1
Atharvan, 1.83.5, 1.80.16, 1.112.10
Atri, 1.45.3, 1.51.3, 1.116.8, 1.117.3, 1.118.7, 1.119.6
Atharvan, 1.80.16, 1.83.5
Atithigva, 1.51.6, 1.53.8,10
Attained the God, 1.18.6
Audition, goddess of, 1.13.9, 1.1.5
Auspicious
 givers, 1.15.2
 make us, 1.29.1
Awareness, forward-acting, 1.5.7
Ādityās, 1.41.4,5

- Āpri hymn**, 1.13
Ātman, unattainable by effort, 1.62.7
Āyasa, 1.56.3
Āyu, 1.53.10
Barren cow, filling, 1.112.3, 1.116.22
 milk from, 1.116.22, 1.117.20
Barren knowledge, 1.116.22
Battle, symbolic, 1.6.5, 1.51.6, 1.112.22
 different hypotheses, 1.31
 in subtle body, 1.51.15
Beast, deceitful, 1.80.7
Beauty, Fury and, 1.64.8
Become awake, 1.40.1
Belly swelling, symbolism of, 1.8.7
Bhaga, 1.14.3, 1.24.3-5, 1.44.8, 1.90.4
Bhakti Yoga, 1.1.9
Bharadvājās, 1.59.7, 1.112.13
Bhārati, speech and, 1.22.10
Bhāgavatam, 1.33.11, 1.83.2, 1.89.8
Bhṛgu, 1.71.4, 1.58.6
Bhujyu, legend of, 1.112.20, 1.116.3-5, 1.117.14,15, 1.118.6, 1.119.4,
Birds, 1.48.6, 1.85.6
 thoughts as, 1.25.7
Birth, two fold, 1.31.7
Blind, sight for, 1.112.8
Bliss, 1.4.7
 Ashvins and, 1.92.18
 flow of, 1.46.11
 path of, 1.90.1-9
 sustaining of, 1.20.8
Boats, symbolic, 1.116.3
Body, greatness in, 1.25.15
 churning of, 1.28.4
 divine, 1.31.9
 four-fold, 1.20.6
 making whole the, 1.117.19
 new, 1.116.10
 subtle, preparing, 1.117.21
 triply-mutilated, 1.117.24
 victory sound and, 1.28.5
 with clarity, 1.16.2
Brahmaṇaspati, 1.18, 1.40
 as blacksmith, 10.72.2
Brhadāranyaka U., 1.4.1, 1.4.7, 1.20.6, 1.24.12, 1.45.2, 1.65.2, 1.70.4, 1.90.6, int. sec. XII,
Brhadratha, 1.36.18
Brhaspati, 1.11.5, 1.89.6, 1.106.5
Brhat sāman, powerful, 1.52.9
Builds, midworld in man, 1.58.1
Calamity, destroy, 1.4.13
Car,
 carry lightnings, 1.88.1
 faster than mind, 1.117.2, 1.118.1
 fully loaded, 1.82.2
 golden, 1.92.16
 happy, 1.16.2
 Indra's, 1.6.1
 moving in three worlds, 1.47.2
 Uṣha's, 1.49.2
 speech and, 1.119.5
 steedless, 1.37.1, 1.120.10
 triangular, 1.34.9
 triple-seated, 1.34.1, 1.47.4, 1.118.1,2
 with honey, 1.34.2
Cares, outward, 1.105.7
Carpenter, with aching back, 1.105.18
Carry us safely across, 1.99.1
Chants, 1.3.5
 carriers of, 1.5.1
 done by Indra, 1.10.4
 three steps in, 1.9.4, 1.10.9
Chyavana, 1.116.10, 1.117.13
Cherish devotees, 1.43.9
Chhāndogya U., 1.59.11-18, 1.75.5
Cities, of demons, 1.54.6, 1.63.7, 1.11.4
Clans, warring, 1.44.10
Collaborators, 1.4.6
Come to Light, 1.18.1
Comforter, most, 1.84.19
Commoners, devotees, 1.29.1
Commoners suffer, 1.25.1
Concealer, 1.62.4
Concealment in Veda, 1.6.10
Condemn, do not, 1.41.8
Consciousness, 1.9.6
 cover on, 1.7.6
 descent, 1.9.5
 image for, 1.6.5
Contemplation, 1.16.9
Cords of bondage, loosen, 1.24.13,15, 1.25.21
Coverer, 1.37.11
 Supreme, 1.32.5
Coverings inside, 1.51.9
Creation, 1.22.6, 1.92.13, 1.61.7, 10.154,190
Dadhyañg, 1.80.16, 1.116.12, 1.119.9
 Ashvins and, int. sec. XII
 bones of, 1.84.13
Dakṣha, Aditi and, 1.89.3
Darkness,
 hidden, 1.86.10
 in day, 1.38.9
 slayer of, 1.78.4
Dasyu, foes, 1.33.9, 1.100.18
 Ilībisha, 1.33.12
 Karanja, 1.53.8
 Kuyava, 1.103.8, 1.104.3
 Namuchi, 1.53.7
 Parnaya, 1.53.8
 Pipru, 1.101.2, 1.103.8

- Vangr̥ḍa, 1.53.8
- Dawn**, 1.92.1-18
 ancient, 1.113.10
 attains Sun, 1.92.2
 brings knowledge, 1.92.2
 eternal, 1.118.11
 future, 1.113.11
 lover of, 1.69.1
 night and, 1.113.2,3
 significance of, 1.92.1
- Day, night and symbolism**, 1.62.8, 1.115.5
- Dead, awakening**, 1.113.8
- Deaf, power of hearing to**, 1.117.7
- Debts, remover of**, 1.87.4
- Deceiving**, 1.42.3
- Deceptive knowledge**, 1.32.4
- Deers, symbolism of**, 1.39.6
- Deity, which**, 1.24.1
- Delight**,
 concealed, 1.105.1
 in stones, 1.54.9
 released by shaking, 1.39.3
 Soma and, 1.8.7
 to all, 1.13.3
- Delusion, vastness and**, 1.90.2
- Demons**, 1.94.9
 realms of, 1.104.5, 1.112.18
 symbolism, see essay in part II
- Descent**, 1.95.10, 1.108.10
- Desert, symbolism of**, 1.35.8
- Devotee**,
 all-powerful, 1.27.8
 converses with Indra, 1.30.6
 speeds to the Gods, 1.15.9
- Dhīshāṇā**, goddess, 1.22.10, 1.109.4
- Discernment**, 1.18.5
- Discrimination in activity**, 1.2.7, 1.15.6
- Diti, Aditi and**, 1.32.9, 4.2.11
- Divine**
 body to rīṣi, 1.30.16
 connection to, 1.109.3
 powers, help of, 1.83.1-6
- Divodasa**, 1.116.18, 1.119.4
- Dirghashravas**, 1.112.11
- Doors inner**, 1.13.6, 1.91.19, 1.48.15, 1.113.4
- Dream, miser and**, 1.120.12
- Dualities, sleep**, 1.29.3
- Durable wealth**, 1.64.15
- Durga Sūkta**, 1.99.1
- Dwelling, divine**, 1.25.10
 in svar, 1.9.10, 1.46.13
 givers of, 1.106.1-6, 1.120.7
 not ready, 1.104.7
 shake, 1.38.10
- Earth**, 1.24.1
 delights of, 1.64.7
 global shape, 1.33.8
 Heaven and, 1.20.4
 in fear, 1.37.8
 Indra's might and, 1.52.12
 mother, 1.89.4
 supported by Agni, 1.59.1
 sweet, 1.90.7
 three-fold, 1.34.7,8
- Ecstasy**, 1.1.1
 shine on us, 1.92.14
 twenty-one, 1.20.7
- Effort**,
 common, 1.106.2
 not enough, 1.62.7
- Energies**, 1.119.2
 at the bottom, 1.116.9
 great, 1.119.2
 release of, 1.52.6
 spread of, 1.37.10, 1.87.2
 three flowing, 1.104.4
- Enjoyer**,
 create the, 1.10.11
 of knowledge, 1.27.9
- Enjoyment, obstacles are cleared for**, 1.58.5
- Etasha**, 1.54.6, 1.61.15, 1.121.13,
- Eternals yoke car**, 1.6.1
- Events, symbolism**, see essay in part I
- Evil**
 concept of, int. sec. XI
 fights with, 1.54.1
 forces, 1.29.6
 speech, 1.42.4
 spirit, 1.38.6
- Existence**
 lord of, 1.11.1, 1.91.5
 mountain of, 1.84.14
- Experience, highest**, 1.92.4
- Faith**,
 in Indra, 1.103.5, 6
 to make us have, 1.102.2
- Falcon**, 1.80.2
- Father, Agni as**, 1.26.3
- Felicities**
 Agni brings, 1.12.10
 from Vāyu, 1.89.4
 in giver, 1.22.8
 increase of, 1.9.9
 receive, 1.81.7
- Fire, forest**, 1.58.4
- First man**, 1.311.1
- Flood**, 1.3.12
- Foes**,
 in the path, 1.105.18
 psychological, 1.61.2
 ungiving, 1.33.4
- Followers**,
 Sixty thousand ninety-one, 1.53.9
- Footprints**,
 find Agni by, 1.65.2, 1.67.6
- Form**,
 counter form and, 6.47.18,
 int. sec. XII

- hymns, 1.113.19
 maker of, 1.13.10
 perfect, 1.4.1
 shaped, 1.108.5
Fosterer of our being, 1.81.8
Fountain, milk the, 1.64.6
Four-eyed, 1.31.13
Four-stationed, 1.49.3, 1.94.5, 1.114.1, 1.121.3
Fourth station, 1.15.10
Freedom, by surrender, 1.24.14
Friend, see Agni, Indra, Soma
Gambling, 1.41.9
Gandharva, 1.22.14
Gaṇapati-power, 1.40.8
Gaṇapati Muni, 1.7.9
Garutmān, 1.89.6
Gāyatri metre, 1.21.2, 1.27.4, 1.79.7
Gāyatri prayer, 1.120.5
Gifts, to young and old, 1.91.7
Giver, 1.48.4, 1.61.10
 awake, 1.29.4
 has knowledge, 1.13.11
 perpetual, 1.96.3
 progress of, 1.74.8
Glacier, 1.32.1
Goal, make it easy to reach, 1.102.4
Goddesses, 1.22.9-12, 1.23.18
Gods
 awakened, 1.12.4
 as kinsmen, 1.109.1
 closeness to, 1.17.3
 colours and, 1.14.12
 come to us, 1.107.2
 eleven, 1.34.11
 emptying of, 1.72.5
 eternal vision of, 1.13.5
 friendship of, 1.71.10, 1.89.2, 1.105.9, 1.120.9
 increase us, 1.89.1
 know our needs, 1.23.24
 lead us, 1.40.3
 rejoice in rīshi, 1.52.15, 1.108.7, 12
 reside in mantra, 1.40.5
 seated within, 1.109.5, 8
 secret of, 1.105.13
 serve devotee, 1.83.2
 thirty-three, 1.45.2
 waking at dawn, 1.14.9, 1.44.9
 with one accord, 1.43.3
Golden hue, 1.35.2
Good, highest, 1.4.4
Gotamās, 1.61.16, 1.63.9, 1.77.5, 1.78.1, 2, 1.88.4, 5, 1.92.7
Gotama Rāhugaṇa, 1.60.5, 1.78.5, 1.79.10, 1.85.11, 1.116.9, int. sec. X
Grace,
 effort and, 1.10.2
 unailing, 1.121.15
Growth, our, 1.100.1-15
 abundant, 1.42.8
 diminishes not, 1.11.3
Guide, for happy truths, 1.113.4
Happiness, attain, 1.25.4
Happy doer, 1.5.6
Harm, may it not come to us, 1.114.7
Harmony, 1.23.5, 1.116.18
Hawk, symbolism of, 1.93.6
Hearing,
 divine, 1.11.7, 1.61.10, 1.89.8, 1.95.11
 inspired, 1.51.10
 of vast Truth, 1.44.2
Heart
 afflictions of, 1.24.8
 mind, understanding and, 1.61.2
 definition, 1.16.7
 disease of, 1.50.11
 inner, 1.84.14
 knowledge of, 1.24.12
 rejoice in our, 1.91.13
Heaven, 1.24.1
 can be attained, 1.31.4
 earth and, 1.22.13-14, 1.52.14, 1.54.2, 1.61.8, 1.80.11, 1.105.1-9
 father, 1.89.4
 philosophical description, 9.113
 planes of, 1.63.8
 shake its peak, 1.54.4
 three, 1.35.6
Help
 steady in, 1.36.13
 to inner body, 1.112.17
 three modes, 1.34.1, 2, 4-6, 8, 9
Highest station, attain, 1.24.5
High-living, 1.36.14
Hill
 broke the, 1.32.1, 1.71.2
 not physical, 1.7.3
 rent by verse, 1.62.4
 shakers of, 1.39.5, 1.19.7
 within Vṛtra, 1.54.10
Home, wide, 1.48.15
Honey
 bee, Ashvins and, 1.119.9
 from steed, 1.117.6
 mystic, doctrine of, 1.90.6-3, 1.116.12
 to yajamāna, 1.112.21
Honeyed rivers, 1.62.6
Horse, 1.5.4, 1.10.3,
 see also steed
 head of, 1.84.14, 1.116.12, 1.119.9
Hiranyastūpa, 1.31
Human society, ideal, 1.9.7
Hymns
 beautify body, 1.88.3
 come to Indra, 1.52.7

- composed, 1.78.5, 1.109.1
 fashioned like a car, 1.94.1
 joy and, 1.86.4, 1.93.1
 pure, 1.79.10
 recitation of, 1.70.5
 touches heart, 1.16.7
 well-knit, 1.117.1
Ignorance,
 beyond, 1.92.6
 dispel with light, 1.53.4
Ill-will, forces of, 1.23.9
Ila, Goddess, 1.13.9, 1.31.11,
 1.40.4, 1.48.16
Immortality, 1.31.7, 1.91.6,
 1.92.11
Impulsions,
 all the time, 1.121.15
 reach Sun, 1.86.5
Increase,
 by sharing, 1.71.3
 see also Agni, Indra, Gods etc.,
 the laud, 1.17.9
Indra,
 accepts waters, 1.55.2
 Agni and, 1.21, 1.108.1-13,
 1.109.1-8
 all-pervading, 1.6.9
 all-powerful, 1.32.15
 ancient exploits of, 1.61.13
 as Rbhu, 1.121.2
 as father, 1.104.9
 as friend, 1.4.10, 1.10.6,
 1.11.2, 1.15.5,
 1.30.7,9,10,11, 1.51.10,
 1.53.2,5,
 ascend to, 1.56.2
 attained in many ways,
 1.100.12
 becomes manifold, 1.5.2
 bends down to human level,
 1.56.1
 born in seeker, 1.8.6,9, 1.11.4,
 1.12.3
 bursts hill, 1.7.3
 cannot be veiled, 1.84.7
 comes effortlessly, 1.30.2
 comes to chanting, 1.84.2
 comes to Soma, 1.8.7, 1.16.5,8
 counterpart of earth, 1.52.13
 delight, and, 1.3.6
 directs his radiance, 1.57.3
 does not harm human, 1.63.5
 eager for Soma, 1.30.4,
 1.101.10
 elevates the feeble, 1.81.2
 enriched, 1.4.9
 establishes all in order, 1.52.14
 establishes midworld in man,
 1.56.5
 ever-wakeful, 1.51.1
 expels darkness, 1.56.4
 faith in, 1.55.5
 first recovered knowledge,
 1.101.5
 foundation of delight, 1.52.3
 generous giver, 1.8.1, 1.100.2
 gifts, cause no harm, 1.11.8,
 1.84.20
 gives discrimination, 1.101.1
 gives divine body, 1.30.16
 gives joy, 1.4.6
 gives light, 1.33.3
 gives might, 1.84.9
 gives unasked, 1.84.17
 guides our speech, 1.100.19
 harmonises, 1.7.2
 hears our call and comes,
 1.10.3, 1.16.3, 1.30.8
 help of, 1.8, 1.10.2, 1.80.1,
 1.84.1, 1.102.1-11, 1.103.1-8
 horses of, 1.5.4
 immovable, 1.52.2
 impeller, 1.7.8, 1.56.1
 impels waters to earth, 1.61.12
 increases joy in strivers,
 1.103.3
 knows most, 1.100.4
 Light and, 1.4
 like a well, 1.30.1, 1.55.8
 lord of all that moves and,
 1.101.5
 loves hymns, 1.57.4
 Mahi and, 1.8.8
 manifestation of, 1.5.5
 mantrās and, 1.101.9
 Maruts and, 1.101.1-7
 no adequate praise for, 1.7.7
 none can limit him, 1.100.15
 none like him, 1.81.5
 opens doors to Light and
 energies, 1.53.2
 our minds touch, 1.62.11
 peace and, 1.4.6
 performs deeds for humans,
 1.55.5
 places words within, 1.83.3
 powers of, 1.5.6, 1.52.1-15,
 1.81.1-9, 1.82.1-6, 1.84.1-20,
 1.100.1-19, 1.101.1-11,
 1.104.1-9
 praise of, 1.6.10
 protection by, 1.7.4, 1.51.15
 prowess, eternal, 1.52.11
 rapture of, 1.30.3
 refuge of the Good, 1.51.14
 rejoice with, 1.121.15
 reveals his secrets, 1.55.4
 secures path for bliss, 1.90.4
 seers climb, 1.10.1
 sees within non-givers, 1.81.9
 Soma and, 1.8.7
 Soma exhilarates, 1.84.5
 speaks to rishis, 1.55.4
 supports singers, 1.30.14, 15
 sustains three worlds, 1.102.8
 teaches devotees, 1.53.12,
 1.62.12
 the sole one, 1.100.7
 Truth of, 1.63.3, 1.82.1

- upholds our words, 1.61.4
 Varuṇa and, 1.17.1
 vastness of, 1.55.1
 Vāyu and, 1.23.2-3, 1.24.6
 victory of, 1.33
 won the Sun, 1.7.3, 1.71.2,
 1.100.18
 wondrous deeds of, 1.51.1-15,
 1.121.2
Indrāṇi, 1.22.12
Inert body, powering of, 1.88.2
Infinite, as Aditi, 1.89.10
Infinity, goddess of, 1.24.1
Inner fire rises up, 1.58.2
Inspiration, 1.67.1
 activity and, 1.92.8
 grant, 1.34.7
 undecaying, 1.40.4
Intelligence, 1.2.6
 auspicious, 1.114.9
 conscious, 1.44.7
 grant, 1.38.15
Intuition, 1.62.3
Invocation, words, 1.36.7
Invokers, seven, 1.58.7
Isha U., 1.25.13
Jahnu, 1.116.19
Jāhuṣha, 1.116.20
Jeta, 1.11.2
Jīva, 1.13
 energiser of, 1.63.8
 mother of, 1.111.1
Journey
 impel us, 1.91.12
 in subtle body, 1.23.12
 purpose of, 1.10.2
 to svar, 1.115.3
 words and, 1.37.3
 yajña as, 1.1.4
Kakṣhivān Aushija, 1.18.1,
 1.51.13, 1.116.7, 1.117.6,
 1.119.9, int. sec. XII
Kakṣhivati, Goṣha, 1.117.7,
 1.120.5, int. sec. XII
Kalpa aphorism, 1.6.10 (end)
Kaṇva, 1.14.2,5,
 1.36.8,11,17,19,
 1.37.14, 1.39.7, 1.48.4,
 1.49.4, 1.112.5, 1.117.7,
 1.118.7, int. sec. V
Kaṇvās, 1.47.4,5,10, 1.45.5
Karma yoga, 1.4.5, 1.113.9
Kashyapa, Marīcha, int. sec. XI
Kaṭha U., 1.50.4, 1.65.9,
 1.113.16, 2.3.9,
Kaushika, 1.10.11
Kāvya, 1.117.12
Kings, twenty, victory over,
 1.53.9
Knower of all things born,
 1.44.1, 1.99.1
Knower within, 1.72.7
Knowledge
 abodes of, 1.85.1
 advance, 1.84.12
 aspirants of, 1.33.1
 birth of, 1.64.1, 1.113.1
 celebrate, 1.117.25
 complete our, 1.118.2
 enjoyment and, 1.27.9, 1.91.8
 fronted by, 1.92.7
 guard, 1.31.12
 hidden, 1.6.5
 hymn of, 1.110.6
 impel the, 1.10.8
 in caverns, 1.6.5
 increase our, 1.89.5
 inspired, 1.36.12, 1.69.7,
 1.73.5, 1.79.4
 intoxicating, 1.116.7
 leads to, 1.31.6,9
 nourished by waters, 1.23.18
 recovery of, 1.93.4
 reins of, 1.38.12
 released, 1.10.7, 1.121.4,7
 secret, 1.120.3
 seeking, 1.85.8
 spread of, 1.19.8
 welcome for, 1.89.1
Kriṣṇa, 1.116.23
Kuṇḍalini, 1.58.2
Kutsa, 1.33.14, 1.51.6, 1.53.10,
 1.63.3, 1.106.6, 1.121.9,
 int. sec. XI
Laws
 all, in Agni, 1.36.5
 Divine, 1.25.1, 1.70.2, 1.92.12
 lord of, 1.83.5
 of Indra, 1.101.3
 of Truth, 1.12.7, 1.15.1
 upheld by Viṣṇu, 1.22.18
Life,
 new, 1.10.111, 1.116.10
 tree of, 1.24.13
 worth-living, 1.84.16
Life and body, symbolism, 1.28
Life-energy, 1.8.1, 1.14.6,
 1.34.7, 1.36.8, 1.113.18
 giver of, 1.91.21
 path of, 1.25.9
 recovery, 1.83.4
 whole, 1.39.10
Life-span, 1.44.6, 1.89.2
 prolong, 1.24.11, 1.25.12,
 1.53.11, 1.94.16, 1.96.8,
 1.89.8, 1.113.17
 thoughts and, 1.94.4
Light
 all-conquering, 1.48.16
 and Delight, released, 1.32.12
 and might, gifts of, 1.54.7
 Ashvins and, 1.92.17
 creator of, 1.50.4
 enjoyable in many, 1.9.8
 for all times, 1.36.19
 for the peoples, 1.35.5
 free of obstruction, 1.55.6
 giving, 1.4.2
 highest, 1.50.10

- immortal, 1.105.3
 in darkness, 1.100.8
 invincible, 1.119.10
 manifest, 1.86.10
 obtained by many, 1.93.4
 source of, 1.95.8,9
 trail of, 1.85.3, 1.86.10, 4.1.3
 Universal, 1.19.1
Listenings, richly varied, 1.45.6
Living beings, worship of,
 1.31.15
Lord of
 all existence, 1.53.6, 1.54.7
 your nature, 1.63.6
Love, is the secret, 1.10.12
Lovers, 1.12.4
Lustre, symbolism of, 1.45.4
Madhu Brāhmaṇa, 1.90.6
Madhu Vidya,
 legend, int. sec. XII,
 see also Honey
Maghavan, 1.54.1, 1.102.3,7
Mahi, goddess, 1.8.8, 1.13.9
Maidens, lover of, 1.66.8
Maimed body, 1.117.19
Mane of steeds, 1.16.4
Mantrās, 1.37.4, 1.53.1
 abode of Ashvins, 1.117.10
 becoming speech, 1.88.6
 effect of, 1.18
 from Indra, 1.80.9
 Gods established by, 1.13.4
 gods in, 1.40.5
 grow by, 1.31.18
 in the heart, 1.67.4
 increases Indra, 1.10.5
 lord of, 1.18.3
 power of, 1.10.4
 promoting, 1.84.16
 revelation of, 1.88.5, 1.105.15
 see also Hymn
 shadvaiṣṇava, 1.22.16-21
 three types of, 1.7.1
Manu, 1.31.17, 1.36.10,19,
 1.44.11, 1.80.16, 1.114.2
Mare, symbolism of, 1.10.3
Maruts, 1.6.4-7, 1.15.2,
 1.23.7-11, 1.31.1, 1.44.14,
 1.52.9, 1.64.1-15, 1.80.4,
 1.86.1-10
 Agni and, 1.19
 as father, 1.38.1
 as friend of man, 1.37.12,
 1.64.9, 1.86.1
 birth of, 1.6.4
 calm side of, 1.85.7, 1.94.12
 come at once, 1.38.2
 create lightning, 1.64.5
 created by Agni, 1.71.8
 favour of, 1.39.1
 felicities of, 1.38.3
 give durable wealth, 1.64.15
 knowers and, 1.89.7
 knowledge and, 1.31.1
 Light and, 1.19.1
 midworld and, 1.19.3
 omniscient, 1.64.8
 powers of, 1.85.12, 1.86.1-10,
 1.87.1-6, 1.88.1-6
 praise for, 1.40.2
 protection given by, 1.39.9
 quicken life-forces, 1.64.12
 radiant and awful, 1.19.4
 self-moving, 1.64.11
 shake heaven, 1.37.6
 smash mountains, 1.85.10
 storm-gods, 1.6.4
 superlative leaders,
 1.64.13, 1.87.1
 travel to yajña, 1.64.11
 voice of, 1.23.11
 we are yours, 1.37.15
Māṇḍūkya U., 1.89.8
Mātarishvan, 1.31.3, 1.60.1,
 see also Vāyu
Māya powers, 1.4.1
Measure worlds, 1.31.2
Measures days with rays, 1.50.7
Medhyātithi, 1.36.10,17
Medicaments of midworld,
 1.34.6
Medicaments, of Rudra,
 1.114.5
Meditation, 1.1.7, 1.62.1
Mena, 1.51.13
Mental energies, 1.37.9
Midworld,
 leaders of, 1.64.4
 made wide, 1.62.5, 1.91.22
 victory in, 1.33.7
Might, luminous, 1.8.5, 1.30.17
Milk from Ray Cows, 1.62.9,
 1.112.3, 1.116.22, 1.117.20,
Mind,
 body and, two platters, 1.28.2
 clear-seeing, 1.4.4
 concentrated, 1.54.3
 emptying, 1.72.5
 glad and perfect, 1.108.4
 one-pointed, 1.102.5, 1.119.2
 opulent, 1.54.5
Misery, save us from, 1.121.14
Missile throwers, 1.8.4
Mitra, 1.44.13
Mitra-Varuṇa and, 1.2.7-9,
 1.15.6, 1.25.6, 1.26.4-6,
 1.41.1,7, 1.75.5, 1.79.3,
 1.90.1
 advent of, 1.21.3
 radiance of, 1.14.10
Mīmāṃsakās, 1.1.1, 1.78.5
Model of dawns, 1.113.15
Month, thirteen, 1.25.8
Morn-yajña, 1.44.13
Mortal, calumny of, 1.18.3
Mothers of gods, 1.62.10
 and sisters, 1.23.16
 two suckle infant, 1.96.5

- Mountain**, 1.57.6
 Maruts and, 1.37.7
 moving of, 1.19.7, 1.64.11
 quake, 1.61.14
 shakers of, 1.64.2
Moving, unmoving and, 1.70.3
Muṇḍaka U., 1.2.4, 1.33.3,
 1.62.7, 3.2.3
Mukti U., 1.89.8
Mystery, 1.18.1
Mystic honey, see honey
Nahuṣha, 1.31.11
Name,
 auspicious, 1.24.3
 enjoy, 1.68.4
 laudable, 1.72.3, 1.103.4
 sacrificial, 1.87.5
 secret, 1.84.15
Narāshamsa, 1.13.3, 1.18.9,
 1.106.4
Narya, 1.54.6
Navagva seers, 1.33.6
Nādiṣṇānam (book), 1.16.7
Neṣṭa, deity, 1.15.3,9
Nectar, 1.71.9
Nectar-yielding cow, 1.20.3
Nidaḥ, 1.4.5, 1.24.4
Night, 1.35.1
 day and, 1.13.7
 lord of, 1.70.5
 sweet, 1.90.7
 three, 1.116.4
 Truth and, 1.46.14
Nirṛti, 1.24.9, 1.38.6
Nodhās, seer, 1.60.5, 1.61.14,
 1.62.13, 1.64.1, int. sec VIII
Noise, subtle, 1.37.12
Non-giver, 1.64.3, 1.84.8
Nourishment, giver of, 1.23.8,
 1.44.4, 1.50.5
Nrisimhapūrva tāpani U.,
 1.89.6,9
Nṛshad, 1.117.7
- Offerings**,
 created, 1.13.3
 reach gods, 1.105.14
Old age,
 attain gracefully, 1.116.24
 Chyavana and, 1.116.10,
 - 1.118.6
 remove, 1.20.4, 4.36.4
One form, in many, 1.92.10
Outcast, 1.7.9
Paṇi, 1.32.11, 1.83.4
Pajra, 1.117.7
Pandemonium, 1.29.7
Parāshara, int. sec. IX
Parents, 1.20.4, 1.121.5
 youthful, 1.110.8,9
Path
 accessible, 1.106.5
 crooked, 1.31.6
 hastening on, 1.68.9
 laid by ancients, 1.35.11
 meaning of, 1.24.8
 safe, 1.97.2
 to heaven, 1.71.2, 1.96.4,
 1.110.6
 to immortality, 1.72.9
 upwards, 1.80.6
 untrodden, 1.24.8
Peace, for all, 1.90.9
 givers of, 1.93.7
Pedu, 1.116.6, 1.117.8,
 1.118.0, 1.119.10
Perceivable by word, 1.6.6
Perception, 1.3.12
Perfect birth, 1.118.10
 work, 1.114.2
Perfection, path to, 1.48.11
Perpetual, treasure, 1.17.6
Personal, Relation to Divine,
 1.1.9,
 also see Agni, Indra etc.,
Persons, types of, 1.108.8,
 1.113.5,6, 1.121.7
- Pervade all**, 1.98.2
Planes,
Progress, from peak to peak,
 1.10.2
 gods of, 1.34.11
 thrice seven, 1.72.6
Play in Light, 1.37.5
Plenitude, 1.1.3, 1.27.5,7,
 1.64.6, 1.91.16
Power
 above, meets Agni below,
 1.103.1
 four, 1.41.9
 spread of, 1.64.2
 that fills, 1.13
Prashṇa U., 1.89.8
Praskaṇva, seer, 1.45.3,
 int. sec. VI
Prayer, spread the, 1.38.14
Prishṇi, 1.23.10, 1.37.9,
 1.38.4, 1.39.7, 1.85.2, 1.89.7
Priests, three types, 1.7.1
Priyamedhas, seer, 1.45.3
Progeny, symbolism of, 1.8.6
Progress
 in each day, 1.113.13
 in all ways, 1.41.6
 make us, 1.120.7
 of seers, 1.10.2
Protection, 1.36.15, 16
 all-sided, 1.106.7
 from Pūshan, 1.42.5
Prthushravas, 1.116.20
Purīṇītha, 1.59.7
Purūravas, 1.31.4
Purifier, 1.3.10
Pūshan, 1.23.8,13-15,
 1.42.1-10, 1.89.5,6, 1.90.4,
 1.106.4,
Ramanuja, Sri, 1.57.4
Ratha, seer, 1.54.6
Rays, 1.3.12
 discovery of, 1.91.23

- of knowledge, 1.93.2
 recovery of, 1.83.4
 steeds and, 1.50.1
 words for winning, 1.36.8
Rākṣhasās, 1.21.5, 1.12.5
Rbhus, 1.11.1-5, 1.20, 1.51.2, 1.63.3, 1.110.1-9
 as Indra, 1.110.7
 help to humans, 1.20.2
 immortality of, 1.110.3,4
 release Soma, 1.20.5
 Vāja, 1.111.4,5
Rebha, 1.112.5, 1.116.24, 1.117.4,12, 1.118.6, 1.119.6
Refuge,
 give us, 1.21.5
 wide, 1.22.15
 we seek, 1.57.4
Response, cry out, 1.10.4, 1.82.1
Restraining, 1.4.5
Revelation, goddess of, 1.3.12, 1.13.9, 1.92.6
Riṣhis, seven, int. sec XI
Riches
 do not decay, 1.62.12
 easily given to others, 1.42.6
 go to aspirant, 1.83.1
 recovery of, 1.83.4
Right thoughts, 1.4.3, 1.89.2
Rite, inner, 1.32.4, 1.84.18
River,
 breaks banks, 1.112.12
 from beyond, 1.62.6, 1.73.6
 from Heaven, 1.72.8
 fully conscious, 1.83.1
 mighty, 1.72.8
 seven, 1.102.2
 symbolism of, 1.62.6
Rjishvan, 1.53.8
Rjṛāshva, vision for, 1.100.16, 1.116.16, 1.117.17,18
Route, find the, 1.62.2, 1.96.4
Rudra-Shiva, 1.38.7, 1.39.7, 1.43.1-6, 1.64.2, 1.85.2, 1.101.7, 1.114.1-11
 as healer, 1.43.4
 father of Maruts, 1.114.6
 gives health, 1.114.5
 grants happiness easily, 1.43.6, 1.114.3
 listens to our call, 1.114.11
 luminous like Sun, 1.43.5
 most sweet, 1.114.6
 most wise, 1.43.1
 wrath of, 1.43.1
Sacrificer, is soul, 1.13
Sadaspati, 1.18.6
Sahadeva, 1.100.17
Salutations to all, young and old, 1.27.13
Sāma chants, 1.8.10, 1.9.3, 1.62.2
Sanakās, 1.33.4
Sandhya worship, 1.115.1
Sap, eternal, 1.11.6
Saramā, 1.62.3, 1.72.8, 10.108
Sarasvati, 1.3.10-12, 1.13.9, 1.89.3
Sāṅkhya, 1.61.8
Savitṛ, 1.22.5-8, 1.31, 1.35.1-11, 1.44.8
 beholds worlds, 1.35.2
 child of waters, 1.22.6
 dispels distress, 1.35.9
Seasons, caused by Sun, 1.95.3
Seated in the heart, 1.36.9
Secret, 1.120.3
 words, 1.1.5
Seekers, 1.6.6
 chants along with Agni, 1.26.8
 do not go astray, 1.55.7
 fame for, 1.51.12
 get light, 1.6.8
 get riches, 1.105.2
 luminous lid and, 1.79.3
 rejoice with Indra, 1.30.13
Seers
 ascend Indra, 1.10.1
 born from Agni, 1.31.1
 companions of Indra, 1.53.11
 creation of, 1.10.11, 1.31.16, 1.91.14
 enjoy with Gods, 1.15.8
 Gods and, 1.2.9
 help to many, 1.112.11, 14-20
 increase of, 1.48.14, 1.49.12, 1.79.11
 inside all, 1.22.7
 light the path, 1.22.21
 modern, 1.1.2
 of Truth, 1.17.2
Self-law, 1.51.5, 1.6.4
Self-empire of Indra, 1.80.1-15, 1.84.10-12
Separating Light from its cover, 1.110.8
Seven streams, 1.34.8
Shachi, 1.106.6
Shakti, 1.51.13, 1.54.2, 1.105.8
Shambara, 1.51.6, 1.54.4, 1.59.36, 1.101.2, 1.103.8
Shamyu, 1.34.6, 1.43.4
Shara, 1.116.22
Share, our, beyond censure, 1.24.3-4
Sharing, 1.71.3
Sharyata, 1.51.12
Shayu, 1.116.22, 1.117.12, 1.118.8, 1.119.6
Shātavānās, 1.59.7
Shelter for seeker, 1.58.9
Shimyu, 1.100.18
Shrauta aphorism, 1.6.10 (end)
Shuṣṇa, 1.11.7, 1.33.12, 1.51.6, 1.54.5, 1.56.3, 1.63.3, 1.101.2, 1.103.8, 1.121.9
Shunaḥshepa, 1.24.1,13, 1.25.17

- Shvitra, son of**, 1.33.15
Shyāva, 1.117.24, 1.117.7
Sin,
 liberation from, 1.24.9,
 1.106.1-6
 Sri Aurobindo on, 1.25.3
 withers in lament, 1.97.1-8
Six worlds, glory of, 1.23.15
Skill and surrender, 1.64.1
Solar powers, 1.91.3, 1.105.10
Sole One, 1.7.10, 1.31.5,
 1.52.14, 1.61.15, 1.100.7
 Agni as, 1.68.2
Soma, 1.3.3,4,7, 1.4.2, 1.34.8,
 1.43.7-9, 1.108.2
 as friend, 1.91.12, 15
 becomes fourfold, 1.110.5
 bliss and, 1.91.1-23
 Delight and, 1.8.7, 1.37.5
 discrimination and, 1.91.2
 drinks light, 1.84.10
 fills Indra, 1.52.4
 fills yajamāna, 1.46.12, 1.49.1
 from heaven, 1.46.9
 good action and, 1.9.2
 in the cave, 1.23.14
 increases in us, 1.91.9,10,17
 insufficient, 1.54.8
 master of existence, 1.91.5
 not for foes, 1.108.6
 of auspicious mind, 1.91.4
 on the inner altar, 1.16.6
 ritual, details, 1.28.1,8
 see essay in Part II
 solar gods and, 1.91.3
 speech and, 1.14.8
 Vāyu and, 1.2.6, 1.2.6
Soma-limbed, 1.9.1
Son-in-law, 1.109.2
Son of the body, 1.13.2
Soul, 1.13, 1.80.2
 brings down Soma, 1.93.6
 freed, 1.117.16
 has emerged, 1.113.16
 of all that moves and
 moves not, 1.115.1
Speech,
 abusive, do not use, 1.41.9
 discordant, 1.29.5
 Goddess of, 1.40.3
 honeyed, 1.13.3
 make it effective, 1.112.24
 manifests riches, 1.30.5
 spreads, 1.101.7
Spies, 1.33.7
Spiritual experience, 1.115.4
Spouses of Gods, 1.14.7,
 1.22.9-12, 1.61.8, 1.103.7
Stars in daytime, 1.24.10
Stations, seven, 1.22.16
Steeds, 1.30.17
 luminous-eyed, 1.16.1
 mind-yoked, 1.51.10
 of Sun, 1.115.5
 yoked by mantra, 1.7.2,
 1.20.2, 1.82.6, 1.84.3
Stoma, 1.5.1,8, 1.12.12, 1.21.1,
 1.61.4
Stone, sings, 1.83.6
Straight paths, 1.90.1, 1.91.1
Strength, plentiful, 1.43.8
Strong by giving, 1.10.6
Succession, happy, 1.111.2
Sudhanvan, 1.110.2,4
Sudāsa, 1.47.6, 1.63.7
Sushravas, 1.53.10
Sun, 1.23.17, 1.32.14, 1.112.13
 all cannot see, 1.105.6
 all-knowing, 1.50.1
 carried by Rays of wisdom,
 1.50.1
 cover on, 1.121.10
 daughter of, 1.116.17,
 1.117.13, 1.118.5
 destroys foes, 1.50.13
 established in Heaven for all to
 see, 1.52.8
 ferries the people, 1.50.4
 guard the, 1.34.8
 impels car, 1.34.10
 raised for vision, 1.7.3, 1.51.4
 seven rays bear, 1.50.8,9
 speed of Light and, 1.50.4
 spiritual, 1.109.7
 vision of, 1.69.10
 waters near, 1.23.17
Supreme step seen, 1.22.20
Surrender, 1.50.13, 1.51.12,
 1.57.1-6, 1.62.7, 1.63.9,
 1.114.2
Sūrya, 1.90.8
 disappearance, symbolism of,
 1.35.7
 greatness of, 1.115.1-6
 is the soul (ātma), 1.115.1
 Savitr and, 1.31, int. sec. IV
 the healer, 1.50.11
 Usha and, 1.56.4, 1.115.2
Sūryā, chooses Ashvins, 1.119.5
Svar (Sun-world), 1.32.2,
 1.46.3, 1.52.1
Svāshva, symbolism of, 1.61.15
Swan, 1.65.9
Taittirīya U., 1.4.7, 1.54.1,
 1.70.9, 1.75.5, 1.90.9
Tantra, Prapañchasāra, 1.99.1
Tasks, our, 1.42.7, 1.70.9,11
Tārshkya, 1.89.6
Teach us, three ways, 1.34.4
That, 1.24.12
Thought, 1.3.10,11, 1.61.16
 cannot follow Indra, 1.80.15
 clear cut, 1.61.3
 enrich the, 1.71.3
 good, 1.107.1
 guard our, 1.117.23
 harmony of, 1.18.7
 led by lights, 1.90.5

- make it effective, 1.112.24
 newest, 1.82.2
 obeisance, 1.1.7
 right, 1.89.2
 soars high, 1.25.4
 source of, 1.46.2
 sustaining, 1.3.2
Timing, Divine, 1.15
Treasure
 within, 1.40.7
 from waters, 1.46.9
Trees, burning of, 1.94.10
Trita, Aptya, episode of, 1.52.5,
 1.105.1, 17
Truth
 advent of, 1.113.12
 home of, 1.84.4
 impeller of, 1.3.11
 increase of, 1.2.8
 leader of, 1.92.7
 of Vaishvānara, attainable,
 1.98.3
 path of, 1.41.4
 power, donor of, 1.100.1
 shine the, 1.93.10
 shores of, 1.46.11
 speech, 1.121.14
 stream of, 1.67.8
 urge it to us, 1.105.12
 vast flood of, 1.3.12
 where is, 1.105.4
Truth-in-movement, (ṛta),
 1.18.7
Truth-power, donor of, 1.100.1
Truth-light, 1.14.9, 1.23.5
Tugra, 1.116.3, 1.118.6
Turvasha, 1.36.18, 1.47.7,
 1.54.6
Turvīti, 1.36.18, 1.54.6
Tūrvayāna, 1.53.10
Tvaṣṭṛ, deity, 1.13.10, 1.32.2,
 1.52.7, 1.61.6, 1.80.12,
Twofold nourishment, 1.71.6
- Two states**, 1.114.10
Two-stationed, 1.49.3, 1.94.5,
 1.114.1, 1.121.3
Ugrādeva, 1.36.18
Understanding
 Agni and, 1.27.11
 pure, 1.24.7
United with God, 1.18.2
Universal Divine Force
and Will, 1.59.1-7, 1.98.1-3
Universal life, 1.9.7, 1.73.4
 Agni as, 1.27.3
Upanishads, int. sec XII, 1.89.8
Upward, movement, 1.48.5
Uṣha, 1.30.20-22,
 1.44.1, 2, 3, 8, 14, 1.48.1-16,
 1.49.1-4, 1.57.3, 1.79.1
 Agni and, 1.94.5
 arrival and works, 1.113.1-20
 Ashvins and, 1.116.17
 brings felicities, 1.48.1
 dawn and, 1.30.22
 establish knowledge in, us,
 1.48.12
 fit to enjoy you, 1.30.20
 gives birth to Sun, 1.113.1
 grants cherished treasure,
 1.48.13
 grants heroes, 1.92.7
 impels Sun, 1.48.9
 impels the living, 1.113.8
 removes malevolent, 1.48
 speak to us, 1.48.2
 stirs all, 1.48.5
 Sūrya and, 1.118.5
 see also dawn
Uṣhanas, seer, 1.51.10, 11
Uṣhanas, 1.83.5, 1.121.12
Utterance, pure, 1.61.3
Vadrimati, son for, 1.116.13,
 1.117.24
Vaishvānara, 1.59.1-7,
 1.98.1-3, 6.7.1, 10.8.5,
 10.88.9
- Vajra**, 1.7.2, 1.8.2, 1.32.2,
 1.80.8, 1.85.9,
 forged, 1.61.6
 gives to Indra, 1.63.2
 spiky, 1.52.15
Vala, 1.11.5, 1.52.5
Vamra, 1.51.9
Vanapati, 1.13.11
Varuṇa, 1.2.6, 1.24, 1.25,
 1.105.15
 armour of, 1.25.13
 as Sun, 1.50.5
 beholds all, 1.25.11
 confidence in, 1.25.17
 grace of, 1.15
 laws of, 1.24.10
 law-upholding, 1.44.14
 leads us, 1.25.11
 matchless strength, 1.24.6
 repeller of afflictions, 1.24.8
 respond to my call, 1.25.20
 vision of, 1.25.18
 wideness and, 1.17.5
 wrath of, 1.25.2, 3
Varutri, 1.22.10
Vasha, 1.112.10
Vayya, 1.54.6
Vandana, release of, 1.116.11,
 1.117.5, 1.118.6, 1.119.6
Vasiṣṭha, 1.112.9
Vājasaneyi Samhitā, 1.89.8
Vārshagiras, 1.100.17
Vāmadeva, Kakṣhivān and,
 1.119.7, 4.27.1
Vāyu, 1.2.1-3, 1.31.3
 accepts Soma, 1.23.1
 Ashvins, and, 1.3.1
Vena, 1.34.2
Vimaḍa, 1.51.3, 1.112.19
Virūpa, 1.45.3
Vishpala, 1.112.10
Viṣṇapu, 1.116.23
Viṣṇu, 1.22.17, 1.61.7

- deeds of, 1.22.19, 1.85.7
 Shiva and, 1.22.16
 see essay in Part I
 the all pervading, 1.22.16-21
Victory, perfect, 1.17.7
Vimada, seer, 1.15.11, 1.116.1
Vishpala, feet for, 1.116.15, 1.117.11, 1.118.8
Vishvāch, killed, 1.117.16
Vishvaka, 1.116.23, 1.117.7
Vishvedevāḥ, see All-Gods
Vision, wide, 1.18.9, 1.23.3, 1.25.16
Vīṇa, 1.85.10
Vocations, 1.113.6
Vrata, 1.31.10
Vṛṣhaṇāshva, 1.51.13
Vṛchaya, 1.51.13
Vṛtra, 1.8.1, 1.23.9, 14, 1.32.5, 7, 9-11, 1.52.2, 4, 5, 10, 15, 1.54.10, 1.56.5, 1.61.10, 12, 1.80.4, 10, 12, 1.121.10, 11
 doubts on the death of, 1.32.14
 relic of, 1.93.4
 slayers of, 1.4.8
 thoughts of, 1.33.11
 wives of, 1.101.1
Vṛtrās, 1.4.8, 1.33.6, 1.102.7
 ninety-nine, 1.84.13
Vyamsa, 1.101.2
Walk, lame, 1.112.8
Waters, 1.3.8, 1.23.16-23, 1.37.10
 cannot move, 1.33.10, 1.32.6
 child of, 1.22.6
 destroy falsehood, 1.23.22
 essence of, 1.64.6
 obstructed by darkness, 1.54.10
 healing and, 1.23.19-21.
 luminous, 1.85.5
 mount the mind, 1.32.8
 released, 1.51.11, 1.80.4, 5, 1.93.5
 vision of Sun and, 1.23.21
We are yours, 1.57.5
Wealth, 1.31.8
 all is Indra's, 1.53.3
 bestower, Agni, 1.96.1-9
 flows down freely, 1.57.1
 from ocean, 1.47.6
 great or small, 1.7.5
 hidden, 1.40.2
 luminous, 1.9.7
 rapid in movement, 1.9.6
 three types, 1.34.5
Weapon,
 sharpened, 1.64.4
 speech as, 1.37.2
 veiling, 1.121.10
Welfare, of all, 1.89.6
Well-being, 1.114.2, 1.118.10
Well of narrowness, 1.105.17
Well raised up, 1.88.4
Who is fit to enjoy you, 1.30.20
Wideness, 1.2.9
Wife's brother, 1.109.2
Will to give, 1.17.5
Will-power, 1.2.8
 abundant in limbs, 1.55.8
 Agni and, 1.1.5, 1.19.2, 1.77.3
 in action, 1.91.5
Windless rain, 1.38.7
Wine from hoof, 1.116.7
Wisdom, 1.96.2
Wise, thoughts, 1.97.4, 1.26.2
Wolf, 1.42.2, 1.105.11, 18
 bird and, 1.116.14
Women, weave chants, 1.61.8
Word,
 as whips, 1.37.3
 beneficent, 1.88.3
 for Agni, 1.26.9, 1.77.1
 generate, 1.88.3
 hearing the, 1.48.3
 knower of, 1.15.5
 perfect, 1.36.1, 1.92.9
 power of, 1.121.8
 seeing, 1.31.11
 shine on us, 1.113.19
Work
 as service to Divine, 1.113.9
 capacity for, 1.113.20
Worlds
 as utter illusion, int. sec. XII
 beyond mind, 1.46.7
 five, 1.7.9
 intent on your worship, 1.57.2
 lower and dark, 1.35.9
 made wide, 1.93.6
 of Light, 1.35.6
 quake, 1.54.1
 seven, 1.20.7, 1.62.6
 three, 1.34.11, 12
 sunless, 1.35.5
Worship,
 how to, 1.120.1, 2
 inner, 1.92.5
Wrath, of demons, 1.104.2
Wrong action, deliver us from, 1.115.6
Yadu, 1.36.18, 1.54.6
Yātudhānās, 1.35.10, 1.36.19
Yajña, 1.61.7
 Agni conducts, 1.1.1, 1.14.11, 1.26.1
 body and, 1.22.4
 brighten the, 1.15.3
 effect of, 1.105.5
 extension of, 1.115.2
 faultless, 1.34.3
 glory of, 1.10.4, 1.44.3
 Indra does, 1.30.12
 inner, 1.89.7
 journey, 1.1.4, 1.18.8, 1.27.1, 1.33.2
 knowledge for, 1.111.2

meaning of, 1.18.7
obstacles, 1.32.13, 1.42.1,
1.53.6
path of, 1.74.1, 2.4, 1.94.9
physical and subtle, 1.110.6
Sarasvati and, 1.3.11
speech and, 1.22.3

Yajamāna
born in, 1.38.4
impel the, 1.47.8
increase of, 1.41.2
subtle body, 1.47.10
Yama, controller, 1.35.6,
1.38.5, 1.83.5, 1.116.2
Yayāti, 1.31.17

Yellow-pallor, 1.50.12
Yoga, 1.5.3
in subtle body, 1.89.4
journey, 1.4.7, 1.20.2
Vedic, 1.18.4, 1.83.5
Yogic secret, 1.28.9

4. Index of Sanskrit Words

[The meanings of these words or phrases are in the subsection entitled, "Details", in each mantra. The words are in English lexical order.]

abhidyubhiḥ, 1.6.8
adbhuta, 1.77.3
adhivakta, 1.100.19
adhvara, 1.1.4, 1.15.7
aditi, 1.89.3, 1.89.10
adri, 1.61.7, 1.62.3, 1.62.4,
1.7.3, 1.85.5, 1.109.3
adrivaḥ, 1.10.7, 1.11.5,
1.80.7
adruhaḥ, 1.3.9
adyūtye, 1.112.24
aghāshva, 1.116.6
agner vāg bhūtvā, 1.59.4
ahaḥ, 1.50.7
aharvida, 1.2.2
ahrutapsva, 1.52.4
ajāyata, 1.4.1
ajīga, 1.92.6
akṣhitoti, 1.5.9
akavi, 1.1.5
aketu, 1.6.3
aktūn, 1.68.2
aktubhiḥ, 1.36.16
amṛtatva, 1.31.7
amātram, 1.102.7
amī, 1.91.12

amha, 1.18.5, 1.63.7, 1.94.2
amsha, 1.102.4
anāshastā, 1.29.1
anarvānam, 1.51.12
andhaḥ, 1.62.5
andhām, 1.112.8
andhasa, 1.9.1, 1.52.3
antaryāmin, 1.70.4
anudāyi, 1.61.15
anumame, 1.57.5
aṇvi, 1.3.4
aṅga, 1.1.6
añjaḥ, 1.32.3
añjibhiḥ, 1.37.2
apīchyaṃ nāma, 1.84.15
apaḥ, 1.36.8
apasa, 1.31.8
apna, 1.112.24, 1.113.20
apturaḥ, 1.3.8
arṇaḥ, 1.3.12
arāddhasam, 1.84.18
arādhi, 1.70.8
arātīyato, 1.99.1
arajatnubhiḥ, 1.6.5
arankṛtaḥ, 1.14.5
aravnaḥ, 1.36.16

areṇavaḥ, 1.35.11
ari, 1.4.6, 1.9.10
ariṇa, 1.56.6
artham, 1.60.1
arthayāsa, 1.82.1
aruṇiḥ, 1.112.19, 1.64.7
arva, 1.8.1
aryaḥ, 1.77.3
ashvāvati, 1.48.2
ashvaiḥ, 1.16.9
astra, 1.8.4
asura, 1.108.6
ataptatanu, 1.79.9, 9.83.1
atharva, 1.116.25
atri, 1.51.3
atriṇām, 1.36.14, 1.94.9
avṛka, 1.31.13, 1.55.6,
1.48.15
ava, 1.7.4, 1.86.6
avanayaḥ, 1.62.10
avaniḥ, 1.4.10
avase, 1.48.14
avata, 1.85.10
avatam (with pra), 1.31.8
avita, 1.91.9
avratān, 1.33.5

ājat (with ā), 1.83.5
āprchchhayo, 1.60.2
āpah, 1.36.8
āpih, 1.31.16
ārīh, 1.96.3, 1.77.3
āruva, 1.10.4
āsatsi, 1.12.4
āsu, 1.95.5
āsushudāt, 1.105.14
ātanat (with mā), 1.91.23
ātma, 1.115.1
ātmeva vāta, 1.34.7
āvaḥ (with vi), 1.113.9
āvakṣati, 1.1.2
āyajati, 1.26.3
āyasa, 1.56.3
āyavaḥ, 1.117.30
baladhatta, 1.96.1
bali, 1.70.9
barhaṇāvata, 1.54.5
barhi, 1.12.3
barhishmate, 1.53.6
bhāmita, 1.114.8
bhāram, 1.31.3
bhadra, 1.1.6, 1.114.9
bhajanta, 1.68.4
bhojana, 1.104.8
bhujam, 1.104.8
bhujyu, 1.116.3
brahmāṇaḥ, 1.10.1
brahmāṇi, 1.3.5
brahma, 1.10.4, 1.117.10
brahmaṇe, 1.101.5
chakṣhadānam, 1.116.16
chamū, 1.14.4
chamūṣhadā, 1.54.9
chamasa, 1.20.6
chandra budhna, 1.52.3
chandramasaḥ, 1.84.15
charṣhaṇinām, 1.17.2

charṣhaṇi, 1.3.7, 1.7.9
charum, 1.7.6
chatuṣhpade, 1.114.1, 1.49.3
chetanam, 1.13.11
chetta, 1.22.5
chhandas, 1.92.6
chhardiḥ, 1.114.5
chikitvān, 1.68.6
chitti, *achitti*, 4.2.11, 1.32.9
dāshema, 1.77.1
dāshuṣhe, 1.1.6
dīdyagni, 1.15.11
dadhyashira, 1.5.5
daha, 1.12.5
dakṣha, 1.2.7, 1.15.6,
 1.76.1, 1.89.3
dakṣhiṇa, 1.18.5, 1.82.5
dasma, 1.77.3
dasyu, 1.53.4
deva, 1.1.1
devapsarastamam, 1.75.1
devatātā, 1.58.1
devavītaye, 1.12.9
devayanta, 1.6.6
dhānām, 1.16.2
dhāsim, 1.62.3
dhana, 1.7.5
dhanva, 1.35.8
dharuṇam, 1.121.2
dhenā, 1.2.3, 1.101.10
dhenu, 1.91.20
dhiya, 1.1.7, 1.2.6, 1.3.10
dhiyandhā, 1.67.4
dhīyate, 1.81.3
dhiyāvasuḥ, 1.58.9
didhishāyyaḥ, 1.73.2
drapsa, 1.64.2
durga, 1.99.1
dura, 1.68.5
duroṇe, 1.69.3

duryān, 1.91.19
dhūmaketu, 1.44.3, 1.27.11
dvayoh, 1.83.3
dvāra, 1.13.6
dvibarha, 1.71.6, 1.114.10
dvijanma, 1.60.1
dvipade, 1.114.1, 1.49.3
dyumnān, 1.77.3
ehimāyāso, 1.3.9
ekaḥ, 1.61.15, 1.52.14
ekāyuḥ, 1.31.5
evāyamarut, 1.85.7
evāyavaḥ, 1.90.5
gau, 1.36.8
gauryaḥ, 1.84.10
gavām ketam, 1.33.1
gavām, 1.31.12
gavyam, 1.72.8
gavyanta, 1.33.1
gaya, 1.91.12, 19
gā avīdat, 1.101.5
gāḥ, 1.62.3
gātum, 1.80.6
gāyatra, 1.5.8
gha, 1.37.11
ghṛta, 1.12.5
ghṛtāchīm, 1.2.7
ghṛtāhavana, 1.12.5, 1.45.5
ghṛtasnuvo, 1.16.2
goagrāḥ, 1.90.5
goarṇāsaḥ, 1.112.18
gobhiḥ, 1.16.9, 1.7.3, 1.62.5
godā, 1.4.2
grāma, 1.44.10
grāvā, 1.83.6
gr̥dhra, 1.88.4
gr̥ha, 1.13.12
guhā, 1.65.1
harī, 1.5.4
haryataḥ, 1.55.4

<i>hava</i> , 1.7.5	<i>keshin</i> , 1.82.6	<i>nāma</i> , 1.6.4, 1.57.3, 1.84.15
<i>havimabhiḥ</i> , 1.12.2	<i>keshina</i> , 1.10.3, 1.16.4	<i>nāsatyā</i> , 1.116.1
<i>havyavāt</i> , 1.12.6	<i>ketu</i> , 1.3.12, 1.6.3, 1.36.14	<i>nediṣṭham</i> , 1.17.3
<i>havyavāham</i> , 1.12.2	<i>kevala</i> , 1.7.10	<i>nema</i> , 1.72.4
<i>hotṛ</i> , 1.1.1	<i>kratavaḥ</i> , 1.89.1	<i>neme</i> , 1.54.8
<i>hotṛvūrye</i> , 1.31.3	<i>kṛṣhānu</i> , 1.112.21	<i>ninyam</i> , 1.32.10, 1.95.4
<i>hotrābhiḥ</i> , 1.36.7	<i>kṛṣṭayaḥ</i> , 1.4.6	<i>nibalhā</i> , 1.106.6
<i>hotra</i> , 1.18.8	<i>kṛtvye</i> , 1.54.6	<i>nīdaḥ</i> , 1.4.5
<i>hṛdā</i> , 1.67.4	<i>kratu</i> , 1.1.5, 1.2.8, 1.12.1	<i>nīdhi</i> , 1.17.6
<i>hṛda manasā manīsha</i> , (Katha U., 2.3.9), 1.61.2	<i>kṣhad</i> , 1.116.16	<i>nimishi</i> , 1.72.5
<i>hṛdisprk</i> , 1.16.7	<i>kuṭa</i> , 1.46.4	<i>nivid</i> , 1.89.3
<i>hvar</i> , 1.52.4	<i>mahas</i> , 1.58.7, 1.90.2, 1.75.5	<i>nītha</i> , 1.104.5
<i>idānīm</i> , 1.35.7	<i>mahikerava</i> , 1.45.4	<i>nṛbhiḥ</i> , 1.64.13
<i>idha</i> , 1.36.11	<i>mahitvam</i> , 1.8.5	<i>nṛmādanam</i> , 1.4.7
<i>indo</i> , 1.91.1	<i>makhasa</i> , 1.18.9	<i>padaiḥ anugman</i> , 1.65.2
<i>indriyam</i> , 1.103.1	<i>mamhiṣṭha</i> , 1.121.15	<i>padam</i> , 1.22.5
<i>īsham</i> , 1.12.11	<i>mamsa</i> , 1.84.18	<i>panchajanaḥ</i> , 1.89.10, 1.7.9
<i>itte</i> , 1.84.18	<i>manīshi</i> , 1.52.3, 1.62.11, 1.70.1	<i>panchakṣhiti</i> , 1.7.9
<i>jahnu</i> , 1.116.19	<i>manasā suhastyā</i> , 1.64.2	<i>panthāḥ</i> , 1.24.8
<i>jajñāna</i> , 1.12.3, 1.23.4	<i>manurhitaḥ</i> , 1.13.4	<i>paṇi</i> , 1.62.3
<i>janayaḥ</i> , 1.62.10	<i>marta</i> , 1.5.10	<i>parādadāti</i> , 1.81.2, 1.81.6
<i>jaritāraḥ</i> , 1.2.2	<i>mā + ātanat</i> , 1.91.23	<i>parāvata</i> , 1.73.6
<i>jūrṇayam</i> , 1.46.3	<i>mā no atikhya</i> , 1.4.3	<i>parṣhat</i> , 1.99.1
<i>jāma</i> , 1.23.16	<i>māndra</i> , 1.100.16	<i>parame vyoman</i> , 1.62.7
<i>jānīnām</i> , 1.66.8	<i>mātā</i> , 1.31.2, 1.112.4	<i>parishaktebhiḥ</i> , 1.108.4
<i>jāra</i> , 1.46.4	<i>mātarishvan</i> , 1.60.1	<i>parṣhatha</i> , 1.86.7
<i>jātūbharma</i> , 1.103.3	<i>mātathā</i> , 1.82.1	<i>parvata</i> , 1.55.3, 1.84.14
<i>jātaveda</i> , 1.44.1	<i>māya</i> , 1.11.7, 1.80.7	<i>pashyanti vāk</i> , 1.40.4
<i>jāyām</i> , 1.82.5, 1.116.1	<i>meṣha</i> , 1.51.1, 1.116.16	<i>patatṛiṇaḥ</i> , 1.94.11
<i>jīvase</i> , 1.36.14, 1.91.7	<i>mithunā</i> , 1.83.3	<i>patha</i> , 1.42.2
<i>johūtram</i> , 1.118.9	<i>nahuṣha</i> , 1.100.16	<i>pāvaka</i> , 1.3.10
<i>juhva</i> , 1.12.6	<i>nakta</i> , 1.13.7	<i>pedu</i> , 1.116.6
<i>kanīnām</i> , 1.66.8	<i>nama</i> , 1.1.7	<i>pesho</i> , 1.6.3
<i>kasha</i> , 1.37.3	<i>namasā</i> , 1.114.2	<i>phaliga</i> , 1.62.4
<i>kavi</i> , 1.1.5, 1.2.9	<i>napāt</i> , 1.22.6	<i>pitarah</i> , 1.106.3
<i>kavikratuḥ</i> , 1.1.5	<i>nara</i> , 1.21.1	<i>prachetase</i> , 1.5.7
<i>kāram</i> , 1.112.1	<i>naveda</i> , 1.79.1	<i>pradhana</i> , 1.7.4
<i>kāruḥ</i> , 1.83.6	<i>navyānām</i> , 1.33.11	<i>prapatti</i> , 1.57.4
<i>kāvya</i> , 1.1.5, 1.72.1		<i>prasave</i> , 1.102.1
		<i>pratimānam</i> , 1.52.13

<i>pratira</i> , 1.94.16	12.1.1), 1.75.5	<i>shravasyam</i> , 1.117.9
<i>priyam</i> , 1.13.3	<i>ṛtasya sadane</i> , 1.84.4	<i>shrushṭi</i> , 1.69.7, 1.93.12
<i>prṛthivī</i> , 1.22.13	<i>ṛtu</i> , 1.1.1, 1.15	<i>shrudhi</i> , 1.2.1
<i>psara</i> , 1.75.1, 1.41.7	<i>ṛtwik</i> , 1.1.1	<i>shruti</i> , 1.6.6
<i>purūtamam</i> , 1.5.2	<i>sadaneṣhu</i> , 1.56.6	<i>shvasanasya</i> , 1.54.5
<i>puram</i> , 1.11.4	<i>sajūḥ</i> , 1.23.7	<i>shvitnyebhiḥ</i> , 1.100.18
<i>purohita</i> , 1.1.1	<i>samindhate</i> , 1.36.4	<i>shyena</i> , 1.80.2, 1.93.6,
<i>purvaṇika</i> , 1.79.5	<i>samit</i> , 1.95.11	1.33.2
<i>pūrave</i> , 1.63.7	<i>sammimikṣva</i> , 1.48.16	<i>sindhu</i> , 1.11.6, 1.97.8
<i>pūrvachitta</i> , 1.84.12	<i>sammishla</i> , 1.7.2	<i>smayamanābhiḥ</i> , 1.79.2
<i>pūrvebhiḥ</i> , 1.1.2	<i>samriṇīthaḥ</i> , 1.117.4	<i>snātaḥ</i> , 1.104.3
<i>raṇa</i> , 1.116.21	<i>samudra</i> , 1.48.3	<i>spr̥dham</i> , 1.119.10
<i>rajaḥ</i> , 1.56.5, 1.62.5, 1.90.7	<i>samudriyaḥ</i> , 1.55.2	<i>spasha</i> , 1.25.13
<i>rajasovisāre</i> , 1.79.1	<i>saptahota</i> , 1.58.7	<i>stūpa</i> , 1.24.7
<i>rajasturam</i> , 1.64.12	<i>sarvatātā</i> , 1.94.15	<i>stoma</i> , 1.27.10
<i>ratha</i> , 1.13.4, 1.121.14	<i>sasvarha</i> , 1.88.5	<i>stubbh</i> , 1.62.4
<i>rathiniriṣhaḥ</i> , 1.9.8	<i>sat chit ānanda</i> , 1.85.12	<i>sudānava</i> , 1.15.2
<i>ratna</i> , 1.1.1	<i>satyaḥ</i> , 1.1.5, 1.2.8, 1.63.3	<i>sugrathitham</i> , 1.121.10
<i>rauhīṇa</i> , 1.103.2	<i>satyadharma</i> , 1.12.7	<i>sujāta</i> , 1.118.10
<i>raveṇa</i> , 1.71.2	<i>satyashuṣhma</i> , 1.57.1	<i>sumati</i> , 1.4.3
<i>rayi</i> , 1.1.3, 1.8.1	<i>sauvashva</i> , 1.61.15	<i>sumeke</i> , 1.113.3
<i>rādhasā</i> , 1.94.15	<i>savya</i> , 1.82.5	<i>sumitā</i> , 1.91.12
<i>rādhāma</i> , 1.41.7	<i>sādanyam</i> , 1.91.20	<i>sunīthayaḥ</i> , 1.62.13
<i>rājantam</i> , 1.1.8	<i>sādhu</i> , 1.77.3	<i>surūpakratnu</i> , 1.4.1
<i>rāsabha</i> , 1.116.2	<i>sāma āṅgūshyam</i> , 1.62.2	<i>sutasoma</i> , 1.2.2
<i>rātayaḥ</i> , 1.11.3	<i>sātaye</i> , 1.4.9	<i>suvitāya</i> , 1.90.4
<i>rātīm</i> , 1.60.1	<i>shachi</i> , 1.17.4, 1.30.15,	<i>sūnṛtānām</i> , 1.3.11, 1.48.2
<i>rāya</i> , <i>iṣha</i> , <i>vāja</i> , 1.53.5	1.54.2, 1.62.12	<i>sūnṛtāvataḥ</i> , 1.82.1
<i>rāyaḥ</i> , 1.4.10	<i>shakti</i> , 1.14.7	<i>sushravas</i> , 1.91.17
<i>revataḥ</i> , 1.4.2	<i>sham</i> , 1.114.2	<i>svadhā</i> , 1.51.5, 1.88.6, 1.6.4
<i>rinithaḥ</i> (with sam), 1.117.4	<i>shamyoh</i> , 1.106.5	<i>svadhvara</i> , 1.44.8
<i>ririkvāmsaḥ</i> , 1.72.15	<i>shardham</i> , 1.71.8	<i>svapatyā</i> , 1.54.11
<i>rodasī</i> , 1.85.1	<i>sharyanāvat</i> , 1.84.14,	<i>svar</i> , 1.9.10, 1.15.10
<i>ṛṇayāva</i> , 1.87.4	<i>shastra</i> , 1.5.8	<i>svara</i> , 1.10.4
<i>ṛshṭi</i> , 1.37.2	<i>shatakratuḥ</i> , 1.4.8	<i>svareṇa svarya</i> , 1.62.4
<i>ṛshikṛt</i> , 1.31.16	<i>shavīra</i> , 1.3.2	<i>svariḥ</i> , 1.61.9
<i>ṛjūyatām</i> , 1.89.2	<i>shevṛdham</i> , 1.54.11	<i>svarmilhe</i> , 1.56.5
<i>ṛta</i> , 1.1.8, 1.2.8, 1.36.11,	<i>shipha</i> , 1.104.3	<i>svaru</i> , 1.92.5
1.46.14	<i>shrat</i> , 1.55.5	<i>svasāraḥ</i> , 1.62.10
<i>ṛtam bṛhat</i> , (Atharva Veda,	<i>shravas</i> , 1.1.5	<i>svasti</i> , 1.1.9

<i>svādhyā</i> , 1.16.9, 1.72.8	<i>usrah</i> , 1.6.5	<i>vihavya</i> , 1.108.6
<i>svāhā</i> , 1.13.12, 1.110.1	<i>uṣhata</i> , 1.12.4	<i>vijñāna</i> , 1.58.7
<i>svedame</i> , 1.1.8	<i>ut</i> , 1.9.4	<i>vijñāna</i> , 1.75.5
<i>takavāna</i> , 1.120.6	<i>utpātayati</i> , 1.48.5	<i>vijah</i> , 1.92.10
<i>tanā</i> , 1.38.13	<i>utsava</i> , 1.100.8	<i>vipashchitam</i> , 1.4.4
<i>tanaya</i> , 1.62.3, 1.64.14, 1.92.13	<i>ūrjani</i> , 1.119.2	<i>vipra</i> , 1.3.5, 1.62.4
<i>tarpayā</i> , 1.17.3, 1.85.11	<i>ūtaye</i> , 1.4.1, 1.22.5, 1.45.4	<i>visāre</i> , 1.79.1
<i>tat</i> , 1.35.6, 1.115.5	<i>vaṣaṭ</i> , 1.14.8	<i>visha</i> , 1.69.9
<i>tatarda</i> , 1.32.1	<i>vahnayaḥ</i> , 1.14.6, 1.44.13	<i>vishvāch</i> , 1.117.16
<i>tava smasī</i> , 1.57.5	<i>vajrī</i> , 1.7.2, 1.31.1, 1.57.6	<i>vishvavedasam</i> , 1.12.1
<i>taṣṭhān</i> , 1.67.4	<i>vana</i> , 1.58.5	<i>visvāyuh</i> , 1.9.7, 1.73.4
<i>tistirāṇa</i> , 1.108.4	<i>varāha</i> , 1.61.7, 1.114.5	<i>vīluḥ</i> , 1.6.5
<i>tīvraiḥ</i> , 1.108.4	<i>varīmabhiḥ</i> , 1.55.2	<i>vīra</i> , 1.1.2
<i>tmanā (ātman)</i> , 1.63.8, 1.69.10	<i>vardhamānam</i> , 1.1.8	<i>vrata</i> , 1.15.6, 1.36.5, 1.90.2, 1.101.3
<i>toka</i> , 1.8.6, 1.92.13	<i>varimatā</i> , 1.108.2	<i>vṛṣhabha</i> , 1.31.5, 1.59.6
<i>trāyavaḥ</i> , 1.3.4	<i>varivah</i> , 1.59.5, 1.107.1	<i>vṛṣhakarma</i> , 1.63.4
<i>tridhātu</i> , 1.58.7, 1.85.12	<i>vartika</i> , 1.117.16	<i>vṛṣhamanaḥ</i> , 1.63.4
<i>trikadrukeṣhu</i> , 1.32.4	<i>vasavānāḥ</i> , 1.90.2	<i>vṛktabarhiṣaḥ</i> , 1.3.3
<i>trisapta</i> , 1.72.6	<i>vasu</i> , 1.22.7	<i>vṛshakhādayaḥ</i> , 1.64.10
<i>tuñje</i> , 1.7.7	<i>vavra ūdhanī</i> , 1.52.3	<i>vṛtam</i> , 1.102.4
<i>tuj</i> , 1.116.3	<i>vāṇam</i> , 1.85.10	<i>vṛtrahantamam</i> , 1.78.4
<i>turīyam</i> , 1.15.10	<i>vāghatam</i> , 1.3.5	<i>vyamsa</i> , 1.103.2
<i>tuvijāta</i> , 1.2.9	<i>vāhasaḥ</i> , 1.5.1	<i>vyoman</i> , 1.62.7
<i>tuvishvaniḥ</i> , 1.58.4	<i>vājān</i> , 1.121.14	<i>yajñasya</i> , 1.1.1
<i>tvādātam</i> , 1.10.7	<i>vāja</i> , 1.3.10, 1.4, 1.4.8, 1.31.18	<i>yama</i> , 1.66.8, 1.38.5
<i>tvāmabhiḥ</i> , 1.53.10	<i>vājayāmaḥ</i> , 1.4.9	<i>yatasrucha</i> , 1.83.3, 1.108.4
<i>udamege</i> , 1.116.3	<i>vājeṣhu</i> , 1.81.1	<i>yava</i> , 1.53.3
<i>udita</i> , 1.115.6	<i>vājīnīvasu</i> , 1.2.5	<i>yayī</i> , 1.87.2
<i>udyamsta (with pra, ava)</i> , 1.56.1	<i>vāshī</i> , 1.88.3	<i>yoh</i> , 1.114.2
<i>ukṣhitāsa</i> , 1.85.2	<i>vedaḥ</i> , 1.81.9	<i>yojanam</i> , 1.88.5
<i>uktebhiḥ</i> , 1.2.2	<i>vedhase</i> , 1.64.1	<i>yonishṭa</i> , 1.104.1
<i>uktha</i> , 1.5.8, 1.80.16, 1.83.3	<i>viṣṇu</i> , 1.61.7, 1.85.7	<i>yonishu triṣhu</i> , 1.15.4
<i>upahvareṣhu</i> , 1.87.2, 1.62.6	<i>vibhi</i> , 1.46.3	<i>yoshe</i> , 1.104.3
<i>upashruti</i> , 1.10.3	<i>vibhodhaya</i> , 1.12.4	<i>yugāni</i> , 1.103.4
<i>uru</i> , 1.36.8	<i>vichetasa</i> , 1.83.1	<i>yuva</i> , 1.12.6
<i>urukṣhaya</i> , 1.2.9	<i>vichetasaḥ</i> , 1.45.2, 1.83.6	<i>yuvākava</i> , 1.3.3
<i>ushadbhiḥ</i> , 1.6.3	<i>vidatha</i> , 1.31.6, 1.56.2	<i>yuvāku</i> , 1.17.4, 1.120.3
	<i>viduṣhe</i> , 1.117.10	<i>yūna</i> , 1.91.7
	<i>vidyāma</i> , 1.4.3	

5. Concordance with Other Veda Samhitās

[This concordance gives the mantrās in the first Aṣṭaka of RV are found in the Kriṣṇa Yajur Veda Taittirīya Samhitā (TS) and the Shukla Yajur Veda Vājasaneyā Samhitā. (v) means a variant differing in a word or two.]

RV	TS	VS	1.24.15	1.5.11	12.12	1.86.1	4.2.11	8.31
1.1.1	4.3.13		1.25.1	3.4.11 (v)		1.86.2	4.2.11	
1.1.3	4.3.13		1.25.10	1.8.16	10.27	1.86.6	4.3.13	
1.1.4	4.1.11		1.25.19	2.1.11		1.87.2	4.3.13	
1.1.7	1.5.6	3.22	1.27.7	1.3.13	6.29	1.87.3	4.3.13	
1.1.8	1.5.6	3.23	1.30.7	4.1.2	11.14	1.87.6	2.1.11	
1.1.9	1.5.6	3.24	1.30.13	1.7.13		1.90.6	4.2.9	13.27
1.2.4	1.4.4	7.8	1.35.2	3.4.11	33.43	1.90.7	4.2.9	13.28
1.3.7	1.4.16	7.33	1.36.9	4.1.3	11.37	1.90.8	4.2.9	13.29
1.3.11	4.1.11	20.85	1.36.13	4.1.4	11.42	1.91.1	2.6.12	19.52
1.5.6	3.4.11		1.37.1	4.3.13		1.91.4	2.3.14	
1.7.1	1.6.12		1.38.8	3.1.11		1.91.5	4.3.13	
1.7.10	1.6.12		1.38.9	2.4.8		1.91.6	3.4.11	
1.8.1	3.4.11		1.41.20	4.1.11		1.91.8	2.3.14	
1.10.1	1.6.12		1.45.6	4.4.4	15.31	1.91.9	4.1.11	
1.11.1	4.6.3	12.56	1.50.1	1.2.8	7.41	1.91.12	4.3.13	
1.12.1	2.5.8		1.50.4	1.4.31		1.91.16	3.2.5	12.112
1.12.2	4.3.13		1.50.8	2.4.14		1.91.17	1.4.32	12.114
1.12.6	1.4.46		1.50.10	4.1.7	20.21	1.91.18	4.2.7	12.113
1.12.10	1.3.14	17.9	1.61.9	2.4.14		1.91.19	1.2.10 (v)	4.37
1.13.10	3.1.11		1.64.6	3.1.11		1.93.5	2.3.14	
1.17.1	2.5.12		1.71.8	1.3.14		1.93.6	2.3.14	
1.18.1	1.5.6	3.28	1.72.1	2.2.12		1.96.5	4.1.10	12.2
1.22.1	1.4.7 (v)		1.74.1	1.5.5	3.11	1.98.1	1.5.11	26.7
1.22.3	1.4.6	7.11	1.74.3	3.5.11		1.98.2	1.5.11	18.73
1.22.5	1.4.25	22.1	1.79.1	3.1.11		1.107.1	1.4.22	
	2.2.12		1.79.2	3.1.11		1.109.2	1.1.14	
1.22.13	3.3.10	8.32	1.79.4	4.4.4	15.35	1.109.6	4.2.11	
1.22.17	1.2.13	5.15	1.79.5	4.4.4	15.36	1.113.11	1.4.33	
1.22.19	1.3.6	6.4	1.79.6	4.4.4	15.37	1.114.1	4.5.10	16.48
1.22.20	1.3.6	6.5	1.82.2	1.8.5	3.51	1.114.2	4.5.10	
1.23.19	1.7.7 (v)	9.6	1.82.3	1.8.5	3.52	1.114.7	4.5.10	16.15
1.23.23	1.4.45 (v)	20.22	1.84.1	1.4.39		1.114.8	3.4.11	16.16
1.24.3	3.5.11		1.84.2	1.4.38	8.35	1.114.8	4.5.10	
1.24.8	1.4.45		1.84.3	1.4.37	8.33	1.114.10	4.5.10	
1.24.9	1.4.45		1.84.16	4.2.11		1.115.1	1.4.43	7.42
1.24.11	2.1.11	18.49	1.85.7	4.1.11				
1.24.14	1.5.11		1.85.12	1.5.11				

6. Translations of the Other RV Sūktās

We give here the references only to the translations done by Sri Aurobindo or those done following his guidelines. There are 403 Sūktās here out of 1028. We have excluded those Sūktās which are partially translated. (A & R) refers to the Journal, 'Sri Aurobindo: Archives and Research' published by Sri Aurobindo Ashram. There are other translations of RV Sūktās as dealing with wisdom in [5,6,11,34,40]. S.K. Ramachandra Rao is planning to bring about a complete annotated translation of the famous commentary of Rig Veda by Madhvāchārya and Raghavendra Swāmy.

Maṇḍala One: (131)

Sūktās: 1-121 (this book); 127, 140; [SA, HMF]; 162, 163 [23]; 154, 165, 170, 171 [SA, SV]; 179 [SA, A & R]

Maṇḍala Two: (10)

Sūktās: 1-10 [SA, HMF]

Maṇḍala Three: (30)

Sūktās: 1-7, 9-29 [SA, HMF]; 33 [36]; 61 [SA, SV]

Maṇḍala Four: (29)

Sūktās: 1-15, 40, [SA, HMF]; 18, 19, 26-29, 31-32 [SA, A&R]; 45, 48, 50, 55, 58 [SA, SV];

Maṇḍala Five: (77)

Sūktās: 1-28 [SA, HMF], 29-40, 42, 54-61, 73-78, 79-87 [SA, A&R]; 52-58, 62-72, 81-82 (with commentary) [SA, SV]

Maṇḍala Six: (19)

Sūktās: 1-16, [SA, HMF]; 61 [36]; 73 [SA, SV]; 75 [SV, 23];

Maṇḍala Seven: (32)

Sūktās: 1-17 [SA, HMF]; 47, 49, 60 [SA, SV]; 42-50, [SA, A & R]; 33, 95, 96, [36]

Maṇḍala Eight: (23)

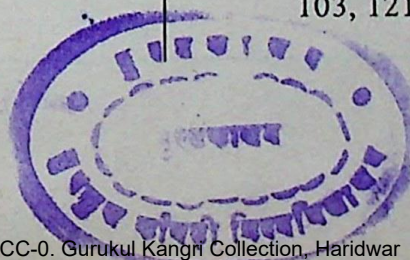
Sūktās: 11, 19, 23, 38-40, 43, 44, 60, 71, 72, 74, 75, 84, 102, 103 [SA, HMF]; 94, 95, 97-101 [SA, A & R]; 54 [SA, SV]

Maṇḍala Nine: (12)

Sūktās: 42, 75, 83, 111 [SA, SV]; 43-50 [SA, A & R]

Maṇḍala Ten: (40)

Sūktās: 1-8, 11, 12, 20, 21, 45, 46, 51, 69, 70, 79, 80, 87, 91, 110, 115, 122, 140, 150, 156, 187, 191, [SA, HMF]; 54 [SA, SV]; 75, 95 [36]; 81, 82, 97, 103, 121, 128, 180, 189 [23].



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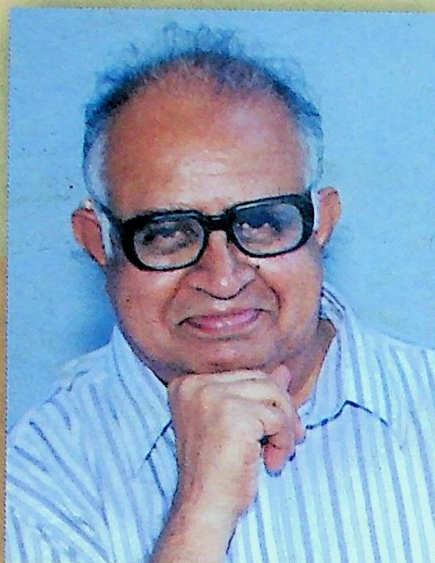
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He has authored more than 350 research papers. He has guided more than 50 Ph.D. Scholars. He has written extensively on Veda. He has to his credit seven major books on the Veda. He is the Honorary Director of Sri Aurobindo Kapali Sastry Institute of Vedic Culture, Bangalore.

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